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**Vol. 33**

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1896**



Organ of 16 Conferences in the United States and Canada.

"How beautiful are the feet of those that preach the Gospel of Peace," "For other foundation can no man lay than that is laid, which is Jesus Christ.

Semi-Monthly

ELKHART, IND., JANUARY 1, 1896.

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JOHN F. FUNK, EDITOR  
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## EDITORIAL NOTES

## A Happy New Year!

Are you happy in a relationship?

HAPPINESS is the lot of every Christian.

As there is no real unity without Christianity, so there is no unity without happiness.

NEW YEAR resolutions are made every year when they are kept. The last year's resolutions lost number of broke resolutions were not made on New Year's.

CHRIST'S yoke is easy and light, because if we are obedient to what we can for Him, He will take the rest.

Our illustrated weekly Sunday paper, the *Words of Christ*, is read in every Sunday school. Send for your free tree. For prices see last page of this paper.

Forty-one persons were received into the Blooming Glen Congregation, Bucks Co., Pa., by baptism a few weeks ago. The Lord be praised for His saving work.

BRO. M. S. STEINER has moved from Canton to his former home in Allen Co., O., for, since he will be away from home a large part of his time, doing evangelistic work, it will be more pleasant for his family to be near home. His permanent address now is Cranberry, Allen Co., Ohio.

Bro. M. S. STINEER is zealously laboring at the Master in Eastern Ohio, and are all being brought home to their Saviour. May the good work go on every where.

The Sunday School Lesson Helps for the quarter 1896 are ready for delivery. Do not delay your orders and cause an interruption of the lessons in your school.

BRO. DAVIS GARRER, of Orville, Ohio, expects to be in Indiana on the 9th of the month, and will hold meetings at the Shore, Clinton, Salem and other meeting houses.

We shall be glad to have items of church news from every one of our congregations in the land. The HERALD has no preferences, but desires to be of equal value to all.

THE M. KENSINGER's name was unfortunately left out of the annual list in the 1996 Family Almanac. His address is Washington, Ill. Any notices or errors reported to us will be gratefully received.

ON the first page of this issue will be found a full list of the periodicals published by the different branches of the Mennonite denomination. It will be seen that taking the amount of money in the ratio into consideration, the *HERALD* gives considerably more for the price than any other Mennonite paper in the world. The *HERALD* should be in every Mennonite family. Let every reader help to extend its circulation among our Mennonite people.

We know not what kind of salt Lot's wife became when she looked back to wards Sodom, but we do know that as soon as a person looks back after he has set his face Zionward he will be salt of the kind that has "lost his savour."

IN this number of the HERALD will be found articles on different branches of the Montanite church by the editors of the organs of the respective branches. Articles of this kind are useful as statistics and general information and for this reason we publish them, believing that they will be interesting to our readers.

We are in receipt of a valuable tract on the "Relation of the Press and the Stage to Purity" from our esteemed friend, Josiah W. Leeds, of Philadelphia. In another column will be found a reprint of the same. Friend Leeds has been an untiring worker for the cause of moral and spiritual advancement, and his words on the above subject deserve thoughtful perusal.

To the editorial in last number stating that the two full moons in December were the first since the birth of Christ it was intended to add that the full moons and the same planetary conjunctions and aspects were the same as then for the first time. Upon further investigation however we find that this also is erroneous, and that the source from which we received the information was not authentic and had better not be repeated.

A young Sunday school teacher is not only a professor but also a preserver of the Christian religion. In teaching he is careful to express exactly what he means, no more and no less, and then seeks to impress it indelibly upon the minds of his hearers. If he is asked a question that he cannot answer, instead of trying to make his pupils believe that he knows all about it, he is ready to confess that he cannot answer it. If he finds that he has made a mistake, he is willing to confess it and is careful not to make it again. His constant aim is to bless his Maker and at the same time bless those with whom he comes in contact. To sum it up in a few words, the Sunday school teacher ought to profess, possess, express, impress, confess and bless.

At an informal meeting held at Elk hart on the 24th ult., at which steps were taken looking forward to the incorporation of the Meunimote Evangelizing Board in order to be qualified to legally hold endowments, legacies and donations made to it for the support of evangelizing and other benevolent work, the sentiment was unanimous that mission work in general, and especially that in the city of Chicago, under the care of Bro. E. J. Berkey, should be encouraged, even Lord wants His people to labor, our "Land among all nations" for the salvation of souls, no matter what step work may be called, it is the duty and the desire of all followers of Christ to encourage it.

This number of suicides committed is appalling and a large number of these are young girls who love flattery and have promises have been lured from the comfortable homes by base wretches to a life of sin. Many of them are brought to the morgues and placarded "unknown." One gets a faint idea of the sorrow that exists in many a once happy family when one hears that for every such "unknown" young man or woman published in the city papers, there are about one hundred young men or women at the morgue to ascertain whether they are really a brother or sister or even a daughter that has strayed away from the paths of virtue into the hands of vice. Oh parents, teach your children that flattery is cruel and deceptive and that the way of vice is the way of misery and death.

JAMES B. WILSON, editor of a weekly constitutional publication at Indiana University, was sentenced to two years in prison and a fine of \$250. In paying sentence upon him, Judge Baker of the United States court made the following impassioned condemnation of this class of literature "in which there is an alarming amount in all parts of the country." "The man who deliberately scatters abroad publications calculated to lead the young, the rising generation, astray, if it seems to him, does a thing that is as bad as the crime of murder. He is destroying human lives, and this obscenity is a fatal blow. It would rather a thousand times that a millionth miranda should be uttered in my house and before my eyes, than I have in the world that this is a stimulator of this kind of fatal



offend them. So that a man that goes into a Masonic lodge not only leaves his wife and children at the door, but he leaves his Savior there too.

Why does not the church take the matter up, and warn young men who by the thousands are being ensnared every year? What does God care for our religion if it does not lead us to protest against these evils? If we will not open our mouths to do away with evil and bring in the good, ought not the church to die? God calls the Christian church to a life of faith, and a great many of us are looking around and wondering what will happen, and how God will manage to have things turn out right. But the thunder bolts in His right hand are plenty in number. We will do it, and if we do not our part in fighting against evil, the judgment, when it comes, will take some of our blood with it. God make us faithful, Sel.

#### A SON OF GOD.

The realization of our relationship to Jesus Christ would seem to be a sufficient reason for us to keep our hearts and lives pure. An incident in the travels of Henry M. Stanley shows how the honor of this divine relationship inspired the heart of one of the brightest dwellers on the "Dark Continent."

Once in the heart of Africa a native was dragged before him by some of his followers for stealing a gun. Stanley looked at the gun; it clearly belonged to his expedition. The poor man who had it was frightened at the mention of Stanley's name, and could hardly utter his voice or say a word. "A son of God," I would not steal! This he repeated again and again. It was all he could say.

Stanley was interested, and it dawned on him that this man was probably one of the converts of some of the missionaries laboring in that region, and he accordingly gave him the gun, and allowed him to go, while they pursued their way.

At the next station when they stopped they found the gun waiting for them. It appeared that the gun had been lost. This man had found it, and when he was set free he at once went with it to the missionary for instructions, and by his direction it was sent where Stanley would get it. *Ex.*

#### THE POWER OF A BROKEN HEART.

Edward Payson used to say, "I never felt like speaking to sinners unless I have a broken heart myself." It was only in that condition that he could truly sympathize with them and show them that he really desired their salvation. A story is told of a wicked blacksmith, who took upon him to urge his mislaid principles upon his patrons. A Christian neighbor, because greatly concerned about his soul, and determined to visit and speak with him upon the matter. He did so; but all he could say was, "I am come to tell you I am greatly concerned about your salvation." He turned away with a deep feeling, thinking, "his labor lost. But the man, who would have delighted to argue the case with him, could not get rid of his heartfelt sympathy, and soon followed him to his home to say, "I am greatly concerned about my own soul, and I want you to pray for me." *Christian Press.*

#### THE OLD YEAR'S BLESSING.

BY MOLLIE K. WOLFE.

I am fading from you,  
But one draught near,  
Called the angel guardian  
Of the coming year.

If my gifts and graces  
Coldly on forget,  
Let the New Year's angel  
Bless and crown them yet.

For we work together,  
He and I are one;  
Let him end and perfect  
All I here undone.

I thought good desires,  
Though as yet but seeds;  
Let the New Year make them  
Blossom into deeds.

I brought joy to brighten  
Many happy days;  
Let the New Year's angel  
Turn it into praise.

If I gave you sickness,  
If I brought you care,  
Let him make one patient  
And the other pray.

Where I brought you sorrow,  
Through his care at length,  
It may rise triumphant  
Into future strength.

If I brought you plenty,  
All wealth's bounteous charms,  
Signs and the new angels  
Turn them into aims?

I gave health and leisure,  
Skill to dream and plan;  
Let him make them nobler  
Works for God and man.

If I broke your idols,  
Showed you they were dust,  
Let him turn the knowledge  
Into heavenly trust.

If I brought temptation,  
Let sin draw away  
Into boundless pity  
For all hearts that stray.

If your list of errors  
Signs and the new angels  
Meet them into tears.

So you hold this angel  
Dearest than the last,  
So I bless his future  
While he crowns my past.  
*Lyons, Ohio.*

#### THE RELATION OF THE PRESS AND THE STAGE TO PURITY.

BY JOSEPH W. LEEDS.

I have often wondered at the singular inconsistency of a great many people in condemning woman's appearance in public as a preacher of the Gospel of salvation while at the same time well coming her upon the theatre boards to disport in immodest attire for their entertainment. Yet it is only within the last two centuries in other words, since the time of the dissolute Charles the Second of England, and Louis the Fourteenth, of France that the public's sense of propriety has so far weakened as to tolerate this degrading innovation of woman's appearance as a stage dancer and actress.

Some years ago I asked the nominee for Mayor of a large city, in view of the scandal arising because of certain immodest pure stage spectacles which had recently been given, whether he would not be willing (this election being assured) to refuse licenses to the theatre and opera companies which presented the ballet. He replied, in effect, that the ballet was now a tolerated and recognized performance in connection with the amusements of all civilized countries, and he did not feel that he could with propriety set himself against the practice. A little later I noticed his name published as director of a theatre in the city of which he was Chief Magistrate,

and hence felt sure that he would stand very firmly by the unencouraging opinion that he had privately expressed to me.

In India and the Orient generally, it is only those women who have lost their good name who will consent to appear as actresses or dancers upon a public stage. In Dr. Butler's "Land of the Veda" I find a paragraph of information with appropriate comment upon this matter, which I here introduce. He says in referring to the Nautch Girls:

"No man in India would allow his wife or daughter to dance, and to dancing with another man, he would forsake her forever as a woman lost to virtue and modesty if she were to attempt it. In their observation of white women there is nothing that so much perplexes them as the fact that fathers and husbands will permit their wives and daughters to indulge in promiscuous dancing. No argument will convince them that the act is such as a virtuous female should practice, or that its tendency is to deprave the prevalence of the practice, in 'Christian' nations makes our holy religion which they suppose must allow it to be abhorred by many of them, and often it is cast in the teeth of our missionaries when preaching to them. But what would these heathens say could they enter our opera houses and theatres, and see the shocking exposure of their persons which our public women present before mixed assemblies? Yet they would be ten times more astonished that ladies of virtue and reputation should be found there, accompanied by their infants, to witness the sight, and that too, in the presence of the other sex! But then, they are only heathens, and do not appreciate the high accomplishments of Christian (?) civilization! Still, Heaven grant that the future Church of India may ever retain at least this item of the prejudices of their forefathers!"

So far, Dr. Butler, whose testimony and whose arraignment of this stumbling product of our civilization was very lately strongly reinforced, by the unflattering criticisms of Nasrulla Khan, the rather unweelcome Afghan visitor to England. So shocked was he at what he deemed the disreputable reception accorded of the London society ladies, that when he finally overcame his hesitancy and entered the drawing room, he declined to take in to supper the titled lady assigned to his care because she was in décolleté dress. And who does not regret that he did not see the best and such, I am free to say, it is, I can certify that it nevertheless is printed year by year the advertisements of theatres which make a specialty of bringing out sensational plays or spectacles. The *Mail and Express*, of New York, is in the main, a good paper, and it assumes to be run on a scriptural basis of carefulness, but when I read awhile ago its Bible text for the day it was that passage of Paul's Epistle to Timothy admonishing to "flee youthful lusts"—while at the same time the paper contained special notice of a spectacle of the same name, and in which were to be troops of bewitching young ballet dancers, I could but feel that the best of books had been contemned, and the way had been indicated toward indulgence in those "hurtful lusts" which drawn men in destruction and perdition."

With the exception of the *Journal of Commerce*, of New York, founded years ago by the philanthropist Arthur Tappan, under the conditions that it issue no edition on the first day of the week, and print no play-house advertisements, I do not know of any daily paper in our cities that does not issue the invitations to those seductive resorts. Of one paper report on the best (and such, I am free to say, it is), I can certify that it nevertheless is printed year by year the advertisements of theatres which make a specialty of bringing out sensational plays or spectacles. The *Mail and Express*, of New York, is in the main, a good paper, and it assumes to be run on a scriptural basis of carefulness, but when I read awhile ago its Bible text for the day it was that passage of Paul's Epistle to Timothy admonishing to "flee youthful lusts"—while at the same time the paper contained special notice of a spectacle of the same name, and in which were to be troops of bewitching young ballet dancers, I could but feel that the best of books had been contemned, and the way had been indicated toward indulgence in those "hurtful lusts" which drawn men in destruction and perdition."

It may be remembered by some that a few years ago a certain American Opera Company or National Opera Company (I believe it was known by both of these names) visited successively the large cities of the Union, bringing out a pretensions, but very immoral class of spectacular pieces, and becoming notoriously advertised on that account. The managers of the Company, however, made out to over-shoot the mark of indecency, its would-

be patrons apparently being ashamed to be seen visiting so admittedly vile a show, so that the concern was forced after a short career either to wind up its affairs or to seek for patronage upon a somewhat less shameless basis. Let it here be observed that there are those rated high up in society who scruple not to attend a place of diversion where the character of the entertainment is sensuous and highly demoralizing, provided there is an abundance of money to keep them company and in countenance, and to stand by them in condoning the evil. When the fact of the badness becomes notorious, and it may appear in "bad form" to attend, considerations of mere expediency may then operate with sufficient strength to keep a considerable percentage of those pleasure-seekers away. But self-respect, force of example, loyalty to the Holy One, and bearing His cross, do not seem to be taken seriously into the account.

Now, when this ill-famed National Opera Company moved upon Philadelphia in the winter of 1897, and heralded its demoralizing entertainments as about to be given at the Academy of Music, the writer of this paper believed it his duty to call the attention of the several Sunday morning ministers' meetings to the coming of the plague, and to ask their co-operation in withstanding its spread. They all took action. Some of the newspapers were not overmuch pleased at this interference. A reporter of one of the papers, however, had admitted that the spectacle was "sensuous and debasing," and that the posturing, etc., of the dancers during their impassioned dances, was "simply revolting." Yet the leading editorial in another morning paper alluded to the representation as "a graceful and pleasing exhibition, and not at all immoral in its nature and tendencies, as Mr. Leeds imagined," and advised that he and the ministers should view for themselves the entertainment complained of. This advice was not followed; instead, the editor was confronted with his contemporary's very damaging admission of the immoral character of the play.

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Neither of the papers above referred to publishes a Sunday edition, but those that do this devote large space, as we know, in the issues for that day, to theatre news and to stage gossip and scandal. The advertising is well paid for; it constitutes a perennial source of income to the papers' proprietors, and it will hardly be given up for a more scrupulous—not even for the scruple of the editor, who may find it difficult at times to reconcile such advertising with his moral advice to the readers. The eminent London preacher Newman Hall, recently said: "I know a gentleman who was the editor of one of our leading daily papers, a goodly man. He resigned, I asked him why. He told me it was because of the continual advertisements of the theatres, and the favorable comment always made by the theatrical critic. He could not stop the advertisements as editor, and therefore he gave up a very lofty and lucrative position because of the character of the theatres, and the way they were advertised and praised in the London newspapers."

"My father in his youth," Dr. Hall further says, "frequently acted at theatres, and when he became a Christian his whole soul rebelled against the theatre as he had known it. He then became the proprietor of the best country newspaper in Kent [but] would not advertise the theatrical companies which came to Maidstone. It was a great sacrifice, for the theatres pay very well."

Obviously the stage is well entrenched behind and well protected by the daily papers—the popular magazines, likewise, being in large degree its valuable supporters. In the latter connection I recall that one day last summer, while waiting at the house of a clergyman for the latter to appear, I looked through three of the magazines of the day that were on the parlor center-table, and they each contained an article about favorite actresses, copiously illustrated, and in many cases sensuously so. It must be acknowledged that in many clergymen's congregations a large proportion of the soul-seekers and communicants patronize the play-house. Applicable just here is the query of the prophet of old to unfaithful Israel: "And now what hast thou to do in the way of Egypt, to drink the waters of Shihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?"

One of the most convincing statements that I ever read in proof of the position that the theatre is not a safe school of morals, was furnished by an article upon "Divorces of the Stage," written by a theatre goer who had given a great deal of attention to the domestic life of actors and actresses. Actuated by the wish to contribute a very readable sketch, and yet not to appear to deery the profession, he apologizes for his subject with the remark: "Don't think that I believe the profession. I'll give you the cold hard facts to prove that almost every actress of note of the day has been separated or divorced from a some-time lord and master. Tragediennes, comediennes, ingenues, soubrettes, chorus girls, ballerine—few have escaped the contagious unromantic conditions of stage life. It has always been thus." Then follow confirmatory facts concerning about one hundred and twenty actresses of note of the several classes above given. That

was a truthful comment certainly of the *Pittsburg Gazette*, that "as a furnisher of grists to the divorce mill nothing has yet been discovered equal to the stage."

Mary Anderson has lately told the world that it was the happiest day of her life when she quit the stage forever. "The best thing," says Madame Janina, "for a young girl to do, no matter how great she expects to become, is to keep away from the theatre, and do anything but go upon the stage. This is what I tell them all." Indeed, it was but a little while ago that she told the people of Baltimore that the key to success on the stage at present was notoriety, no matter how infamously gained. "Coarseness and sensuality," she said, "seem to be the views of our nineteenth century life. The prize ring supplies the stage with its male stars, and the divorce court supplies it with its female stars." And Frances Kemple, sorrowfully wrote of the occupation: "A business which is incessant excitement and fictitious emotion seems to me unworthy of man; a business which is public exhibition is unworthy of a woman."

While woman continues, as at present, that same unworthy business of dancing and disporting upon the public stage, the feeders of impure pictorial representations will thrive and their product increase. It is the pictures of actresses and ballet-dancers immodestly attired or postured, that form the staple supply of the cigarette manufacturers' pictorial advertising. One mother wrote me, with anguish, of finding such a picture in her boy's jacket that she had taken up to repair, yet such pictures are handed out, sent out, or exposed in show windows, by the million, to the corrupting of our nation's youth. Again, it is generally the pictures of actresses and ballet-dancers that contaminate the pages of a great deal of the illustrated periodical literature of the day. Still further, it is the same class of low pictorial representations that appear as advertisement posters of the theatres, and call forth constant protest all the land over because of their libels upon decency and pure womanhood.

Let every one claiming to be Christian or claiming to be church member cease to thirst for the dark and polluted waters of this Egypt and this Assyria, let them stay away from every debasing entertainment even though it be brought out on the boards of an Academy of Music, and I am sure that the cause of purity will witness a wonderful uplift, while paganism will no longer confound a corrupted civilization with the pure precepts and practice of the Christian religion.

*Philadelphia, Pa.*

For the Herald of Truth.  
A GENERAL CONFERENCE.

BY J. F. FARR.

We have now not less than sixteen state and district conferences. These all agree on general principles of faith and doctrine, as well as in their practices and rules of order, and yet in a number of minor things they differ. For a number of years a general conference has been advocated, and a number of these conferences have passed resolutions favoring a general conference and have even selected men

to aid in arranging preliminaries for it. This, however, is as far as the matter has been brought.

The question now is how to proceed to get it to progress and finally bring it to its ultimatum.

Everything must have its beginning; and as this is a new thing in our church at this present time we wish to propose a plan, in order to give the matter definite shape.

Right here, however, we wish to say that while in our day, and among our people, a general conference is a new thing, it is after all not a new thing in the church. It is really an old thing that for a time has been lost sight of. To be convinced of this fact, read the Confession of Faith, and see what our brethren did at Dortrecht, in 1622, and you will not need to question the matter any longer.

The state conference of Indiana will be held on the 2nd Friday in October 1896. We suggest that the elders or bishops and ministers of the Indiana Conference district extend an invitation to all the other conference districts, to send their delegates, who have been appointed by the several conferences, to this conference.

And that they further invite all the bishops, ministers and deacons in every conference district in the United States and Canada, who are in harmony with us in doctrine and practice, either to come themselves or send as many delegates as they may deem expedient, so that the different conference districts may be represented.

We could hardly expect that all the districts would be fully represented, but so far as the different districts and branches of the church would be represented, this meeting would to all intents and purposes be a general conference.

If a district conference is profitable and beneficial, a general conference would be much more so, on account of its wider range of thought, action and support.

What can be said against a general conference? Is there one good reason that can be urged against it?

But we will not assume too much. We will present this to our readers and ask every one who has a valuable thought on the subject to present it. Brethren, let us hear from you, either pro or con.

*Elkhart, Ind.*

For the Herald of Truth.  
THE MEMNONITE BRETHREN CHURCH.

BY J. F. FARR.

This branch of the Memnonite denomination is represented in Kansas, by the Reno county, Alexanderwohl, Lehigh, Butler county, Ebenfeld, and Marion congregations; and with the station at Hillsboro, and north of Marion.

In Oklahoma there are about six stations. In Nebraska are the York and Hamilton Co., Cong. and the stations Hastings, Sutton, and Janes.

In S. Dakota, the Brudertal congregation and the stations Wittenberg and Silver Lake.

In Minnesota, the Bingham Lake congregation and the station Mountain Lake.

In the congregations there is a bishop or at least a head of the denomination, and in the stations there is no bishop, and in many cases no resident minister, but assisted by laymen.

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In Manitoba, the Winkler congregation. In Saskatchewan there is but one station; and one in Colorado.

In Oregon the Portland congregation and the station Dallas. The total number of bishops is eight and that of ordained ministers twenty-one. Number of members about 1700. No statistics for the year have as yet been received. The total number of meeting-houses is nineteen.

An annual conference is held in the fall of the year, when the evangelizing work for the coming year is arranged according to the contributions that have been received for the home mission fund. The evangelists are allowed \$30 for a month's labor in the field and traveling expenses paid, and these are apportioned by the conference; in other ministerial work neither bishops nor ministers receive any salary. At the last conference an appropriation of \$12,000.00 was made for the establishment of a mission station among the Comanche Indians, in Oklahoma.

Up to this time all money that had been received for heathen missions was placed at the disposal of the Baptist foreign missionaries in India and Africa. This fall Pre. P. H. Wedel, of the Alexandria congregation went as a missionary to Africa under the direction of the Baptist denomination. The congregation at Mountain Lake, Minn., is also about to send a brother there, also under the direction of the Baptists. The conference as a whole is not in favor of this plan, nevertheless at the last conference \$2000.00 was appropriated for Baptist missions.

The doctrine of nonresistance has in the recent past been brought up more prominently than before, and the last conference ordered the printing of the Confession of Faith.

The "Zionist" is the only organ of this branch and is published weekly, in Hillsboro, Kansas. This paper has also a circulation in Russia of over 600. A monthly supplement however is printed for the American edition only. This supplement reports the growth of gospel work among the Russians, the persecutions of the Russian brethren, etc., and of course on this account the Russian censors would not allow it to circulate in that country.

Hillsboro, Kansas.

#### THE GOSPEL HAMMER.

By ELLA H. BUCKNER.

"Is not my word like a fire that melts the heart, and like a hammer that breaks the rock to pieces?" Jer. 23:29.

It is a fearful thing to fall into the hands of the living God, unprepared. For, "if the righteous scarcely be saved, where shall the ungodly and sinner appear?" Who shall be able to stand when He, the Judge of all the earth, appeareth? For, "He is like a refiner's fire, and fuller's soap." "His word is sharper than any two-edged sword, piercing even to the divided asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." How prayerful and careful we should be, both for the benefit of our own souls and those around us. How pitiful to think of the many thousands of souls on the down-ward course to ruin, groping in

the darkness, many without the knowledge of a loving Savior. Oh! how great the need of brighter shining lights. Are we ready to sacrifice luxury and ease, and spend our dimes and talents in throwing out the life-line to the perishing eye that seeks for the last time?

We sometimes forget ourselves in part, and begin to think, if only the ministers, parents, etc., are not aware of our doings it is all well. But remember, the all-seeing eye of God sees. We may bolt the door, draw down the blinds, close the shutters, and put out the light, yet the almighty God is beholding our poor frame of clay, knowing the thoughts whether good or evil. Although in this life many things are done, both good and evil, that are not manifest to the eyes of man, but the day is coming when all will be revealed, and rewarded accordingly.

Then the only thing of interest to us will be, "Is my name written in the lamb's book of life?" In the Christian life we occasionally get a bitter drink of reproach from worldlings and false professors, and the heavy blows of their hammers are not given in a cruel or sinful nature. But in order to crush self, it requires nails and hammers.

"Tonics are always bitter." But what are all these trials compared to the eternal weight of glory over yonder? There can we find a better hammer than the word of God? All we have to do is to let the ministry in His hands, and He will chisel and hammer down the rough edges, and mould us into a vessel ready for the Master's use, prepared for every good work.

"Rejoice in the Lord," "lift up your heads, for the day of our redemption draweth nigh."

Sundridge, Ohio.

#### A SLIP OF PAPER.

A dissipated young man entered, one day, a street car in one of our large cities, and sat down all unmoved. Listless, unobservant, he heeded not who cared who occupied the seat beside him; he would go to the other part of the city and try for work.

He had lost one job after another because of his dissipated habits and now the extremity had come. He numbed to himself "if I cannot get work, I can die—there's an end to all things. When one ceases to be useful he ought to be out of the way."

He then looked back to the time when he had come to the city, full of hope, ambition and promises to mother to be a pure, honest boy. But alas! the old, old story.

A spark came into his eyes as he thought of the fortune he so soon thought to lay at her feet. Then, as he realized his condition, a great wave of agony, shame and distress swept over the once many contentment.

Now he came to himself alone—the man beside him had just left. Where did he want to get off? He did not know or care.

With downcast eyes he espied a slip of paper. Slowly and thoughtlessly he picked it up, and was about to throw it away when he thought the hand writing looked familiar. As he glanced at the script, the words attracted his attention; he read and re-read them until the words burned themselves into his memory. "I thought on my ways, and turned my feet unto thy testimonies."

He was aroused to a sense of his surroundings as the car stopped, and he saw they were at the terminus of the line. Yes, he could get off. So without noticing what he was doing, he crossed the street, and sat down on the grass in the shade. With head down, eyes fixed upon the ground as if seeing them there again he repeated the words, "I thought on my ways and turned my feet."

He was coming to himself, as many another prodigal has done. He was not thinking.

He did not know he was being watched by a lady on the veranda across the way, and had not heard her daughter singing; but now the words floated out through the open window—

"Other refuge have I none, Hangs my helpless soul on Thee, Leave, oh, leave me not alone—"

"Alone, yes, alone," he said, while he wept. He glanced up at a little fellow about three years old ran past him, then turned and looked at him with his countenance full of pity, and said: "Have you lost any thing?"

"Yes; I've lost my all, my manhood!"

The lady had missed the little archer, and called him out, but he had no heed. She came across the street for him. As she came near them the little boy said in tones of sympathy: "Mamma, he has lost some thing."

"Can I help you sir?" she asked in the kindest, sweetest tones he had heard since he had left home and mother. She drew from him the story of his present condition, and invited him to her home, saying her husband would be in soon and she was sure he could help him. In the meantime she prepared tea, and Nellie would sing for him.

He is now the noble man he had planned to be. With constant employment and pleasant Christian surroundings in this home, whose motto was, "Look up, lift up," his feet had been turned and the lost found.

A few years later he remarked to Nellie, who had become his wife: "I wish I might see the man who dropped that slip of paper on that memorable day. I want to thank him for it."

Nellie promptly replied: "Thank God instead, for it was He that willed it. It was the Lord's words you needed. He says: 'So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'"

—Christian Monitor.

#### WHAT SHALL THE HARVEST BE.

When a man sows in the natural world he expects to reap.

There is not a farmer that goes out to sow but expects a harvest.

Another thing—they all expect to reap more than they sow, and they expect to reap some as they sow. If they sow wheat they expect to reap wheat. If they sow oats they won't expect to reap watermelons. If they plant an apple tree they won't look for peaches on it.

If they plant a grapevine they expect to find grapes, not pumpkins. They will look for just the very best seed to sow. Let me say right here that wheat, of what they sowed will make no difference in the reaping. It would not do for a man to say, "I didn't know but what it was wheat I was sowing when I sowed tares." That makes no difference. If I go out and sow tares think-

ing it is wheat, I've got to gather tares all the same. That is a universal law. If a man learns the carpenter trade he doesn't expect to be a watchmaker; he expects to be a carpenter. The man who goes to college and studies hard expects to reap for those long years of toil and labor. It is the same in the spiritual world. Whatsoever a man or nation sows he and they must reap. The reaping time will come.

Men may foolishly think God is whirling at sin now-a-days, and isn't going to punish sin, because He does not execute His judgment speedily; but he not deceived; God is not mocked, and whatsoever a man sows that shall he also reap. I tremble for those young men who laugh in a scolding way and say, "I am sowing my wild oats." You have got to reap them. The rich man sat at his gate, and the dogs came and licked his sores, the reaping time has come for him now. He would gladly change places with that beggar now. Yes, there will be a change by and by. Men go on scoffing and making light of the Bible, but they will find it to be true by and by. I think there is one passage that you will admit is true. You very often see it in the daily papers that "murder will out" when some terrible crime that has been covered up for years has come to light. And there is one passage that I would like to get every one to remember: "Be sure your sin will find you out." There are a great many things in this world we are not sure of, but this we can always be sure of, that our sin will find us out. I don't care how deep you dig the grave in which you try to bury them. Look at those sons of Jacob! They thought they had covered up their sin, and their father never would find out what they had done with Joseph. And the old man mourned him for twenty long years. But at last, after all these years had gone away down in Egypt, there Joseph stood before them. How they began to tremble! Oh, it had found them out. Their sin had overtaken them. Young men, you may have committed some sin many years ago, and you think nothing is known about it. Don't you flatter yourself. God knows all about it, and be sure your sin will find you out.

Your own conscience may turn witness against you by and by. If you sow tares you will reap disappointment, you will reap despair, you will reap death and hell. If you sow to the spirit you shall reap peace and joy and happiness and eternal life.

The reaping time is coming. What is the harvest going to be? If you confess your sin, God will have mercy. He delights in mercy.—Set by Moses D. Eccles.

By the way, I would like to see the man who dropped that slip of paper on that memorable day. I want to thank him for it.

Nellie promptly replied: "Thank God instead, for it was He that willed it. It was the Lord's words you needed. He says: 'So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'"

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Simon may be figuring out the results yet for aught I know, but I hope he has not torn down his coal bin on the strength of his theory. The man whose sympathy with the hungry has squeezed itself dry when he has said, Be filled, needs no machinery to keep him dry and labor. It is the same in the spiritual world. Whatsoever a man or nation sows he and they must reap. The reaping time will come.

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called traveling elder. These fields are either circuits or missions. If the field is able to support a minister without help from other fields, it is called a circuit; if, however, the field is too weak to support its own minister, it is called a mission and has a right to the Home Mission fund to aid it in supporting its minister. So much for our circuit.

Canada District is presided over by three Presiding Elders, the conference being divided into north, south and west districts. This conference is divided into twenty-four fields of labor, six circuits and eighteen missions.

Pennsylvania Conference is presided over by one Presiding Elder, and an Assistant Presiding Elder, and is divided into seventeen circuits and missions.

Indiana and Ohio conference is presided over by one Presiding Elder and is divided into sixteen circuits and missions. Eight new missions have been opened during the year in the different conferences which will have to be added to the above.

There are 59 ordained ministers and 39 on probation, making a total of 98 ministers; 57 of these having charge of a work. There were 835 new converts reported during the year in the different conferences which will have to be added to the above.

The membership of this body numbers a little over 4000. They had 71 church buildings as reported at the close of last conference year, valued at \$91,157; and preached at 150 different places where they have regular appointments. In the same year was collected for foreign mission work \$559.99, for Home Missions \$2,690.98, and for other purposes \$25,409.55, making a total of \$28,250.52 collected during the last conference year.

The body has this year sent out its first foreign missionary in the person of Wm. Shantz. He was sent to the China by the Canada conference. The foreign field is opening out, and it is expected others will soon be sent out by the other conferences as well as by the Canada conference.

So far as we can learn the present conference year has been a prosperous year. The statistics for the present year cannot be had yet, but many have been converted during the summer months in the various camp and tabernacle meetings held throughout the different conferences; also a considerable number of accessions have been made.

Berlin, Ont.

#### NEW YEAR'S WISHES.

A pear-tree's pathway of untold gladness, Flecked by no gloom, by no weary sadness— Such be the year to thee! A crystal rivulet, sunlight tingling, Awakening blossoms, and joyously singing Its own calm melody.

A symphony soft, and sweet, and low Like the gentlest music the angels know In their moments of deepest joy: 'Mid earth's wild clamor thy spirit telling Of beauty and holiness, upward swelling, And mingling with the sky.

A radiant, gladness Eden flower, Unfading in loveliness hour by hour, Like a winged-velvet seraph's face— Such be the opening year to thee, Shrouded though all its moments be.

Unknown as the bounds of space, Blessings unspoken this year be thine! Each day in its rainbow light entwine New gems in the joy-wreath thou dost crown; May each in the smile of thine bright Who is changeless love and unfading light, Till the glory dawn, to thy transient night, As heaven to earth come down.

—P. R. Haverford.

#### TAKE TIME FOR THE BIBLE.

As we drift along the swift, relentless current of time toward the end of life, as days and weeks and months and years follow each other in breathless haste, and we reflect now and then for a moment that at any rate for so much of this earthly career has passed irrevocably, what are the interests, thoughts, sayings, the books—which really command our attention? What do we read, and leave unread? What time do we give to the Bible? No other book, let us be sure of it, can equally avail to prepare us for what lies before us; for the unknown anxieties and sorrows which are sooner or later the portion of most men and women; for the gradual approach of death; for the period, be it long or short, of waiting and preparation for the throne and face of the eternal Judge.

Looking from the world beyond, how shall we desire to have made the most of our best guide to it! How shall we grudge the hours we have wasted on any—on thoughts, or books, or teachers—which only belong to the things of time!—Cassan Liddon.

HUNDREDS can talk to one who can think, thousands can think to one who can see.—Ruskin.

SUNDAY SCHOOL LESSONS.

LESSON II.—JANUARY 12.  
THE BOY JESUS. Luke 2:40-52.

GOLDEN TEXT.—Jesus increased in wisdom and stature, and in favour with God and man.—Luke 2:52.

INTRODUCTION.

TIME.—The spring of A. D. 9. The childhood and youth of Jesus extended from B. C. 5, to A. D. 25, when He began His public ministry. He was then 30 years old, but 26 was the year as we have the dates. A mistake of 4 years was made in the reckoning.

PLACES.—Nazareth, Jerusalem. In His infancy we find Jesus also at Bethlehem and in Egypt.

STORY OF THE CHILD LIFE.—We are indebted to Luke for this beautiful glimpse into the childhood of Jesus. It is most natural, and charming, and far removed, both as to what it tells and what it does not record, from the absurd traditions invented in later centuries by the spurious gospel writers.—Penterost.

After the journey to Jerusalem at the age of 12, Jesus disappears from our view for eighteen years.

PREPARATION FOR THE LESSON.—Before a clear understanding of the following lesson can be had the incidents connected with the birth of Jesus should be studied.—(1) The Annunciation to Mary (Luke 1:26-38); (2) The Birth of Jesus (Luke 1:18-25); (3) The Song of the Angels (Luke 2:8-11); (4) The Adoration of the Shepherds (Luke 2:15-20); (5) The Wise Men from the East (Matt. 2:1-18); (6) The flight into Egypt (Matt. 2:19-23).

DAILY READINGS.

M. (Jan. 6). The boy Jesus, Luke 2:40-52.

T. The Visitation feast, Deut. 16:18.

W. Yearning for piety, 2 Chron. 31:1-7.

T. Seeking after wisdom, Prov. 1:1-12.

F. The Father's business, John 5:17-24.

S. The best knowledge, 2 Tim. 3:10-17.

Growing in grace, 2 Peter 3:11-18.

#### LESSON III.—JANUARY 19. THE MINISTRY OF JOHN THE BAPTIST.—Luke 3:1-22.

GOLDEN TEXT.—Behold the Lamb of God, which taketh away the sin of the world.—John 1:29.

INTRODUCTION.

TIME.—Jesus was baptized in January, A. D. 27. John was imprisoned in March, A. D. 28. John began to preach in the summer of A. D. 28.

PLACES.—John preached in the wild, thinly inhabited region lying west of the Dead Sea and the lower Jordan. The baptism of Jesus was at Bethabara, the fords of the Jordan, five miles north-east of Jericho. The palace of Herod Antipas was in Tiberias. John was imprisoned in Machabrus, a fortress nine miles east of the northern end of the Dead Sea.

PARALLEL SCRIPTURES.—The ministry of John the Baptist (Matt. 3:1-12; Mark 1:1-8; Luke 3:21, 22). The imprisonment of John the Baptist (Matt. 4:12; 14:3-5; Mark 1:14, 15; 6:17, 18). See also John 1:6-8, 15-34. Isaiah 40:3-5; Malachi 3:1; 4:5, 6.

RULES.—Tiberius Caesar, emperor of Rome, fifteenth year; Pontius Pilate was governor of Judea, first year; Herod Antipas, of Galilee and Peraea.

JESUS.—According to Luke 3:23, Jesus was now about thirty years old. He still lived at Nazareth.

JOHN THE BAPTIST.—The forerunner was six months older than Jesus. He was a descendant of Aaron, the son of Zacharias and Elisabeth. He was a Nazarete from his birth. See Num. 6. His thirty years of life seem to have been passed in the wilderness. From infancy he was "filled with the Holy Spirit."

THE MEANING OF JOHN'S BAPTISM.—Jesus' baptism by John was not merely like His submitting to circumcision and the purification (Luke 2:21, 22), because they were rites required by the law, while baptism was not. It was a public renunciation of sin and a public profession of religion. It is true that Christ knew no sin and needed no repentance (John 8:46; 14:30); but "he was numbered with the transgressors" "was made sin for us" (Isa. 53:12; 2 Cor. 5:21). By baptism Christ professed the religion of the Spirit, as opposed to the religion of form and ceremonies. His water baptism was a symbol of the Spirit baptism which He received immediately after John had baptized Him, when, as Peter said, descended upon Him in the form of a dove. John explained his baptism by saying, "I indeed have baptized you with water; but He shall baptize you with the Holy Ghost." Christ referred to John's baptism on various occasions as bearing this symbolic relation to the baptism of the Spirit (Acts 1:5; 11:16).

DAILY READINGS.

M. (Jan. 13). The ministry of John the Baptist, Luke 3:1-14.

T. The ministry of John the Baptist, Luke 3:15-22.

W. A witness bearer, John 1:8-19.

T. Sent before, John 8:20-23.

F. John's submission to Jesus, Matt. 3:7-17.

S. Suffering for faithfulness, Mark 6:14-29.

The preacher and his message, Mark 1:1-11.



# HERALD OF TRUTH.

January 1, 1896.

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Owing to some changes that were made in our publications, the WELCOME THINGS has been discontinued, and the WORDS OF CHRIST, hitherto an illustrated monthly for children, has been changed to an illustrated weekly paper for the Sunday school and home. It is now a four page paper, four columns to the page. The price of single subscriptions has also been raised, as there is now more than three times the amount of reading matter in a year in the enlarged paper.

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**OLD BOOKS.** Although some persons have little regard for old books we frequently find perfect treasures among them. Several years ago, a brother bought a lot of

books for a "song" at a sale. He took them home and they were put into a corner out of the way and almost forgotten. One day when the writer was visiting with the brother the conversation turned on old books and their value; the brother remembered his purchase, and brought them out of their hiding place for inspection, and among them we found one that was a very rare book, and it is the only one that we know of in this country. It is a Mennonite book and leads us back in the history of our church to the times that "tried men's souls," to the days of the persecutions.

We have a collection of old books that we prize very highly. Our collection consists of about 500 volumes, some very rare, and as Mennonite books, and as giving the history of the Mennonite people in the past, they are indeed very valuable.

This is no doubt the best and most complete collection of books of this kind in America.

We are still adding to the number, and thus increasing its value, and we herewith ask our brethren and sisters, who have books of this kind, to let us know what they have.

By far the largest number of these books are in the German and Holland languages. This comes from the fact that the Mennonite church, three hundred years ago, flourished in Holland, Germany, Switzerland and parts of France.

We have a large Swiss Bible, over 300 years old. We have in our collection a copy of Dietrich Phillips' work, in the Holland or Dutch language, also about 320 pages old. We have also a confession of Faith in the French language. If any of our brethren have valuable Mennonite books, books that teach the Mennonite doctrine or illustrate Mennonite history, and they want to make a contribution to this library we shall be glad to receive them.

A library of this kind is indeed of great value to those interested in the faith and doctrines of the church, and if any one desires to consult any of these valuable works on any subject we shall be glad to have them do so, only with this restriction that the books cannot be loaned or taken from the room where they are kept.

By keeping this library together in this way it may prove a great blessing to the church in the future and may be valuable in bringing to light the true faith and practice of our forefathers in time to come. J. F. FUNK.

## A GRAVE PUBLIC DANGER.

To the Editor:—A very grave wrong is being perpetrated against the American public by a reprint of one of the English competitors of the Funk and Wagnall Standard Dictionary, a wrong that cannot be excused by the exigencies of commercial rivalry. As is well known, in all unabridged dictionaries it is necessary to give the definitions of certain indecent words. Eighteen of these words (selected out of a vocabulary of over 300,000 terms in the Standard) have been collated and printed with their definitions by the reprint of this English dictionary, and circulars containing them are being distributed among teachers, school trustees, and parents all through this country, stirring up a filthy agitation that will end,

unless frowned down by the public press and other leaders of public opinion, in setting people of prurient minds and children everywhere to ransacking dictionaries for this class of words. One of these publications contains such outrageously unjust comments as the following:

"About two years ago the publishing house of Funk and Wagnall brought into the world a monstrously entitled the Standard Dictionary of the English Language."

"So far as relates to its collection of obscene, filthy, blasphemous, slang, and profane words, it has no counterpart in dictionaries of the English Language."

It is but fair to the press and scholars of England to say that the English critics have in no way seconded this unfair assault, but are unanimous in the most unqualified indorsement of the American work, the Standard Dictionary, expressing in many ways the same opinion as that of the St. James's Budget (weekly edition of the St. James's Gazette), London, which said:

"To say that it is perfect in form and scope is not extravagant praise, and to say that it is the most valuable dictionary of the English language is but to repeat the obvious. The Standard Dictionary should be the pride of literary America as it is the admiration of literary England."

The utter insincerity of this attack on the Standard is seen in the fact that nearly every one of these 18 words is in the English work which is published by this reprint, and it contains other words so grossly indecent and without so rarely used as to have been excluded from the Standard and from nearly all the other dictionaries. Fifteen out of the eighteen words (and others of the same class) are, and properly so, in the Century Dictionary, and they are to be found, with scarcely an exception, in every other reputable unabridged dictionary, and this class of words is invariably recorded in the leading dictionaries of all languages.

Since this gross attack has been made, we have submitted to Charles A. Dana and to a number of well-known educators the question whether we committed an error in admitting into the Standard this class of words. The answer has been without an exception, "You did not."

The fact is, extraordinary care was used by the editors of the Standard "to protect the language." Of the more than 300,000 words collected by the hundreds of readers employed to search all books of merit from Chaucer's time to the present, over 200,000 were excluded wholly from the vocabulary; hence there was no need and no effort to pad the vocabulary. The rules of exclusion and inclusion were most carefully made and rigidly enforced. A most perplexing problem from beginning to end was how to reduce the vocabulary, not to enlarge it. Compression was carried by many devices to the extreme degree. The editors who used up the admirable words numbered over one hundred of the best known writers and scholars in America and England. "To accuse such men of 'filthiness' is to do a wrong of the gravest degree. It is the business of a dictionary to record words, not to create, nor to destroy them; to answer inquirers concerning the spelling, pronunciation, and meaning of all words that are used to any considerable extent, not to obliterate those it does not fancy. Whether a word has a right to exist or not, the final arbiter is the people, not

the dictionary. The dictionary, as says Trench, should be the inventory of the language, and, as says the Encyclopedia Britannica under the term DICTIONARY, it "should include all of the words of the language." A complete and Standard Dictionary should make no choice. Words obsolete and newly coined, barbarous, vulgar, and affected, temporary, provincial, and local, belonging to peculiar classes, professions, pursuits, and trades, should all find their place, with their characteristics and defects duly noted and pointed out."

Improper or indecent words, when it was found necessary to admit them into the Standard, were blacklisted as *low, vulgar, slang*, and printed in small type. It did not seem to the editors that an unabridged dictionary could go further without justly incurring blame.

To collect from such a work words of the class referred to and publish them is as great an outrage as to collect from the Bible the more indecent words and passages to be found there, or those from Shakespeare (some of these 18 words are found both in the Bible and in Shakespeare), and then to print and scatter abroad the collection, saying: "See what a foul book is the Bible; see what an obscene and blasphemous work is Shakespeare." The publication and distribution of these circulars is a gross assault upon public decency. An agent who attempts to exhibit such a printed circular surely should not be listened to for a moment; he is a public enemy, and should be turned from every decent door.

The old story will be remembered of a woman accusing Samuel Johnson, shortly after his dictionary had been published, with "Doctor Johnson, I am so sorry that you put in your dictionary the naughty words." "Madam," retorted the Doctor, "I am sorry that you have been looking for them."

Respectfully,  
I. K. FUNK.

## CORRESPONDENCE.

FROM THE HOWARD AND MIAMI CO. CONGREGATION.—On the 13th of Dec, 1895, we were pleased to see Bro. Daniel Yoder of Adams Co., Ind., in our midst. He preached three very interesting sermons. He very impressively expounded gospel truth, and impressed upon our minds the duties that we owe to our God. We feel to praise God unto whom all honor is to be bestowed. We wish Bro. Yoder God-speed. Con.

SKIPPACK, PA., DEC. 7, 1895.—We are glad to report that five members will be added to the Skippack Mennonite church to-morrow, Dec. 8, 1895, four of them by baptism and one by certificate from another denomination. May they be true lights for others to follow in the narrow path unto salvation. Con.

FROM MILLESVILLE, PA.—We have been enjoying a rich spiritual feast of late. Bro. Ira Buchwalter from Ohio, was with us and taught us plainly in two well directed sermons, one at Lancaster Sunday evening, Dec. 6, and at Rohrerstown on Monday evening, Dec. 16th. He also spoke very pleasingly to those who are yet out of Christ. On Tuesday evening Dec. 17th, Bro. J. M. R. Weaver of Harvey Co., Kansas, preached

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his last sermon in Lancaster Co., at the Millersville meeting-house. He spoke very earnestly, and many were made to feel that they have not yet fully consecrated their lives to God. May God bless the dear brethren in their labors. K.

FROM HANCOCK CO., OHIO.—On the 17th of December, 1895, the brethren, J. F. Funk of Elkhart, Indiana, and J. M. Shenk of Elida, Ohio, went to visit the church at New Star, in Hancock Co., Ohio. During the time four meetings were held, and Noah O. Roser was chosen to the ministry, by the unanimous voice of the church, and ordained during the service on Thursday evening, at which time also the communion of the sufferings and death of Jesus was celebrated, in which nearly all the members participated. It was a season of spiritual refreshing, and we believe that these services with the calling of another laborer into the work have proved a great benefit to this branch of the Lord's husbandry. We trust the Lord will make of him an effective worker. There are here about 45 members with two ministers and a deacon. They maintain a live Sunday school with an attendance of about 50. From here Bro. J. M. Shenk went to Logan Co., and J. F. Funk went to Brutus and Manelona in Northern Michigan, to visit the churches there. Con.

OAKLAND MILLS, PA., DEC. 7, 1895.—As said before, Bro. J. K. Brubaker came out to our midst on the 11th of November, and labored with us until the 23d, preaching 14 sermons at 15 different places of worship. The brother came to us filled with the good spirit, preaching the Word with power, and we feel that he did us much good. Dec. 7th our ministering brethren held instruction meeting at Lauver's church near Eyandale, at which meeting thirteen precious souls expressed a willingness to be instructed and led by God's word. Four of the young men and one son-in-law and one daughter-in-law belonging to the family of our ministering brother, Wm. Graybill, were among them. At the close of the instruction meeting the spirit of God moved one more young man to come forward and cast his lot with God's people; and last week a man who had passed the threescore and ten years in this life became willing to spend his few remaining days in the service of God. On account of his age and failing health he was at once received into the church by baptism, this making in all fifteen converts within the last seven weeks, but when we look about us and see the many that are yet standing back, we feel more than ever to continue the Macedonian cry to our able brethren in other places to come over and help us, and if you cannot come and labor with us you can pray for us that we may be able to perform more work while yet it is day, for the night cometh wherein no man can work. J. K. HOOLEY.

ROCKTON, CLEARFIELD CO., PA., DEC. 16, 1895.—Our little congregation was greatly refreshed lately. On Dec. 4th, Bish. J. N. Durr, of Fayette Co., and Bro. Aaron Loucks of Scottsdale came here and staid one week; in that time they preached nine sermons, which were edifying. Some were almost persuaded. Would to God they had been altogether persuaded. Our communion

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services were held on Wednesday the 11th. A good feeling prevailed among those that partook of the emblems. May God bless the brethren and their labors among us and grant our little congregation increase in numbers and in faith and zeal. M. J. C.

ROSELAND, LA., DEC. 11, 1895.—Greeting to all in the name of our Lord Jesus Christ who is the giver of every blessing and perfect gift. As always like to read news in the HERALD from our congregations it might be that some would like to hear from the small congregation here. We had communion some time ago, and had a refreshing time. We have meeting and Sunday school every Sunday afternoon at the school house, and Bible reading every Sunday evening, at the home of Bro. J. T. Nee. We have a mild and healthful climate here. A great many come here to regain their health, and are benefited by doing so. I can say for myself that my health has improved much since I am in the South. My wife and son, and Bro. Jonathan Lutz, and Mrs. Smith from Missouri paid us a nice visit on their way to Texas a few weeks ago. They were well pleased with the climate here. We would be glad for many more such visits. L. T. K.

EUGENE, OREGON, DEC. 6, 1895.—We were beautifully blessed by a visit from Bishop Joseph Schlegel of Milford, Nebraska. He came into our neighborhood November 24th, and remained with us until December 4th, and he left for Lynn county, and from there he intended to go to Hubbard, Marion Co. While he was here we had twelve meetings which were all well attended except one, when it rained all day. Our congregation at Oak Hill was greatly revived through these meetings and a great interest manifested. Five members were received into the church by letter and one by baptism. A number more were almost persuaded. Dec. 3d we had communion at Oak Hill, in which about 40 members took part. The same day Bro. L. J. Yoder was advanced from the office of deacon to the ministry, and Bro. J. D. Mishler was chosen to the office of bishop the same day. We pray that the Lord will bless all the work done by the dear brother while he was here. God bless him on his journey. We ask an interest in the prayers of all God's people that we may prosper and hold out faithful to the end. Con.

WOODSIDE, PA., DECEMBER 18TH, 1895.—Our congregation near Mason-town was greatly refreshed recently. On Nov. 13th our Bro. Fre. M. S. Steiner came to us from Can. Ohio and held a few meetings and gave two lectures. The meetings were all fairly well attended and the best attention given, and four persons were made to feel willing to forsake the world and live for Christ. Bro. Steiner left us on the 25th, and on Dec. 4th Bro. Yoder of Elkhart came to us and preached a few sermons and another son was made to feel the need of a Saviour and came out and confessed Christ. We indeed feel greatly encouraged and greatly built up in the cause of Christ. We feel glad when brethren and sisters from other places visit us and bring us such gospel truths. It makes us feel strong in our Christian work. May God prosper the brethren in their work, and grant that souls liv-

ing out of Christ may be made to see the danger and be converted to God. We had baptism Sunday, Dec. 15th, when four of the converts were baptized. May God ever be with these precious souls, that they may ever live relying on Him for strength. JUSTUS B. BARE.

CROSS, O. T., DEC. 18TH, 1895.—As I have not seen anything in the HERALD from this part of the "strip," I will write a few lines. We have a beautiful country, and crops look promising (although nearly all the crops were put out on sod) until in August. The chinch bugs and drouth hurt our corn very much. Oats also were very poor, but we have some good corn, though ever only from 15 cts. to 20 cts. per bushel. We had a good crop of kafer corn and an abundance of hay. So we have plenty of feed for the stock. Wheat that was sowed in time this fall looks fairly good. We have a very nice neighborly neighborhood, but we have been deprived of church school-houses, until recently. We have been holding Sunday school in a tabernacle every Sunday; also meeting for prayer and edification every Sunday night. There has been a great interest taken in the Lord's work, and now and then we have had preaching by ministers from different denominations. Next Sunday we will have our school-house completed, so we can hold Sunday school and church in a good house. As we have not had any of our Mennonite ministers to preach here we do plead that one of them may give us a call, as the people are anxious to hear the word of God, and especially to hear from our ministers. We would also be glad for any of the brothers and sisters or any other Christian people to visit us, as we think there is a large field here opened for harvest, and much good might be done. If any one wishes to come I would be glad to meet them. Our station, Cross, Kay Co., O. T., is about 20 miles south of Arkansas City, Kansas. Drop me a card, giving time of your expected arrival, and I will meet you. I came here from Johnson Co., Mo., and am an uncle to Pre. D. D. Miller of Middlebury, Ind. S. P. MILLER.

DALTON, WAYNE CO., OHIO, DEC. 23RD, 1895.—On the 22nd a minister was ordained in the Sonnenberg congregation. The church had previously nominated nineteen brethren out of which number one to fill their duty. The lady upon Bro. Cleophas Amstutz, a faithful and able Sunday school worker. May the dear young brother in this responsible office be endowed with power from on high to go forth and declare the whole counsel of God that the stray souls who are wandering in sin may be gathered into the fold of Christ. We were also favored with a visit on same day by Bro. David Hostetter of Webersville, Ohio. Truly we can say this was a day of spiritual refreshing. D. A. SCHNECK.

FROM MONTGOMERY CO., PA., On the morning of the 15th ult. a sad railway accident occurred between Hatfield and Souderton, by which Jonas G. Kelly and wife, who were on their way to visit friends, lost their lives. When scarcely a mile from home, as they crossed the railway track the fast express came along and struck the rear end of their conveyance throwing them

both out. The wife was killed instantly, while the husband was fatally injured. He died an hour later, calling upon God to be merciful to him a poor sinner. He was aged about 59 and she about 60 years. They were members of the Reformed church, and highly respected. They were buried on the 21st, on which occasion one of the largest funeral assemblies that was ever seen here followed the remains of their unfortunate neighbors to the grave. The services were held by the pastors Luchenbill and Reiter. Texts, Rom. 11:33 and 1 Sam. 20:3. May this sad occurrence teach us all to apply our hearts to wisdom and prepare for death. H. C. KRUPP.

FROM MAHONING CO., O.—Recently the congregations of Mahoning and Columbiana Counties, O., have enjoyed a season of refreshing during a visit from Bro. David Garber of Orrville, O. He remained with us nearly two weeks, during which he filled a number of appointments, preaching the word with great power and creating a deep interest among the people by the forcible manner in which God gave him utterance. Later the ministering brethren Henry Welly and Jacob (Christophel) of Elkhart Co., Ind., visited the brotherhood, filling also a number of appointments while here. In the meantime Bro. M. S. Steiner of Canton, Ohio, also arrived (Nov. 30th) and commenced a series of meetings which are still continued at this writing. (Dec. 9th) and a great deal of interest is manifested. So far Bro. Steiner's efforts were confined to Leetonia almost exclusively. We are thankful to God that He has touched the hearts of several dear young souls and made them willing to forsake sin and join in with the people of God. There are still many more who have been under deep conviction for some time and who trust God will not let them rest until they seek it in the arms of a loving Savior. M.

GOSHEN, ELKHART CO., IND., DEC. 22, 1895.—The Clinton congregation was favored with a visit by Bro. D. H. Bender of Tab. Pa., on Dec. 1st. He remained over a week with us and preached eleven able sermons. These meetings were all well attended. The house was filled to the doors some nights. Two young souls came out, the Lord's side, and others were nearly persuaded. The brethren and sisters were very much encouraged in their way. Bro. D. Garber of Smithville, U. S., expects to be with us on the 9th of January to hold another series of meetings. We have also decided to have Sunday evening meeting every two weeks, and to organize a young people's meeting. May God bless our small congregation in our new efforts. A. HENDERICH.

SMITHVILLE, OHIO, DEC. 26, 1895.—On Christmas day the church here again was strengthened by new recruits, there being 11 new converts. The five young converts were baptized in water. It was a day that will long be remembered by all those present. The 18 Articles of Faith were read and explained by our bishop, J. K. Yoder, assisted by Jonas Yoder of Logan Co., Ohio. May these dear young souls ever look to Jesus and be true to him, as they Lord gives them only tend to renew and strengthen the tie that binds them closer to Him who said, "I am the way,

the truth and the life." May those who witnessed the covenant made between the precious souls could be drawn nearer to Him who has said, "Lo, I am with you even to the end of the world." May those who have made no covenant with a crucified Redeemer, but are wandering in darkness, see that the only life really worth living is the life of a Christian.

Con.

FROM THE SUGAR CREEK CONGREGATION, HENRY CO., IOWA. We were favored with a visit from Pre. Benjamin Gerig of Southview, Wayne Co., Ohio, who preached four very earnest sermons to us. He had also the opportunity to partake with us of the sacred emblems of the broken body and shed blood of our adorable Redeemer. Pres. A. D. Wenger of Oskaloosa, Iowa, was also with us on that day. On the 30th of Nov. Bro. Gerig in company with his brother, H. S. Gerig, left for Tremont, Ill., where they intend to remain a while and visit several congregations. There are at present four applicants for membership in the Sugar Creek congregation. They will be received by water baptism in the near future. May God bless them.

Con.

FROM ELKHART, IND.—Bro. B. H. Bender, who has been holding meetings in several of our congregations in this and Lagrange counties, closed his labors in our congregation on Christmas evening with a large attendance. His sermons were deep and practical, and we are glad to say that beside awakening a deeper interest in spiritual work among the members, several young souls became willing to enlist under the banner of Jesus. Bro. Aaron Laves of Scottsdales, Pa., and Bro. Harvey Friesner of Bristol, Ind., were also with us at this last meeting and assisted in the services. From here, Bro. Bender went to the Yellow Creek congregation to labor there. May his efforts for the dear Master result in victory. Bro. M. S. Steiner of Bluffton, Ohio, who was on his way to Cullman, and other places in Illinois also stopped over two days and preached one very soul-searching sermon on the 28th. We were glad to see him, for we are still pleased to claim him as one of our congregation, since this was his home for some time, and here the responsible calling of the ministry of the gospel was entrusted to him. His effort here was owned of God in the salvation of some more souls. God be praised for the manifestation of His saving power, and for the ministry of His word through His faithful young servants.

Con.

FROM STRANG, FILLMORE CO., NEB. Dec. 19th, 1886. We thank God who are again permitted to have in our midst Bro. C. Rediger from Hamilton Co., Neb. We were blessed with the preaching of the word of God. The first evening the manifestation of His saving power, and for the ministry of His word through His faithful young servants.

from Fillmore Co., Neb., appeared in the HERALD. We thank God for the opportunity we have had. May God's Spirit move His ministers to make a visit to the membership of God's children, and not only to them, but to the lost ones, so that many more may be brought into the fold of God. Come oftener and help us. Jos. Kivins.

Con.

#### For the Herald of Truth. TRUST.

By A. METZLER.

One thing that can be said in favor of organized Bible readings, is the fact that not infrequently the rays of light we get at these meetings on the subjects considered serves to set us to more serious thinking in the same line, with the result that these after reflections sometimes bring into our souls a flood of light that creates a longing desire to tell to others what God has revealed to us since we had together considered the subject, and listened to the Scripture truths and comments presented by our warmhearted brethren and sisters. Such a result is the apology we offer for writing this article, and especially for these introductory remarks.

While there are abundant reasons why we should put implicit trust in the Lord, not the least being that He alone, as our Creator, is able to save and keep us, we should not forget to search out and consider what God has entrusted into our care and whether He can really trust us. Since the very first existence of man we find that man betrayed the trust his Maker had committed to him, thus falling into sin and dishonor, while on the other hand we can find nowhere in the Bible or in the history of the world a single instance where God could not be trusted, or that He betrayed the man who wholly trusted in Him.

From the parable of the talents we learn that each one is held accountable for what God gives into our care. Whether we possess one talent or many—a dull or a bright intellect—it is certainly demanded of us to aim at attaining the highest possible results with the means God has placed at our command; for we notice that the one who has received but one talent and hid it in the earth made no proper use of it, and the doom pronounced against him is "outer darkness, there shall be weeping and gnashing of teeth." Matt. 25:30. Notice here that unfaithfulness in that which God has committed to us decides between heaven and hell for us.

We draw another lesson from the parable of the unjust steward. From it we can readily infer that God holds us responsible for the manner in which we use the earthly possessions He gives into our care. We call them our own, but they are God's. To some of us He entrusts but little; to others, thousands, and to others still millions. Do we realize that "the earth is the Lord's and the fullness thereof?" Sometimes He takes away these riches because we are not trustworthy, but prone to misuse or squander them. "If therefore ye have not been faithful in the unrighteous mammon, who will commit to you the true riches?" Luke 16:11. If we are dishonest towards God in little, how can we be trusted with much, with things more precious and of greater value?

This brings us to something higher and more precious than our Maker has entrusted to the care of mortal man; and no exception is made in this, no distinction, no difference in value—to the beggar, the millionaire, the pauper, the king alike has He given this one possession, the soul, the immortal soul! God has given it; He will take it again from this visible body when we are done with it! He gave it pure, holy, unstained from sin and unrighteousness, as "a charge we have to keep," till He comes to call it back again. O mortal man, beware how you treat this soul within you!

But since Adam and his race have betrayed the sacred trust God imposed upon them, God has decreed that through the virtue and power of His only Son, the blessed Redeemer of our souls, shall salvation be attained, and it is here in the great atonement that God demands that our trust be placed in the merits of the life-giving blood of His Son. The trust He has committed to us must be placed into His hands, since man has conclusively demonstrated for upwards of 6000 years that unless he puts his whole trust in God he is not even capable to keep the trust that man has.

"A never dying soul to save,  
And all for the sky."  
We are nevertheless  
"Assured if we our trust betray,  
We shall forever die."  
Evel Lewis, Ohio.

#### THE OLD AND NEW YEAR.

By MOLLIE E. WOLF.

As the midnight hour drew nigh, the old year stood before me. Weary and wayworn he seemed; and in his hands was an hour glass; whence the last sands were falling. As I looked upon his wrinkled forehead, memories both pleasant and mournful came over me. I spoke earnestly to him: Many blessings had thou brought me, for which I give thee thanks; new have they been every morning, and fresh every evening. Thou hast indeed from my heart's garden uprooted some hopes I planted there. With their clustering buds they fell, "and were never quickened again."

Praise God for what I gave and what I took away," he said, "and lay up treasures in heaven, that thy heart may be there also. What thou callest blighted hopes are oftentimes changed into the fruits of righteousness." But I answered: Thou hast also hidden from my sight the loved and loving. Clouds are strewn upon their faces; they are to my call no more. To the homes they made fair they return not, and the places that once knew them know them no more forever. Still he said: "Give praise to God, your lost are with Him; they have preceded you. None can drift beyond His love and care. To his voice grew faint, and he murmured, "My mission unto man is done. For me the stone is rolled away from the door of the sepulcher. I will enter in and slumber with all the years of the past forever, and he straightened himself out to die. As I knelt by his side I said: "Oh dying year, dear dying year, I see a sorrow heavy thy mantle. What wisdom shall it bear of me when time for me is done?" Low and solemn was his voice: "Thou shalt know when the book of the universe is opened." The

midnight clock tolled, and I covered my face and mourned for his death, for he had once been my friend; I remembered with pain how often I had slighted his warnings; neglected the golden opportunities of growth he had given me, and cast away the precious hours with which he had been so generous, and I buried my face and wept till he awoke.

When I again lifted my head, lo! the new year stood in the place of the old. Smiling, he greeted me with good wishes and words of cheer, but I was afraid; for to me he was a stranger; and when I would have returned his welcome my lips trembled and were silent. Then he said: "Fear not, I come from the great source of all good gifts." Trembling, I asked: "New year, whither wilt thou lead me? Art thou appointed to bring me joy or sorrow, life or death?" Looking with glowing eyes into the untrodden future, he replied: "I know not, neither doth the angel reiterate a thrice known; only He who sitteth thereon, give me your hand and question not. Enough for thee, that I accomplish His will. I promise thee nothing, follow me and be content. Take with thee a prayer for wisdom this winged moment; the next may not be mine to give. Yet if we walk onward together, forget not that thou art a pilgrim for eternity. If I bring thee a cup of joy, be thankful, and be pitiful to those who mourn; and let all men be unto thee as brethren. If the dregs of bitterness cleave unto thy lips, be not too eager to receive relief, lest thou betray the weakness of thy faith. God's perfect discipline giveth wisdom, therefore count those happy who endure. When morning breaketh in the east, gird thyself for thy duties with a song of thanksgiving, and when night putteth on her coronet of stars look upon the day just gone and let it failures and blunders guide thee to better things, and the new year; so that when I have no longer any days or nights to give thee, and must myself die, thou wilt bless me as a friend and a helper on the road to heaven."

Urban, Ohio.

"A never dying soul to save,  
And all for the sky."  
We are nevertheless  
"Assured if we our trust betray,  
We shall forever die."  
Evel Lewis, Ohio.

#### CONQUERED BY THE BOOK.

In Dinagah, in the Punjab, the missionaries were fiercely opposed by the Hindoos. One of the most prominent of these opponents called one day upon a missionary. He expected a violent altercation, but to his astonishment the man pulled a New Testament out of his pocket, and said:

"Sahib, I have read this book, and I find it pure and holy. Up to ten days ago I was a bitter opponent of yours, I gave a public lecture against you and your work. Then I resolved to expose your book. So I began to read it in order to pick faults in it; but—do you know?—as I read I was drawn to it. My heart was captivated, and now I cannot oppose you. I know God's light is in that book."—Sel.

THE NEW YEAR ZEPHYRUS.  
Repent, repent, but halt not to cease,  
Since God vouchsafes another day as thine.  
Look well abroad, and give no time to dreams,  
For life is lost and nobler than it seems.  
For future hope, strength for the present pray;  
True marches on and backward never may  
Thy path adorn.  
The peace of Christ go with thee from this morn.  
By Frank Walcott Hunt, in Episcopal Recorder.

January 1,

1896.

#### For the Herald of Truth. "DEEP THINGS."

There is a deep thing, a hard thing, too hard for the world of science to solve. They have pried at it. They have denied it and given up, that there have been. Dramatists have made themselves angels and looked upon earth as theirs. Dante has gone to "Inferno" to see with an eye of Satan to the perfect God. They have looked with glass covered eyes, into the heavens where the author of these deep things is supposed to live. Geology, Astronomy, Phenology and Psychology have been pursued, they say, for the purpose of becoming more like the originator of these deep things. They stand and gaze with awe to see that those endowed with knowledge, to see into these deep things, are humble, contrite; and in their minds, unworthy of such attainments. Wherefore can they possess any deep things? Luke 10:21. Can I not bring that deep thing to my people, or must I become as they who seem to possess it? Is there no law, no rule that leads to the attainment of those deep things? 'Could I not get information from others, save, those contrite, seemingly, unwise people?

Of the deep things, I faint would ask, but know not what to call them. It is beyond my way of thinking, nor do I think you could transmit to me this knowledge. But of all the deep things in Christ Jesus, the greatest mystery is: "how to teach the impenitent sinner how to obtain entrance into the deep things."

J. A. C.

#### THE BIBLE A BULWARK.

Jesus Christ was a very well-informed and distinguished biblical critic. He would not have called Himself a "high er" or a "lower" critic, nor condescended to apply to His views and visions any of the human labels of which the sects and schools are so fond. But our Lord entertained very clear and positive ideas as to the origin and character of the Bible; and He was really a very reliable Scripture commentator—quite "up" on all points of authorship, authenticity, and textual criticism. The Old Testament He had in His hand, when on earth, and the New Testament for which the materials were being gathered He already saw in prophecy. He who knew what was in man, and needed not that any man should teach Him, knew what was in the book of Revelation, too, and needed not the illuminations of modern theorists on that subject.

And Christ's estimate of the Scriptures was high. They were to Him not merely "Scriptures"—a mere library of unrelated and possibly inharmonious volumes—but the Scripture, the self-consistent, well digested, one book. Christ's faith in the Bible was implicit and unique. He had the faith in it not of a mere man, though He may have believed as a pious and enlightened Jew; but He trusted the word with the perfect confidence and satisfaction of One who had spoken that very word Himself, who had inspired alike its earliest syllables and its supremest utterances.

The confidence that Christ had in the Scripture (which means, of course, "the Writing") was that it was founded on eternal fact. "The Writing is more basal than fact," and Jesus was sure that the foundation stones of the edifice of Scripture were laid in indestructible

verities. Hence it was that He said once, as John tells us, as though by way of an incontrovertible parenthesis incidental to His argument as to His own Godhead, and after quoting a passage from the eighty-sixth Psalm: "And the Scripture cannot be broken." In a like spirit of assurance—which would have been consummate audacity if it had not been sublime foreknowledge—He remarked on another occasion: "Heaven and earth shall pass away; but my words shall not pass away."

"The Scripture cannot be broken"—literally, cannot be "unloosed," disengaged from its eternal securities and sanctions. Other things may waver, give way, disappear, but God's word is an immovable fixture. It is like a high and imposing rampart that can never be undermined, less from its coherence of solid strength by the hostile ingenuity of men. No dynamite of human malice can avail to blow its blocks of truth into dust and rubbish.

So the Bible is a bulwark that protects both itself and those who put their trust in it. What is needed is an unshaken faith in the ability of the Bible to stand. The Bible is its own best defense. It is a paragon of piety, a bastion of belief, a fastness of faith, but it is also a strongly fortified arsenal, wherein are all manner of weapons, collected together there in ancient times, but really not rusty, certainly not of obsolete type, needing not to be "improved" or "converted" upon the order of any modern theological board of ordnance. The safest line of defense is a rattling fire from these biblical pieces—for there is always great projectile force in a "Thus saith the Lord!" and the trajectory of a Scripture word is very direct and sure. The best apologetics is the Bible itself; and when accorded a hearing it pleads its own pleas more persuasively than any man can speak a word for it. A noted preacher of a past generation once exclaimed with a splendid vehemence, in the midst of a sermon: "My hearers, I am not up in this pulpit to defend the Bible, but the Bible is here in the pulpit to defend me!" His confidence was not misplaced; for true it is that the Christian preacher is supported in his teaching by the sublimely positive and self-evidencing verities of the Bible more really and powerfully than is the sacred book propped up and secured by the apologies and reasonings of a human inventive race. Believe in the Bible, and men will believe in you. Use the Bible, and you will seem to be at once logical and convincing. Give the old book a chance, and it will confound sinners and comfort saints!—New York Observer.

#### TEMPTATION.

One of our most amazing mistakes about life is to unconsciously divide people into tempted and untempted—suppose that while many are constantly exposed to fire in the front of battle, others are secluded from all danger. Temptation has a Protean variety of form, arising from a man's environment, his individuality, his ideals, and no one therefore can estimate his neighbor's situation. It is enough that we recognize our brotherhood in this experience, that we "may not be cast down or lonely, but that we may be charitable and helpful."

#### HOW TO COMFORT THE BEREAVED.

"One of the most delicate, as well as one of the most important, questions which arise in the round of a pastor's duty is: 'What shall he do amid the solicitude or the impatience of grief? How shall he conduct himself when confronted with a flood of tears and the ravings of passionate sorrow?' At such times do nothing; let the eye speak, and the lips be sealed. Sympathetic dumbness is our best treatment of an excessive outburst of grief. Not indifference: God forbid that! The hand may speak; the eye may float in tears of a deeper compassion than words can express. If the afflicted weep, let them find this blessed relief in the poor nature. They should not be expected to reason, nor should they be hidden if they are wild and passionate, nor urged to enter into the realm of philosophy, which would be to congeal their tears in an ice house. They should have help to pour their griefs into the heart of God. If they cannot pray, then pray for them. The call to pray is no more a shake for the natural expression of grief, nor a denial of its existence. The helplessness of sorrow in its first paroxysms is the condition in which the soul is most ready to cast itself on the mercy of God. Fortitude is a high attainment; it is culture; it is a result, not a cause. Of course, it is ever preferable as a state of mind than an undisciplined abandonment to sorrow. But it must not be forgotten that before this can be attained, there may come the apathy of despair which chills and deadens. Apathy is not resignation, nor progress in finality, but a state of mind that may go into relentless sleep. The motion to help is to melt the glacier, or let the sunshine of divine favor melt it in its own way and then the soul will feel before it prays, as there will be no prayer without it. Nor will it be safe, on the other hand, to let grief go into a normal condition, to be acquiesced in. The sufferer must not be encouraged to nurture sorrow as a sacred trust, or to be startled if any mitigation is suggested. Weeping is, by divine wisdom, preliminary to a better condition and a more gracious state. If trouble is heightening its grip, and each day but shows the fatal hands, then the soul of consolation must speak wisely, but softly; tenderly, but positively. He who has reached the period of soul-saving service, and he must divert and direct. The sufferer must be aroused if he is to be saved from the stagnation of fruitless tears. Such must be stirred, if needs be, into a sense of helplessness and danger, which will lead to prayer, and to this refuge the afflicted must be lured. In the extremity of need the best thing is to urge the spreading out of the whole heart, mind, and strength, to depart from the paths of righteousness, and may spring either from the outside world or from the base of our own nature. It appears to the ego in us, the power which says: "I will" or "I will not." If one says: "No," the soul has given ground from danger. It is daily with the thought, the point of arrow has touched his blood. When a man defends his castle unto blood, it matters nothing that the walls show bullet marks; if he creeps down and opens a postern door, he is a traitor to himself. When the will yields with temptation, the result is sin, and the end death.—Sel.



# THE TEACHER'S PASTORATE.

BY A. L. BUZZARD.

My prayer to God is that the few thoughts which I present may be the means of showing the teacher the great responsibility resting upon him, the relation he holds to his class and the power he may be for good if he is faithful, or possibly for evil if he does not perform his duty well.

The word *pastorate* implies a guiding, a guarding, or, to feed and to care for, but in considering the *teacher's* pastorate we mean the spiritual guidance and guardianship.

When the Lord Jesus gave charge to Peter He first asked him, "Lovest thou me?" When Peter confessed that he did, Jesus said to him, "Feed my lambs." The success of the Sunday school teacher greatly depends upon his own spiritual condition whether he truly loves Christ, whether he could truly answer, "Yea, Lord," whether he has the cause of Christ at heart.

If he truly loves Christ as he should and as every true Christian will, he will see the need of more active workers in the vineyard of the Lord and this will awaken an interest in the life and character of those entrusted to his care.

We know that the purpose of every person's creation is to live to the glory and honor of God, and as we are all to be members of the body of Christ it is the teacher's work to see that those in his charge early become members of that body and are in active service.

One of the objects that the teacher should have in his Sunday school work is the destruction of Satan's kingdom, and in no way can he do more toward it than to do as David did when he took the enemy's own weapon in destroying him.

The teacher's work is worthy of being compared to that of a shepherd, especially to the feeding of lambs, because on the care of the lambs depends the usefulness of the flock. Truly the lambs need tender care; no creature will get lost more easily, nor have more difficulty in finding the way back. In order to grow up to be a profitable flock they need constant care.

Just so in the teacher's pastorate. If the little ones are to grow up to be useful in the world and fulfill the purpose of their creation they must be fed on *pure, wholesome food*, food that will develop in them a character noble and true.

On the other hand, if the teacher does not teach the pure word of God, they will grow up to be of no good to the world around them and possibly still worse than that—a curse.

It behooves the teacher to guide and guard, not only his class, but *himself*. The teacher can add greatly to the effect of his work by living a devoted, consecrated life before his class.

Who is more closely watched, and who is looked to for an example more than the Sabbath school teacher? Yet our conduct is perhaps often such that if our life and actions were imitated by others we would be ready at once to denounce them.

Although we may sometimes think an idle word unnoticed or an unkind act unseen, it may have been seen by some little one who is ready to imitate

us, (which they have a right to do) and thus we may be the cause of making a black stain on that soul's character that may never be erased.

The work of the Sunday school teacher is so great that one who undertakes it in his own strength is sure to fail; but there is a strength all-powerful, above our own, that is at our service if we but ask in faith, and if we do our work in the strength of the Lord we are sure of success.

It may be not in our way or time, but in God's time we will see the fruit of our hands. Solomon says, "Cast thy bread upon the waters, for thou shalt find it after many days."

Instead of doing our work in our own strength let us go, as David went, in the name of the Lord, and then we will surely be victorious over the enemy. Let us look to Jesus in every time of need.

The Sunday school work is in need of more wrestling in prayer such as the prayer of Jacob. If we see some great danger before some of the tender ones in our care, let us go to the Lord in prayer. If our hearts are heavy because of some wandering one, let us go to the fountain of all blessing, and if we lack wisdom, let us go to Him who is unto us wisdom, and in whatever condition in life let us cast all our cares upon Him, for He careth for us.

Elkhart, Ind.

## THE KRIMM (Crimea) MENNONITE BRETHREN.

BY BISHOP H. WIEBE.

This branch of the Mennonite denomination is represented as follows:

In Kansas by the Mennonites, Springfield, Indiana, and the stations in Butler Co., and Hec Co.

In Oklahoma by the stations Scheelle, and Washita Co.

In Texas by the station Rogers, Bell Co.

In Nebraska by the congregation in York Co., and the station, Jansen, Jefferson Co.

In S. Dakota by the Marion Junction congregation and the station at Bridge-water.

In Colorado by the station Flagler, Arapahoe Co.

The number of bishops is five and that of ordained ministers twenty-one. The total number of members is between five and six hundred. The annual statistics have not yet been received. The number of meeting houses is five.

A united conference is held annually, where the evangelizing work for the ensuing year is arranged. Every bishop and minister is expected to make several ministerial visits annually, the traveling expenses for which are paid by the conference. Neither bishops nor ministers receive a salary.

This branch of the church owns an Orphan's Home and 70 acres of land near Hillsboro, Kansas, which they acquired for \$20,000. The building is almost ready to be occupied, and will be then used as a home and training school for orphan children.

A quarterly periodical, "Gemeindeblatt und Waisenheim" is published by this conference. H. Wiebe of Hillsboro, Kansas, is the editor.

Hillsboro, Kansas.

## SATANIC FASHIONS.

Every new fashion wickedly wastes a vast amount of clothing which is cast aside simply because it is unfashionable, causes a great deal of needless expense for new clothing, often makes people look outlandish and hideous, and all this is done by the manufacturers who sell and tailors and dress-makers may make up goods that are not needed except for pride and vain show.

It must puzzle Satan himself to invent new fashions fast enough to please those who make their money by these changes, so he revamps old fashions. A picture of a dancing girl brought from the ruined palace of Pharaoh Hophra, shows as slender a waist as any tightly laced consumptive can now boast, and a bustle to set it off in the bargain. On the back wall of the temple of Denderah in Egypt is a picture of Cleopatra, fourteen feet high. Her feet are twenty-four inches long, but her waist measures only fifteen inches across—as slender as a model in a fashion plate or ladies' journal.

So the big sleeves which re-appear periodically in the fashion plates have their prototypes in the dress of the proud and haughty daughters of Zion, whose haughtiness and vanity and sin brought ruin upon the nation. And one of the saddest facts is that when people array themselves to worship God they usually put on the most ungodly garments they have, instead of that modest apparel which becomes women professing godliness. Many a woman professing great piety, could not draw a natural breath to save her life; and the waste and extravagance in the dress of some Christian women is a sight to behold.

Governor Williams, of Illinois, when certain ladies were soliciting his aid for some charitable work said in substance, "If you would be as economical as my wife does, you would not need to ask help for your charity." Says an editor:

"When one goes to church and listens to a most affecting and interesting appeal for money to spread the gospel through the world, and then looking around sees enough waste material in the ladies' sleeves in that one church to keep a missionary in the field, he is apt to think of Ezekiel 13: 18, 'Woe to the women that sew pillows to all armholes.'—The Christian

## WHINING CHILDREN.

Dr. Mary Wood Allen writing in *Woman's* habit of breaking children of the habit of whining says in this case, "I should say that the first thing to do is to secure the cordial co-operation of every adult member of the family. Let there be united purpose never to give to the child that for which he whines, even if it would be given otherwise. Give him to understand this in a firm but gentle way, and if possible secure his approval of the idea. Tell him kindly of the evil of the habit, the unhappiness it causes him and every one else, show him that it is creating a habit for the future years, and tell him you are all going to help him to overcome it. Let him feel that your refusal to grant his whining requests is to aid him, not to punish him. Then steadily, persistently, sweetly and firmly, adhere to this policy. Never once yield to his insistence, but always recognize his attempt to meet your wishes in a pleasant manner.

If the thing he wants is something he should not have, tell him so, and assure him that no amount of whining will secure it, and then let him whine. Wait, don't scold, don't tantalize, don't appear to be either disturbed or moved by his whining. If what he desires is something that he can have, and he whines for it, assure him that as soon as he asks pleasantly he can have it, and then give him time to make up his mind to be pleasant. We are too apt to try to drive our children rapidly from one frame of mind to another. Wait patiently, and if possible help him by diverting his thoughts to something agreeable. In a few minutes he will probably get control of himself. It is often a very touching sight to witness the efforts of children to gain self control, sometimes under the aid of the tantalizing reproaches of their elders.

## THE CHRISTIAN SOLDIER.

BY G. W. NOBLE.

Watch ye, stand fast in the faith, quit you like men, be strong. 1 Cor. 16: 13.

We find that the language of the apostle is, "watch, be fast in the faith, quit you like men, and be strong." We may refer to the qualifications and duties of every soldier, and especially when in battle. Paul wants to teach us that as soon as we have enlisted in the army of Christ, surrounded by luring foes, we need to watch. Beset by temptations to every good work, it requires faith and strength.

"That ye stand fast in one spirit, with one mind striving together for the faith of the gospel." His enemies being great and numerous, it is necessary for him to be courageous. Having many arduous and long continued labors to perform, it behooves him to be strong.

The qualifications required by every follower of Christ are pre-eminently those of a soldier. "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day; and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace." His position is no more free from assault, from hard fighting, and fatiguing labor, than is that of the military man on the field of battle. Paul here saith, "Stand fast in the faith." As ye have exercised saving faith in the gospel of Jesus, ye have received the doctrines of Christianity, and believe them as the truth of God, so that we can become competent men and women, permanent soldiers for Christ who is our captain, *stand fast* in the faith of the gospel of the Lord Jesus. Infidels and sepias may ridicule, but they cannot destroy the truth. If here and bad men persecute you for your adherence to these principles, do not be moved. Let your name be cast out as evil; let your person be imprisoned; let your life be threatened and death at the stake be your portion, but *stand fast*. Let us remember that the noble martyrs who stood firmly when the flames kindled around them, and be encouraged by their example of great faith to endure all things, rather than to give up the truth.

Christ says, "Whosoever doeth the will of my Father which is in heaven, the same is my disciple." Let the

teachings of our blessed Master (Jesus) be rooted deep into our hearts, so as to become "*strong*" in the Lord.

Though we may have no such fiery opposition to face as the Christians of the dark ages had, yet there are influences at work to-day far more dangerous than the intimidation of bloody persecution. There is as much need now as ever for men and women of God earnestly to contend for the faith once delivered to the saints. To-day, on every side we see men of corrupt minds teaching corrupt and false doctrine. We read in Paul's second letter to Timothy the third chapter and eighth verse, "Now, as James and Jambers withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith," seducers—having "a form of godliness, but denying the power thereof"—are propagating abominable heresies, overthrowing the faith of some and making havoc in the church of God.

The land to-day teems with tracts and other publications of the most delusive and anti-scriptural ideas. Men, calling themselves Christians, are writing works to disprove, if possible, some of the most fundamental doctrines of Christianity. We will name some few of them: The secret orders, the doctrine of Universalism. And the some that claim to be the ministers of the gospel, are preaching and teaching that baptism is non-essential, and feet-washing is no command. Let us see what Paul saith in Gal. 1: 8, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Are you, as a follower of Christ, living so that your life is drawing men closer to the Master? Or are you by your influence drawing and leading people into blindness of the truth of God? A man may speak, sing or pray righteously, but it is the man that *death* righteousness who is called righteous.

There are many people who flatter themselves they are on the way to heaven and eternal glory while they have no saving knowledge of Jesus and His pure gospel.

There are some that endeavor too by some specious, plausible argument, to enmesh the uninformed, and, under the guise of truth, instill into their minds the most fatal errors.

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. Oh, 'Quit you like men.'"

One of the most essential qualifications for the Christian warfare is courage. If we want to gain glorious conquests over the powers of sin and darkness, we must be brave, "quit ourselves like men"—not cowards. Every Christian has giants to fight. Worldly conformity, unbelief, pride, secret societies, rum and tobacco are popular giants. To conquer them, we need a great deal of moral bravery—a bravery implanted by the Holy Ghost. Unless we are filled with the "power of the Spirit of God," we cannot stand the test of the wiles of Satan. It takes strength and a pure faith.

"Stand like the brave, with your face to the foe,"—*Psalm*.

"Be ye strong in the Lord and the power of His might, firmly standing for the truth of His word. He shall lead you safely through the thickest of

the fight, you shall conquer in the name of the Lord.

"Be strong." It is the privilege of every Christian to become a mighty giant in grace—to possess such an abundant measure of divine power in his soul, as will make him strong in prayer, strong in faith, strong in love, strong in meekness, patience, long-suffering, and in all other graces.

Do not think that you are a true child of God, if you are disobeying any of God's precepts. Jesus saith *he that loves me, keeps my commandments*. "There are too many dwarfs in Christendom to-day, and worse still, they seem contented with their weakness."—*Sims*.

But we can be so filled with the power of God, as to be able to say with Paul, "I can do all things through Christ which strengtheneth me." Amen. Kokono, Ind.

## PRAYER IN THE FAMILY.

"Family prayer is the nutriment of family piety, and woe to those who allow it to cease. I read the other day of parents who said they could not have family prayer, and one asked this question:

"If you knew that your children would be sick through the neglect of family prayer would you not have it? If one child was smitten down with fever each morning that you neglected prayer, how then?"

"Oh, then we would have it."

"And if there was a law that you should be fined five shillings if you did not meet for prayer, would you find time for it?"

"Yes."

"And if there were five pounds given to all who had family prayer, would you not by some means arrange to have it?" "Yes." And so the enquirer went on with many questions, and wound up with this:

"Then it is but an idle excuse when you, who profess to be servants of God, say that you have no time or opportunity for family prayer."—*Spurgeon*.

## AN ERROR.

Dale Enterprise, Va., Dec. 27, 1895. THE HERALD OF TRUTH:

Dear Sir:—I notice on the outside editorial page of the HERALD OF TRUTH for Dec. 15th a paragraph referring to the two full moons that happen in the month of Dec. 1895, and coupled along with this announcement there is the statement that "The same thing has not occurred since the year in which our Lord was born."

In running the calculations backward over the cycles it is seen that the like has occurred not less than four times previous to this, within the present century; as the appended statement shows.

YEAR 1819.  
Full moon Dec. 1st at 1:10 P. M.  
" " " 31st " 6:6 A. M.

YEAR 1838.  
Full moon Dec. 1st at 11:33 A. M.  
" " " 30th " 7:34 P. M.

YEAR 1857.  
Full moon Dec. 1st at 5:56 A. M.  
" " " 30th " 4:19 P. M.

YEAR 1876.  
Full moon Dec. 1st at 5:51 A. M.  
" " " 30th " 4:47 P. M.

Extending the same computations on backwards through the centuries the possibility is suggested of two full moons having occurred for no less than 90 Decembers since the year 33 of the Christian era, and in making all due allowance for the discrepancy of from 3 to 5 years which is acknowledged generally by all students of New Testament chronology, the evidence becomes conclusive that it actually took place in December of the year 1 of the Christian era.

Instead then of the year 1896 being the first instance in which this thing has happened the above computation yields the somewhat startling result that it is the one *hundredth* instance in which we have had the event duplicated.

We notice that similar references to that which appeared in the HERALD have been extensively copied and circulated by the secular press during the present month.

The whole is a most striking evidence of how easy a matter it is for public credence to be betrayed, and how a perversion of truth and fact may sometimes escape even the eagle eye of so careful and painstaking an editor as the editor of the HERALD OF TRUTH.

L. J. HEATWOLE.

## DANGER OF DELAY.

Dr. Spencer says: "An accurate examination into the periods of life in which those whose lives of godliness give evidence of true religion, first began to be followers of Christ, furnishes an amazing demonstration of the folly and danger of delay. The probability of conversion diminishes rapidly as years roll on.

"Make up a congregation of a thousand Christians. Divide them into five classes, according to the age at which they became Christians. Place in the first class all those converted under 20 years of age; 2d class, all those converted between 20 and 30; 3d class, all those converted between 30 and 40; 4th class, all those converted between 40 and 50; 5th class, all those converted between 50 and 60. Then count each of your five classes separately. Of your thousand Christians, there were hopelessly converted: Under 20 years of age, 548. Between 20 and 30 years of age, 337. Between 30 and 40, 202; between 40 and 50, 225; between 50 and 60, 83.

Here are your five classes. Now you complain of me, you ask, 'Why stop at 60 years old?' Ah, well then! If you will have a sixth class and call it a class—converted.

Just one out of a thousand Christians converted over 60 years old. What a lesson 60-year delay! What an awful lesson! 'I once made an examination of this sort in respect to 253 hopeful converts to Christ, who came under observation at a particular period. Of this 253, there were converted under 20 years, 138; between 20 and 30 years of age, 85; between 30 and 40, 22; between 40 and 50, 41; between 50 and 60, 11. 'No, don't see that settled it, and so many other things have been settled the same way, that I can't thank God enough for my Sunday school class.' The *Lookout*.

more than half the probability of salvation he had at 12. Let him delay until he is 30 years old, and he has lost three-fourths of the probability of salvation he had at 20. Let him delay until he has reached 40 years, and only 29 probabilities out of a thousand remain to him. Let him delay until he has reached 50 years, and beyond 50 there remains to him only 14 out of a thousand! What a lesson upon delay! What an emphatic lesson.

## HOW ONE TEACHER WAS TAUGHT.

I remember very well what people said when the superintendent gave Miss Frivol a class in Sunday school; or rather that they said so many things, that I can not remember half of them. In the first place, it was a nine days' wonder that a society girl should have attempted such a thing. It came out after a week or two however, that it was quite a *fad* among some of the fashionable people she knew, to do such things.

The class Miss Frivol took was made up of young men—too young, I am glad to say, to permit people to make remarks about why she was interested in them.

"They were of the 'first families' and so interesting," she declared. To the surprise of everyone it became evident that what was interesting her class, about that time we began to note a change in Miss Frivol, herself. She astonished us all by appearing one night at the mid-week prayer-meeting. After that it became quite a usual thing. The pastor had in times past, been greatly troubled over her worldliness, but all he had said seemed to have been of no avail therefore people wondered more than ever when it became known that she had refused an invitation to the great Christmas ball, to be given by her "set," and declared that she would give no more card parties.

In the meantime, several of her boys had come into the church, and during the meeting that followed, one night she volunteered to lead in prayer. In short, two years after she took the class, you would scarcely have known that she was the same woman.

"I wonder that no one ever talks of the influence of the class over the teacher," she said one day. "It was my dear boys that brought me to Christ. I was a member of the church, but it didn't mean anything to me. The very first Sunday, though, that class seemed to take hold upon me, and I found myself trying to pray for them.

The climax came, though, when two of them joined the church. One of them came to me and said, 'I want your advice, and I have been invited to that Christmas ball. I have always gone to such places. But now, I had an invitation to that ball in my pocket, and had just persuaded myself that it would be all right for me to accept it. You may imagine that I changed my mind, and I have been invited to that see that settled it, and so many other things have been settled the same way, that I can't thank God enough for my Sunday school class.' The *Lookout*.

The greatest temptation of the Christian is—to get in front of the cross.

Subscribe for the HERALD OF TRUTH.

## MARRIAGES.

**LANTZ-KING.** On the 22nd of Dec. 1895, by Bishop E. A. Mast, Andrew Lantz to Nancy King, at the house of Bishop Mast, all of Howard Co., Ind.

**FRESHERY-DESLINGER.** On the 19th of December 1895, by John K. Raack, Amos W. Hershey, of Leacock, Pa., to Maggie W. Deslinger, of Salisbury, Pa., all of Lancaster Co.

**BLASSER-LINT.** On the 24th of Dec. 1895, at the residence of the officiating minister, Hish, Michael Lint, at Orrville, Ohio, Co. Warren, H. Blosser, of Mahoning Co., Ohio, to Catharine A. Lint, of Medina Co., Ohio.

**HEER-MEDINA.** On the 14th of Dec. 1895, by Pre. Abram B. Herr, at the bride's home, Mrs. Mary L. Herr, of Limeton, Va., to Sister Susan S. Herr, of New Danville, Pa.

**HANSHU-LITTE.** On the 4th of December 1895, by Pre. Abram B. Herr, at the bride's home, John Hanshu, of New Danville, Pa., to Mary K. Litter, of Wellsville, Pa.

**WITTNER-GRABER.** On the 18th of December 1895, at the residence of the bride, in Crawford Township, Washington Co., Iowa, by Harvey Allenbach, Benjamin W. Hitter, of Volke, Iowa, to Widow Elizabeth Graber.

## DEATHS.

**YONDER.** On the 14th of Dec. 1895, in Cambria Co., Pa., of scarlet fever, Ralph Curtis, son of Bro. Daniel S. and Sister Polly Yonder, aged 4 years, 6 months and 18 days. He was buried on the 8th at the Weaver Mennonite M. H. Funeral services by James Blough, L. A. Blough and Alex. Weaver. Ralph was an intelligent, bright little boy, but God called him up higher than the beautiful honeymoon. May God bless the sorrowing parents in their affliction as the remaining 2 children were at the same time sick of the same disease.

L. A. BLOUGH.

**GRAYBILL.** On December 30, 1895, of diphtheria and inflammatory croup, Esther Graybill, aged 4 years, 7 months and 22 days. Buried at Lanvers M. H. on December 31st. Funeral services by Pre. Gehman and Wm. Graybill, from Luke 8:52. "Weep not, it is not dead, but asleep." She was an only daughter, and very bright, yet in the last hours of her sickness she said, "I see an angel," and showed how large it was. The last 24 hours of her suffering she wanted to have music all the time and while listening to the strains she fell asleep in Jesus.

How happy were these little ones.

Which Jesus Christ has blessed.

Come, let us praise Him with our songs For taking them to rest.

M. N. GRAYBILL.

**KAY-MAST.** Elizabeth L. Myers was born near Allenstown, Mifflin Co., Pa., Nov. 5th 1832. She came to Lagrange Co., Ind., in the year 1855, where she resided until her death Nov. 24th 1895, aged 63 years, 11 months and 25 days. She was married to Chas. Kniffman, Dec. 24th 1854, to this union were born 3 sons and 2 daughters, who with her husband survive her. Sister Kniffman was an invalid for nearly ten years, and part of this time a great sufferer, but she bore all her afflictions with Christian fortitude. She professed her faith in Jesus, and died with a dying hope. Funeral services by D. H. Bender and J. Kurtz.

**STICK.** On the 11th of November 1895, at Joseph Algotz's, near Richfield, Juniata Co., Pa., of the influenza of old age, Daniel Stick, aged 97 years and 3 months. Buried on the 13th in the Richfield Lutheran grave yard.

**BECKNELL.** In Marion, Ind., of malarial fever, Fred Becknell, aged 30 years, 6 months and 20 days. He was brought to Napoleon, Ind., and buried at South Union cemetery, Kosciusko Co., Ind. He was sick only four days. This is another of the unexpected. Funeral services by Jas. H. McGowan from Eccl. 11:9.

**ROHRBAUGH.** On December 19th 1895, a little after 6 o'clock A. M., in Hanover, Pa., Sister Lucinda, widow of John F. Rohrbach, and daughter of the late Jacob Miller, departed this life after an illness of five weeks, aged 96 years, 5 months and 22 days. She was the youngest of a family of 13 children, and the first one to break the family circle by death. Funeral on the 22nd. Services in the Hanover M. H. Interment in Bar's burying ground. The remains were followed to their last resting place by a large concourse of sorrowing relatives and friends. Services by Martin Whisler and Andrew Myers, Bro. H. H. Loose, of Menges Mills, also paid a very beautiful tribute of respect to the memory of the deceased. The departed sister was an exemplary Christian lady and was held in high esteem by all who knew her. She will be missed in the home of the congregation, the Sunday school and in the community, but we have the hope that our loss will be her gain.

Over the river they beckon to me,  
Loved ones who've crossed to the far  
Shore side,  
The glad dear snowy robes I see,  
But their voices are lost in the dash-  
ing tide.

JOHN F. HERSHEY.

**PLETCHER.** At Gilgated, Neb., on Nov. 6th 1895, of membranous croup, Martha, daughter of Thomas and Susannah Pletcher, aged 6 years, 3 months and 18 days. She was buried on the 17th at Leidy's church. Services were conducted at the home of Jos. Clemmer, and at the church by Pastor Reeler.

**REES.** On the 14th of December 1895, at Goodville, Juniata Co., Pa., of influenza of old age, Elias Frederic, aged 81 years. He was buried on the 17th at the Weaver Mennonite church. Funeral services by Rev. Salem of the Lutheran church, L. A. Blough and Samuel Gindesperger and L. A. Blough.

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**HERSHEY.** On December 18th 1895, at Menges Mills, York Co., Pa., Harry T., infant son of Bro. Jacob and Minnie Hershey, aged a little over 2 months. Buried on the 12th in the Garber burying ground. Services by Samuel Myers.

**NICE.** On the 13th of Dec. 1895, of general infirmities, John M. Nice, of Franciscan Twp., Montgomery Co., Pa., aged 79 years. His widow, 6 sons and 2 daughters survive him. Buried on the 18th at the Franciscan Mennonite M. H.

**STAHLY.** Near Naperville, Ind., of consumption, Melvin, son of Christian H. and Mary Stahly, aged 23 years, 6 months and 29 days. He was buried on the 10th at the St. James Lutheran church of which she was a member from her youth. Funeral services by Pre. Christ, L. A. Blough and Samuel Gindesperger. Burial on the 10th in the Blenheim Mennonite cemetery, on which occasion Joseph Nahring preached the funeral sermon from Heb. 9:17. To a large congregation.

**STINE.** Bro. Samuel Stine, of Upper West Pennsboro Twp., died on Friday evening Dec. 6th 1895, at 10 o'clock, aged 71 years, 1 month and 13 days. His funeral was held on Monday morning at 10 o'clock from his late home, and his remains were interred in the grave yard of Diller Mennonite church, of Upper West Pennsboro. He was ill only a few days. On Tuesday evening Dec. 3d he was taken suddenly ill with a stroke of paralysis which cut off his sight and he died on the 6th at 10 o'clock. He was 76 years, 5 months and 16 days. Buried on the 10th at the Deep Run Brick M. H. His widow was also seriously ill at the time of his burial.

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**BOWMAN.** Bro. Henry Bowman, of Churchtown, Cumberland Co., Pa., was severely killed Dec. 1st 1895. Buried the 11th when a large concourse of people assembled to sympathize with the bereaved family. Bro. Bowman and a hired man went to the mountain to cut some wood. They had cut a tree man to leave that one and cut another and while doing so the lodged tree fell and in the descent a limb struck him crushing his shoulder and severely injuring him. He never regained consciousness but lived about half an hour after arriving at his home, which was about three miles from the place of the accident. The age of Bro. Bowman was 79 years, 8 months and 1 day.

**WISLER.** Sister Esther Wisler died at the residence of her son, Pre. Martin Wisler, near Hanover, Pa., on Dec. 9th 1895 in the 83d year of her age. Buried on the 12th at the Bare meeting house. Sister Wisler was the widow of Peter Wisler who died about 35 years ago, and until about 7 years ago she resided in Cumberland Co., Pa. She leaves two sons and two daughters. Sister Wisler was a member of the Mennonite church and lived an exemplary life, so we have hope in her death and glory she now enjoys the reward of the righteous.

**FREDERICK.** On the 8th of Dec. 1895, in Frederick, Montgomery Co., Pa., of the infirmities of old age, Elias Frederic, aged 81 years. He was buried on the 13th at his burial took place at the Gehman M. H. Services were conducted by Jos. Clemmer, M. Moyer and Abel Horman.

**HUNICKER.** On the 15th of December 1895, in Skipkapp Twp., Montgomery Co., Pa., of dropsy and trouble, Isaac C. Hunicker, aged about 77 years. His wife preceded him several years. He was buried on the 17th at the 22d in the Lower Skipkapp grave yard.

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**ROSS.** On the 17th of Nov. 1895, near Elda, Ohio, Lottie Ellen, daughter of George and Mary Ross, aged 7 days. Services on the 8th of Dec. by J. M. Shenk and D. S. Brunk. Text 2 Thess. 2:16, 17.

"Lottie thou art sweetly resting,  
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But the angels sweetly whispered,  
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**ALDERFER.** On the 13th of Dec. 1895, at Groffs Mill, Montgomery Co., Pa., of dysentery, Benjamin S. Alderfer, aged 84 years, 2 months and 16 days. His wife died about 12 years ago. He leaves 3 sons and 2 daughters. Buried on the 18th at Lower Salford M. H. Funeral services by Jacob Moyer, Jacob Ross and Michael Moyer. Text, 2 Tim. 4:7.

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**REES.** On the 14th of December 1895, at Goodville, Juniata Co., Pa., of influenza of old age, Elias Frederic, aged 81 years. He was buried on the 17th at the Weaver Mennonite church. Funeral services by Rev. Salem of the Lutheran church, L. A. Blough and Samuel Gindesperger and L. A. Blough.

**LOUTHER.** On the 6th of Nov. 1895, of scarlet fever, Carl Lloyd, only child of Robert and Sister Elsie Loutner, aged 1 year, 10 months and 3 days. He was buried on the 8th in the Weaver Mennonite grave yard. Funeral services were conducted by Jonas Blough, Alexander Weaver and L. A. Blough. It was a hard blow to the young parents to give up their only child, but they can have the blessed assurance that their little lamb is in the fold of the great Shepherd, Jesus Christ, who cares for the little ones.

**HERSHEY.** On December 18th 1895, at Menges Mills, York Co., Pa., Harry T., infant son of Bro. Jacob and Minnie Hershey, aged a little over 2 months. Buried on the 12th in the Garber burying ground. Services by Samuel Myers.

**NICE.** On the 13th of Dec. 1895, of general infirmities, John M. Nice, of Franciscan Twp., Montgomery Co., Pa., aged 79 years. His widow, 6 sons and 2 daughters survive him. Buried on the 18th at the Franciscan Mennonite M. H.

**STAHLY.** Near Naperville, Ind., of consumption, Melvin, son of Christian H. and Mary Stahly, aged 23 years, 6 months and 29 days. He was buried on the 10th at the St. James Lutheran church of which she was a member from her youth. Funeral services by Pre. Christ, L. A. Blough and Samuel Gindesperger. Burial on the 10th in the Blenheim Mennonite cemetery, on which occasion Joseph Nahring preached the funeral sermon from Heb. 9:17. To a large congregation.

**STINE.** Bro. Samuel Stine, of Upper West Pennsboro Twp., died on Friday evening Dec. 6th 1895, at 10 o'clock, aged 71 years, 1 month and 13 days. His funeral was held on Monday morning at 10 o'clock from his late home, and his remains were interred in the grave yard of Diller Mennonite church, of Upper West Pennsboro. He was ill only a few days. On Tuesday evening Dec. 3d he was taken suddenly ill with a stroke of paralysis which cut off his sight and he died on the 6th at 10 o'clock. He was 76 years, 5 months and 16 days. Buried on the 10th at the Deep Run Brick M. H. His widow was also seriously ill at the time of his burial.

**LOUX.** On the 6th of Dec. 1895, in Bucks Co., Pa., of influenza of old age, Samuel helped him into the house and the news of his illness was sent to his wife. He died on the 6th at 10 o'clock. He was 76 years, 5 months and 16 days. Buried on the 10th at the Deep Run Brick M. H. His widow was also seriously ill at the time of his burial.

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**ROSS.** On the 17th of Nov. 1895, near Elda, Ohio, Lottie Ellen, daughter of George and Mary Ross, aged 7 days. Services on the 8th of Dec. by J. M. Shenk and D. S. Brunk. Text 2 Thess. 2:16, 17.

"Lottie thou art sweetly resting,  
Cold may be this earthly tomb;  
But the angels sweetly whispered,  
"Come and live with us at home."

**ALDERFER.** On the 13th of Dec. 1895, at Groffs Mill, Montgomery Co., Pa., of dysentery, Benjamin S. Alderfer, aged 84 years, 2 months and 16 days. His wife died about 12 years ago. He leaves 3 sons and 2 daughters. Buried on the 18th at Lower Salford M. H. Funeral services by Jacob Moyer, Jacob Ross and Michael Moyer. Text, 2 Tim. 4:7.

**HUNICKER.** On the 15th of December 1895, in Skipkapp Twp., Montgomery Co., Pa., of dropsy and trouble, Isaac C. Hunicker, aged about 77 years. His wife preceded him several years. He was buried on the 17th at the 22d in the Lower Skipkapp grave yard.

**THOMAS.** On the 10th of November 1895, in Somerset Co., Pa., very suddenly, Nora Blanche, infant daughter of Allen and Hulda Thomas, aged 1 year, 10 months and 3 days. She was buried on the 12th at the Thomas Mennonite church. Funeral services by Rev. Salem of the Lutheran church, L. A. Blough and Samuel Gindesperger.

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in which God's will shall "be done on earth as it is done in heaven." They see not how God is preparing to establish this kingdom, so they propose to take a hand themselves and wait for the King no longer. The Canadian branch recently "resolved" that, "Christ will never be King of this world till He is King of politics." This is in accord with the sentiments of the Order in the U. S., as heretofore pointed out. Indeed, a movement is now on foot to have united action by the Christian Endeavorers, the Epworth Leaguers and the Baptist Young People of Philadelphia in favor of some reform candidates in Philadelphia; and the same thing is agitated in New Jersey. We have already pointed out that the seemingly harmless "Political Crusade" is likely to result in a measurable union of Church and State.

At Potsdam (Germany) a few weeks ago an army recruit named Kall-writer, a Mennonite from East Prussia, refused to take the oath that each soldier is compelled to take, presumably because of conscientious scruples. Emperor Wilhelm, who was present at the swearing in of the recruits, had the man instantly arrested and carried off to a dungeon.

### THE MENNONITE CHURCH IN GENERAL.

HERMAN WIENS, a prominent minister and the organizer of the Mennonite congregation in Berlin, Germany, died in that city Oct. 31st, 1895, aged about 60 years.

At the conference of the Palatinate and Baden Mennonite congregations in Germany on Nov. 20th, 1895, the decision of a former conference was ratified, namely, that, as the Mennonite church declares infant baptism unscriptural, therefore persons, uniting with us in church fellowship who have been "Christened" in infancy, must be baptized upon confession of their faith.

BISH. LUDWIG HEGE, for 25 years editor of the "Gemündelblatt," of Reichen, Baden, Germany, has resigned his position, his son, Rev. Jacob Heger, being his successor. Bish. Heger is now 81 years old.

WILLIAM SHANTZ, who recently arrived in Waukegan, Ill., is the first person sent by the Mennonite Brethren in Christ to the foreign mission field.

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### Semi-Monthly.

**JOHN F. FUNK, EDITOR.**  
**J. S. COFFMAN, ASSISTANT EDITORS.**  
**A. B. KOLB,**

Entered at the Post Office at Elkhart, as second class mail matter.

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### EDITORIAL NOTES.

Kindness is action more than word.

Untrue friends are sometimes true friends.

Have you gained one subscriber for the HERALD?

Remember, the HERALD English or German, for one year and a good large atlas of the world for only \$1.25.

To be constantly and earnestly engaged in Christian work may be hard on the body, but to be sitting on the stool of "doing nothing" is hard on the soul.

Christ expects every follower to do something for Him. It is only when we are without Him that we can do nothing. Jesus says, "Without me ye can do nothing," and that is the only condition in which we can be and do nothing for Him.

Minister ordained.—Bro. Jacob N. Brubaker of Mount Joy, Pa., informs us that a brother was ordained to the ministry in the Groffdale Cong. on the 26th of December, the brother on whom the lot fell being Esaias Wittmer. May the good Lord bless the dear brother.

Our faithful correspondents have been very generous to us with the use of pen, ink and paper, and as a result the HERALD for several issues past has gone out to the readers well filled with church news. Well written correspondence telling of the work in general

serve a grand purpose of uniting us all more closely in the common bond of sympathy and Christian brotherhood. Let the correspondence continue to come.

That which brings us the greatest clear gain above cost is the cheapest, no matter at what price it is obtained. Christ gave His life that His Father in heaven and He might be glorified by gaining souls for the kingdom of heaven. Nothing is so cheap as salvation, though it costs us all of self, for we gain Christ in this life, and heavenly glory and exaltation in the world to come.

There are many who honestly believe that the free dispensation of the gospel leads men to value the gospel less because of it and that men appreciate something as they pay for it. Nothing is more erroneous than this, for then the rich alone could be Christians, while the gospel is especially and emphatically for the poor. The gospel should be as free as the air. The gospel is simply a means that leads to faith in Jesus Christ; for "Faith cometh by hearing," and this is the point where mankind is to make the sacrifice of all that belongs to self and worldly things, and it is because so many professors fail to pay this price of sacrifice and self-denial—not because of the free dispensation of the gospel—that men do not appreciate the gospel as they should.

Truly while one half of humanity rejoices the other half weeps, and the sounds of laughter and of weeping are heard together. Our dear Bro. Enos B. Lox of Dublin, Pa., writes as follows, "I write you a few lines this evening, but with a heavy heart, for it pleased the Lord to take from my side my dearly beloved companion a few days before Christmas. 'You will know how I spent my Christmas, yet I mourn not as those who have no hope, for my loved one had long ago made her peace with God and was prepared for the great change.' Our heartfelt sympathies go out to our dear brother and to all who are thus called upon to mourn, yet when there is that comforting assurance that all is well with the dear departed ones, the soul in the midst of the deepest sorrows can look up to God

and say, "The Lord hath given, and the Lord hath taken away, blessed be the name of the Lord." God deals kindly with those who love Him; He chastens us in kindness and only draws us nearer to Him thereby; for He will never withhold a single thing from us that is for our good in the end, even though it in our mortal vision fail to see all His loving designs.

The evils connected with a hireling ministry and spectacular Christianity are numerous, and many lament the fact. The Presbyterian of Philadelphia speaks of it as the "hireling ministry." To hire a man at so much a month or year makes his sermons or even himself a commercial commodity, which is most emphatically contrary to the New Testament idea of the dispensation of the gospel. This theory opens the door to worldly entertainment in the church for the purpose of raising money for the pastor's salary, or for other church expenses. The theory, in other words, would be to try to get the devil to help run the church, and that he will not do. He works only for his own special ends, and those are never intended by him to be beneficial to Christianity.

Isaac Bucklen, an old and respected citizen of Elkhart, died suddenly at the residence of his daughter, in Chicago, Ill., on the 7th of January, 1896, aged 79 years, 4 months and 21 days. He was the father of H. E. Bucklen, the wellknown proprietor and manufacturer at Dr. King's New Dis-covers and other wellknown remedies; and is also at the head of a number of the chief business enterprises of Elkhart and other places.

We have always felt a special interest in the Bucklen family on account of our business relations in former years. In 1867 when we first came to Elkhart, and established our printing office, we rented the room where this work was done from Isaac Bucklen, a room about 20 x 30 feet, in the basement under the drug store, at the corner of Main and Jackson streets. Here we put in our little plant, and set up the first cylinder press ever run in this city and here we published our paper until we moved into the building where we now are, and which we have now occupied just 29 years. Now that our old friend and neighbor has passed away, and is laid into his last resting place, our mind goes back to the scenes and experiences of other days, and while we deeply sympathize with the family in their bereavement, we feel that it is a pleasant duty to bring this slight tribute of respect to his memory. Peace to his ashes.

A short time ago the old boundary dispute between British Guiana and Venezuela in South America was brought to the surface and in consequence of a popular interpretation of the "Monroe doctrine" being pushed with all energy in the sensation-hungry daily press, matters between the United States and Great Britain assumed a very serious appearance for a few days. The jingoists and demagogues and others who are troubled with acute chronic inflammation of the tongue would have these two sister nations plunged into a war in short order. Not so the better element in this country. The religious press all over the land is happily a unit in denouncing the war scare, and while we regret that some clearly show that they would under certain circumstances consider war justifiable, yet the general expression shows that the peace and arbitration sentiment is growing in this country. The New York Independent thus expresses itself editorially on the subject:

"War? No! a thousand times, no! God forbid! It is a thought too monstrous to be seriously entertained. War means slaughter, frightful slaughter. It means the killing of men in untold numbers. It means the making of widows and orphans by the thousand and the breaking up of families. It means destruction of property, great injury to commerce, and the wasting of millions of treasure. It is not a gay, naval parade, nor a grand military review, but a deliberate, vindictive and remorseless duel to the death. The greater the combatants, the more fierce and terrible the war. War with England? Impossible. She is our mother country. We are of one blood, one race, one language and one civilization. Our frequent expressions of jealous impatience with her only prove the sincere attachment that exists at bottom. War with England? Far be it from us. War with the United States, her own kin, with whom the bonds of peace have so long remained unbroken? England cannot tolerate

the thought. It ought to be impossible. We are too far advanced in Christian civilization to think of war as the solution of our difficulty. We have a difficulty; but God has given us reason, and we have cultivated reason, and all the centuries since we left the shades of barbarism to dethrone it now for an appeal to the sword? Those who welcome war, talk like fools; those who grow hilarious over the prospect of it are merry with insanity."

The brethren M. S. Steiner of Bluffton, Ohio, and P. Unsicker of Culm, Ill., are visiting among the congregations in Illinois. On the 8th and 9th they visited Bro. J. Smith's congregations at Eureka, and on the 10th they went to Morton to spend a week with the brethren in that vicinity. At Culm three persons made the good confession and many others were revived to new life and activity.

The New York Independent of Jan. 2, contains a very complete review of the work of the different religious denominations in the United States. The statistics show a net gain among all the denominations of 404,529 over 1891. Following is a summary, giving the number of members of each denomination.

Adventists,	4 branches	73,212
Baptists,	13 "	3,928,106
Brethren (Ivory) 3 "		3,427
Brethren (Ivory) 3 "		6,661
Catholics,	7 "	7,742,774
Catholic (Apostolic)		1,394
Christadelphians		1,277
Christians,	2 "	40,250
Christian Missionary Association		751
Christian Scientists		8,724
Christian Union		18,214
Church of God		36,000
Church Triumphant (Schwenkfeld)		384
Church of the New Jerusalem		7,406
Communist Societies, 8 branches		2,580
Congregationalists		600,000
Disciples of Christ		923,663
Dunkards,	4 branches	81,384
Evangelical	2 "	115,504
Friends (Quakers) 4 "		114,711
Friends of the Temple		340
German Evangelical Protestant		36,580
German Evangelical Synod		185,283
Jews	2 branches	139,500
Latter Day Saints	2 "	234,000
Lutherans,	20 "	1,380,775
Waldenstromians		20,000
Mennonites	12 "	47,669
Methodists	17 "	5,438,969
Moravians		12,222
Presbyterians	12 "	1,458,969
Protestant Episcopal	2 "	698,290
Reformed	3 "	341,532
Salvation Army		33,500
Schwenkfeldians		306
Social Brethren		1,064
Society for Ethical Culture		45,030
Spiritualists		2,500
Theosophical Society		2,500
United Brethren	2 "	202,550
Unitarians		68,500
Universalists		47,980
Independent Congregations		14,125
Grand Total		24,218,180

The number of members in Protestant mission fields throughout the world is as follows:

Congregational	44,413
Methodist Episcopal	136,671
Northern Presbyterian	31,834
United Presbyterian	10,651
Protestant Episcopal	5,351
Evangelical Association	19,246
United Brethren	8,005
Seventh Day Adventists	6,552
Grand Total	263,023

#### For the Herald of Truth. MENNONITE LITERATURE.

BY J. F. FUNK.

Fifty years ago things were very different from now. The changes between then and now are so marked that to the young people of to-day they appear even wonderful. The older people who lived then and who are still living can hardly realize it themselves. If it were my purpose to write history I could tell many strange things indeed, but this is not altogether my purpose just now.

My recollections go back just about fifty years. At that time the Mennonite church was in Pennsylvania, Maryland, Virginia, Western New York, Canada West, and settlements had been just begun in the State of Indiana.

In those days, if you would make a visit to a Mennonite family, and would make an observation in that direction, you would see, on the bookshelf, which was found in every home, a large family Bible; another book still larger than the Bible was there, known by everybody as the "Book of Martyrs." Then came Menno Simon's "Foundation," probably several Testaments, a hymn book and a prayer book of the family, a prayer book or two, and in some families you would find in addition to these the "Wandering Soul," the writings of Henry Funk on twenty-five different articles of the law as fulfilled under the Gospel, and likewise his "Mirror of Baptism," and a so-called "Necroscopic Book."

These usually constituted the books used and read by our Mennonite people. With two or three exceptions, these were all in the German language and as the preaching then also was all in the German language, every boy and girl must be taught to read this language. This too being the language of our fathers it was right, and was considered a discredit to the young people not to be able to speak and read it; and would still be a credit and a benefit to the young people if they would maintain a knowledge of the language of their fathers.

Then there were no Sunday schools maintained among our people, and they had no need of Sunday school Lesson Hints, and Sunday school papers. They had no church papers to bring the news from the different church districts, and the reports of the various conferences. What they were able to learn from their brethren elsewhere must be through an occasional letter or a visitor, and these, on account of the inconvenience of traveling facilities and postal communication, were rare.

How different these things are now. The country is cut up with railroads so that our people can go with small expense and often do visit other localities, sometimes in scores, to have a pleasant encouraging time with the brotherhood there. Letters are written by everybody and are sent daily by hundreds and thousands at a trifling expense.

Now our church has an extensive publishing house and our church paper is issued every two weeks and brings the news from all parts of the country, so that all are made acquainted with each other and interest themselves in one another's welfare, as if they were one family.

We likewise have a Sunday school quarterly as good as any that is published. This goes out to not less than 25,000 persons each quarter who again in turn scatter the interpretations to many more precious souls.

Then we have nearly all those valuable books which our fathers fifty years ago so highly prized, translated and printed in the English language; and our young people can get them and read them, and be taught and confirmed in the faith once delivered to the saints, and the faith to which the fathers held, and for which many a faithful witness gave life and property.

These steps of progress and advancement in the Lord's work are today a wonderful help to the church. Our church to-day is stronger in numbers than it has been since the settlement of our people in America; and our people have a better knowledge of the Bible, and a better knowledge of the doctrines of our faith than they ever had since they are in this country.

They are doing more for the building up of the Sunday school cause than ever before; there is more missionary work done than ever before; there is more zeal and devotion and self-sacrifice, more free will offerings than ever before; there are also more varied labors in the ministry, than there ever were before in this country.

We say these things without boasting, and realize fully that all this is not of ourselves; it is what the Lord has done for us, and we should be doing wrong if we would not give God all the glory.

Yet God works through human instrumentality and we must recognize the Lord's doings in all our duties, and in all our part of the work, especially in the publication work.

Our publishing house made a very modest beginning 29 years ago and yet the first outlay was a little less than 3,000 dollars. To this was added, in a short time, a building and lot costing \$5,000.00, and then came the addition of the Book Store, the Book Bindery and a large amount of machinery and material, until we have now invested a large amount of capital. Many brethren have aided in this with means, and have helped nobly to bear the expense of translating and publishing the books above referred to, so that our people could have them in neat form and read them in their own language. The outlay for all this work has been very large indeed. The translation of the Martyrs Mirror and the Menno Simons works alone cost over \$50,000.00.

The expense of maintaining the papers and publishing the Sunday school Lesson Hints, writing up and translating and publishing them, required a large amount of outlay, and we write these things to let our readers know about the matter. The Mennonite Publishing Co. has kept up these publications with much hard work and self-denial, and at the same time with very little pecuniary profit.

Now brethren an appeal. These publications have been supplied for the use, benefit and encouragement of our beloved church, for our Mennonite people. Thirty years of incessant toil and labor; thirty years of self-denial and strict economy have been devoted to the work, and the few who have stood by this work through good report and through evil report, have held it up in prayer before God as well as by financial backing, and often they might have enjoyed ease, and pleasure, and comfort, when the necessity of the case demanded labor and toil, and sleepless nights, absence from home and family, besides sometimes the giving of means until the work has been brought to its present status.

I ask you now my brother, how much have you done to help this cause? How much have you done to discourage the work and make it all the harder for those who were trying to build it up?

We do not ask you to give us money as a gift—we have received some help in this way, but not much. We only ask you, do you take our own church paper and pay the subscription price each year?

Do you take the Lesson Hints for your own church publishing house for your Sunday school? or do you send for them to some other denominational publishing house, which does not teach the doctrine you profess.

Do you take the Sunday school paper of your own church, and thus help to keep it up and make the paper pay for itself? or do you get some outside papers, filled with doctrines that do not harmonize with our belief and teach your children those instead of your own doctrines?

Do you buy your books and Bibles and almanacs of your own church publishing house, or do you get them elsewhere?

Our fathers were very zealous to have the books that could be obtained in their time, and often made great sacrifices to get them, and the brotherhood to-day owes it to their own church to assist their own church work in every possible way, and all we ask of our brethren is to buy what they read where it will help to sustain and build up their own denominational institutions.

We are not finding fault; we are not complaining; we only tell this to our people for their information.

We have just read in a Cleveland paper of a proposal to unite the work of the Epworth League with the Christian Endeavor Society. The former is an institution of the Methodist Episcopal denomination, and a certain prominent member of that church expresses himself on this proposal as follows:

"Our methods are different from those of most other Protestant churches. We have a strong centralized organization, while in other churches the local body is supreme in itself. For this reason we could never consent to the consolidation of the two societies. We want to own the literature, doctrine, and the teaching of our young people, and the only way to do this is to keep the society in our church."

So says a prominent pastor of the Methodist church in behalf of his own denomination. The same principle we apply very properly to our Mennonite denomination. We must use our own literature and put our own books and teachings into the hands of our young people if we wish to hold them under

our own influences, and faithful to our doctrines and testimonies.

Let every bishop, every minister, every Sunday school superintendent and Sunday school teacher and every member of the church give his influence and aid to this work of putting the pure doctrines and testimonies of the Mennonite church into the hands of our children and our young people. Let our books and papers be found in every family, and in every Mennonite household, and we will exert an influence for the pure doctrines of the gospel that eternity alone will reveal, for we become very largely of the same nature of that which we read.

Bkhorvi, Ind.

#### For the Herald of Truth.

BY J. K. ZOOK.

Its use and misuse, Matt. 25:14-30.

It is generally conceded that this parable represents Christ's visible church, together with the diversified gifts and qualifications distributed among its members, necessary to its existence and progress. It does not seem clear to everyone, however, what all is implied by or included in the term *talent*. To illustrate—in a great house there are many different kinds of vessels, utensils and furniture, all to be used, but for entirely different purposes.

It is clear to all that, in such a building a bed is not used for a washbowl, or a cupboard for a cookstove, nor a chair for a coal scuttle; and that it would be a glaring misuse, even preposterous, to attempt such inconsistencies. Now, there is no greater house on earth than God's house, the church. But all the members of this church are not called to preach the gospel, or to fill the office of a bishop or of a deacon, yet all are for a purpose and have a talent. No matter how little, if they are obedient will it, they are acceptable to God above many of the most talented and famous preachers in our day.

Paul, in Romans 12, compares this house or church to the natural body of man, composed of many members, differing in purpose and qualifications. Nothing earthly can be more beautifully symmetrical than the perfectly developed human body, in the likeness of which Christ Himself appeared on earth. Thus this human body, the inspired apostle could conceive of nothing more suitable by which to illustrate the organic organism of the church militant. Therefore, as members of Christ's church, we are given talent "differing according to the grace that is given us," consequently men are as differently constituted spiritually as they are physically, and may, while in the "same spirit" and of "one mind" (not opinion) striving for the gospel truth, yet manifest peculiarities as various in serving God acceptably, as those necessary in the administration of civil or temporal governments or other such institutions.

Again, in 1 Cor. 12, we learn the following concerning talent in this spiritual body: "There are diversities of gifts, but the same Spirit, and there are diversities of administration, but the same Lord, and there are diversities of operation, but it is the same God who works all in all." Notice, we are here explicitly and emphatically taught that the qualifications, capabilities and requirements of these gifts in the spiritual body are as essentially and peculiarly

different as those of the hand from those of the foot, and as those of the eye from those of the ear in the natural body. And since all those gifts flow from the Father and God of all, who also divides talent, "to everyone severally as he will," therefore those gifts necessarily must also manifest themselves as differently in exercise, as they exist differently in each individual member of the spiritual. And it is not Christlike for any member of this body to censure and thus belittle and discourage another member because he does not do that which he is not divinely qualified to do. The perfectly healthy natural body is in sympathy with itself, in its work, its members each in their allotted part or sphere, move along together in harmony. There is no jarring, but united reciprocal effort. A single afflicted member of this body, insignificant as it may appear, has the undivided sympathy of every other member in whatever capacity. Nothing but the most embarrassing circumstance or evident diminution of the whole body will induce it to yield to an amputation of the member.

It must be apparent to every unbiased observer that men generally are more or less of intemperately in disposition or unbalanced mind, religiously. They have a "holiness," some peculiar object, custom, mode, form or habit to which they are principally attracted. To this the whole mental energy and bent of mind, as times, of some in particular, seems to be concentrated or fixed to the exclusion of everything else, and the more they view it, the more important it seems to them to be. Thus they misuse or neglect their talent, and become attached to principles which leave out of account entirely the question of benefit or evil it may create in the spiritual body. But all should know that Satan is subtle, and that his object, under the guise of an "angel of light," is to get our minds overlaid, mislead us or have us misuse our talent by over-estimating the realities of certain things and overdo them in order that we may be drawn from the principles of the truth as it is in Jesus, and thus neglect and leave others of much greater importance entirely undone. Thus Satan, by his pious trickery, deceives us, gains two points over us, gets the honor belonging to God, and what have we for our pains?

This subject of *talent* is so clearly illustrated, that it seems no intelligent Bible reader could possibly misunderstand it. And yet, brethren, ministers even, with an ardor evidently over-reaching endor and whose zeal runs beyond their comprehension of the "diversities of gifts," will in effect publicly say of their fellow brethren, who will not respond when called to address a congregation or offer an audible prayer, "They have not the Spirit of God dwelling in them," a most unreasonable, impious expression, causing offense to rather than edification. Such men overlook the fact that the same power which moves the tongue to speak also impels the feet to action which carry the whole body. But it requires heavy pounding to crush some kinds of rock. The Holy Spirit manifests its power in other ways than preaching and praying in public.

The inspired apostle's admonition to "pray without ceasing," does not strictly imply prayer to be made either audibly, silently, publicly or in secret. In this

every Christian individually has the right to exercise his talent as occasion may require.

Sometimes men pray as though God were hard of hearing, or did not know their needs. But Christ condemns useless babbling—"vain repetitions," in audible prayer. Silence in time of public worship is often more edifying than public teaching with much ado, by those unqualified by the Holy Spirit. Such is a plain misuse of talent, and is as inconsistent with apostolic teaching as to convey food to the mouth with the foot. God did not permit a promiscuous performance of religious rites and services among His people under the economy of the Mosaic dispensation. Certain individuals were obtained and charged under the law to perform particular services alone. There was divine order, and it had to be obeyed, the penalty for a violation of which often was instant death.

While there is unquestionably much neglect of talent and slothfulness manifested in the "household of God," yet there is sometimes great ignorance manifested by such fault-finders of the divine arrangement for the health and prosperity of this spiritual body, as set forth in the law of Christ.

The apostle says, "Let the prophets speak two or three." Again, "All may prophesy" provided they have a revelation by the inspiration of God, or have something to say by way of interpretation of gospel doctrine into unknown tongues if there be any of such present. But revelation and prophesying scarcely belong to the present age and generation according to the present method of church service where all can read the gospel for themselves.

It must be remembered also that the law of Christ in the apostolic age was not in book form and obtainable for a dime as now. It could be obtained orally or by letter from those divinely appointed messengers alone, as the Holy Spirit revealed it and gave them utterance.

We do not by any means wish to discourage speaking in religious assemblies, in which the Holy Spirit proves to be the moving power, nor to undervalue justifiable prayer. The prayer of the righteous "avaleth much," and God grants it when offered "according to his will."

Faith in God is all powerful. Imagination likewise works great wonders. But those miraculous manifestations of the Holy Spirit, as talent vested in man, to heal the sick, cleanse the lepers, cast out devils, give sight to the blind, restore the dead to life, etc., evidently ceased with the apostolic dispensation, and it seems, if what is written were not evidence sufficient for the way to obtain salvation, messengers from the tombs could benefit us nothing.

"There is a natural body and there is a spiritual body;" and while the natural body must partake of material food to sustain natural life, likewise must the spiritual body be sustained by spiritual food. And while it is a fact that so long as the laws of health are strictly observed, by using temperately wholesome nourishing food only, that is, eat, live only, ceasing eating while yet a little hungry, rather than gluttoning the stomach, even with wholesome food, the chances are ten to one in favor of preserving and prolonging it in a healthful condition.

But manifestly the difference between living to eat and eating to live is not heeded or realized as it should be. This brutish, idolatrous custom of *living to eat*, pampering the appetite, adding to an already overworked stomach the so-called "dessert," a thousand times better cast to the hogs, as it only debilitates the digestive organs, results in a nation afflicted with hosts of enfeebled, gouty and dyspeptic human creatures. May it not be thus also with the spiritual body? There is no question as to the great amount of nonsensical prattle, called gospel preaching, the object of which doubtless chiefly is "doctrine," or the promotion of human doctrine, of sect, creed and issue unnamable, all of which is an abominable misuse of the talent, and has a baneful effect on the spiritual body.

It may also be a question, whether in this age, among nations where a greater amount of preaching is being done than ever heretofore, and where people are as bountifully blessed with the spiritual realm as with the natural bread, good sound gospel preaching is not somewhat overdone, hence a misuse of talent. This is worthy of more profound thought than it often seems to receive. Doubtless, a reform in this direction would be commendable. Would it not be wiser, as with the minister whose sole desire and purpose is to proclaim *life to the dying*, to cease preaching while his audience appear yet attentive and eager hearers than to continue until they become weary? Again, has not (as the desert with the natural body) so much after talk and repetition of and addition to what has been said as some ministers indulge in and urge upon others to do, the effect of causing the audience to become restless and impatient. This has a tendency to injure rather than to edify the spiritual body, and is also one cause for the hosts of sickly, debilitated religious people that are to be found all over the land, many of whom are always finding fault with their brethren and the church, yet are not aware of their own pitiful condition, or what is really wrong with themselves.

Ginn City, Mo.

#### For the Herald of Truth.

#### MEDITATION ON DEATH.

BY SAMUEL J. EDWARDS.

Meditation upon the word of God is the delight of the Christian, and even meditation on what the word says about death is likewise profitable. What is death? It is the cessation of life, of the mortal being, the dissolution of this temple of clay, the separation of body and spirit. It is that power to which all temporal beings succumb sooner or later. Nothing mortal is free from its influence or can elude its grasp. "In Adam all die." Man is today, and to-morrow he is not. Men and nations come and go and soon they are forgotten, for man is inclined to think only of the present; comparatively few meditate upon the future, especially the future that is beyond the death of the mortal body. The impossibility of the human heart that disregards the prospect of the future!

In every thought and every action that should govern and possess thy spirit as if thou wast to die to-day, and were thy conscience pure, thou wouldst not fear when death is near. It is better to avoid sin than to shun death. If



Having made personal inquiry concerning this matter with the parents of a daughter who has charge of a class of brethren I found that she refused

at first to serve; but she was urged by the superintendent and would not be excused. Here in my estimation is an error and should well be considered.

"The sister is commanded to wear a covering to show her subjection and at the same time is denied to take a position in which she denies the true meaning of the covering she wears. In sympathy I would say: Dear brethren, let us work for Christ and for Him alone. Are we helping to build the temple of God or are we pulling down? Are we feeding Christ's lambs, or are we misleading them? Is our influence alone for Christ, or for the world and its misleading? If we are called to be leaders of a Sunday school, O let us follow the plain teachings of Christ and His apostles. O that we might all, as Gideon of old, have that light, the Spirit of God, in our pitchers of knowledge.

O Heavenly Father we humbly pray in His name who loved us and redeemed us through His precious blood; make us free from our own selves, then fill our hearts with Thy Holy Spirit. Lead and guide us into all truth to Thy honor and glory.

For the Herald of Truth.  
CHRISTIAN UNITY.

BY A. METZLER, JR.  
"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous."

In taking a retrospective view of the religious world, and the workings of the so-called different sects, do we not often wonder why so many continue to travel the broad road to ruin, even though they are living under direct church influences.

Surely there is nothing lacking on God's side. The sin of our first parents have been fully atoned for; the gospel plan of salvation is open to all who are willing to accept it.

But, here the great question again arises, Why are so few willing? May it not be that this unwillingness on the part of the world to accept Christ, is the sad effect of some great cause on the part of the church?

I for my part sincerely believe it is, to a great extent, and what is it? *Lack of Unity* in the nominal church.

Let us give some thought to this law of cause and effect. Let the condition of the church be good, or bad, there is always a cause preceding the condition, or effect, and right here, I believe, is where the great mistake is often made. We see, perhaps, a sad state of affairs in the church, and labor anxiously and earnestly to remove it, and get the church into good working order, and in most cases, meet with apparent success, at least for a time, but alas, how sad it is, oftentimes, before we are aware of it, this same spirit of discord is manifesting itself in some other way or place.

Almost discouraged, we stop and ponder, "How can this be? The best object of the church organization, we rather hinder it. Oh, for more Christian unity in the church. One of the saddest things of the present day, is the manifold discord in the church.

That such a state of things should exist and does exist outside of the church is not surprising at all, since that darkness is conceded to the works of darkness and therefore such fruits are the legitimate outcome.

The Scripture text under consideration is certainly very applicable to the serious study of this subject, Peter, being a principal figure in the history of the early church, kindly and earnestly admonishes the members to a spirit of unity, his object no doubt was to comfort and fortify the church in view of the impending fiery trial she would later have to pass through.

Let us notice in particular the injunction, "Be ye all of one mind, having compassion one of another." Alas, how often we see just the reverse of this, schisms and bad likings, in the church, want of confidence in one another, etc., by which the church deprives herself, of that one great thing essential to all good work, namely the power of the Holy Ghost.

When did the early church get this power? When were they "of one accord," and "of one mind."

Let us take a view of the early Christians prior to that great event on the day of Pentecost, by not believe they would have received that power from on high, if they would not have prayed earnestly, each one fully surrendering his will for God's will, thereby giving place to that one grand Spirit, by which they were all baptized into one body and united to labor for one common end, and what a glorious effect! Thousands added to the church in one day!

Now if they had been divided, and quarrelling, perhaps about some little incidental method or mode of procedure, would their work have been so highly blessed? Certainly not.

If we expect to work in union as a body, we must first have that individual divine union with God. But there is not the greatest reason to fear that here is where the great trouble lies? Many, instead of making a careful study of God's word, and living in close touch and communion with Him, importing His divine guidance at all times, and under all circumstances, are depending perhaps too much on the church and its different ordinances as a means of salvation; having a mere form of godliness, and not the power thereof. The blood of Christ is the only means of salvation, having then accepted this, and taking the word of God as our criterion, we work because we are in a saved condition, and not to get saved.

"By grace, through faith are we saved, not of works lest any man should boast."

My dear Christian friend, let us be careful. We are not to be the nominal work, that we do not point the sinner alone to the church, and forget Christ. It is to be feared that many so-called professors of the present day, judging from their fruits (which we have a right to do), have nothing but an empty ceremonialism, and are not the best object of the church organization, we rather hinder it. Oh, for more Christian unity in the church. One of the saddest things of the present day, is the manifold discord in the church.

If all the different organizations of the Protestant church, instead of finding fault and jangling with one another, would unite with one spirit, according to their different faiths, to fight the one common enemy, and to extend the

kingdom of Christ, what an ingathering of precious souls there would be. Might we not learn a good lesson along this line from the Catholic church, how united they are, seldom any divisions, and steadily growing.

And we sometimes hear persons express the opinion that it is only a matter of time, until the Catholic church will again be the ruling power.

Now if the Catholic church ever does get the ascendancy, it will be on account of the Protestant church drifting into a state of worldliness and dead formality, the effect of which is discord, divisions and sub-divisions, thereby alienating themselves from the power of God.

If this should be the case, it may please God in His all-wise providence, to allow the church to go through another series of persecutions, in order to purify His own elect.

Oh for more of the spirit of Christ in the church, that these walls of sectarianism might be brought down. The comparative weakness of the church lies in her divisions; when Christians are continually disagreeing and quarrelling among themselves, how can they expect God's blessing to rest upon their work? Surely it would be more pleasing in the eyes of God, and much better work could be accomplished if the so-called different sects would come back upon the exalted principles of the whole gospel. They could then work in closer sympathy with one another. But considering our thoughts more directly to our own denomination, is there not a visible lack of unity among us Mennonites? Oh for more charity, more compassion one for another. Freely we have been bought with the same price, and if we are led by the same spirit we ought to see with the same spiritual eye, and to be more of one mind. Though we do sometimes have different opinions on certain subjects, if we would be more willing to reason together in the light of God's unchangeable word, we could surely come to an agreement, and be strengthened in the faith.

I do not believe there can be any real division in the true church of Christ. Where the Spirit of God is there is liberty in the gospel and unity. We should love one another as brethren.

"By this shall all men know that ye are my disciples, if ye have love one to another."

Believing as I do that the Mennonite Confession of Faith is founded on the word of God, I have often wondered why we do not increase more rapidly, and extend our borders farther and farther into the unlighted parts of God's world.

We sometimes hear it said, if we did not observe the ordinance of feet washing and require our sisters to wear the prayer head covering, etc., we would have no trouble in making converts, and our church would increase wonderfully, because the world acknowledges our principles and testimonies as those of the gospel. This may possibly keep some out of the nominal church, but I do believe that if we as a church were more united in our efforts, and more actively engaged in proclaiming the glad tidings of salvation, God would more abundantly bless our efforts and the so-called odious of our creed would not be so much of a hindrance as some think they are, but rather a help, when people once rightly understand them. I believe that if Paul plants and Apol-

los waters, God is going to give the increase. But let us ever remember, dear reader, if we expect God to give the increase we must be consecrated workers, having implicit faith in His word, remembering that it is faith that overcomes the world, and removes mountains of sin.

Dear reader, let us pray earnestly to God for more of His Holy Spirit that we may be fully consecrated to His service, and as brethren and sisters of one body in Christ have more confidence in one another, and not be so ready to bite and devour one another. Let us have more respect for our brother's opinion, knowing as we do that our religion is an individual matter between us and our God, and each one of us will have to give an account of our own doings.

Many poor brethren and sisters are discouraged, and almost give up in despair, when they hear of the great work the way the dispensing remarks made of them by some thoughtless member, even sometimes by the minister himself.

As we as a Church have some grave questions to deal with at the present time, and our future usefulness as a church, in extending the great work of evangelizing the world, may depend largely on the position we take in regard to them. Surely the gravity and importance of the work at all times demands the united effort of the ministers and the laity, and we can all afford to have discords in our own ranks, which open the door for Satan. God help us to take advantage of every opportunity to draw more tightly and closely the bonds of love and unity, remembering that "united we stand, divided we fall."

Lincoln Co., Pa.

#### READING THE BIBLE.

There are several classes of Bible readers.

First, those who read with a hostile motive. By some means they have conceived a hatred for it, and are bent on doing it all the injury they can. They read it not to get good from it, but to see how much they can find in it against which they can raise objection. They do not come to the fountain to drink, but, if possible, to stir up the sand and mud from the bottom so that no one else can drink. Whenever the vicious acts of wicked men are mentioned they search out the record and read it with evident relish, and never tire of dilating upon it. They set out to hunt that kind of thing, and that is what they find.

Second, those who read the Bible for intellectual pleasure and profit. Its history is not surpassed for interest and importance, and its poetry has no superior in grandeur of thought and purity of diction. To the mere lover of high-class literature, therefore, it is attractive, and some read it with this motive. They get what they seek.

Third, those who read the Bible for a reward, or for the name of having read it through. Such reading is generally done in a very hasty and thoughtless manner, the main object being to get through with the task as soon as possible.

Fourth, those who read the Bible from a sense of duty. They believe it to be the word of God, and that every Christian ought to read it. In order to satisfy conscience they impose upon themselves the task of reading portions of Scriptures more or less regularly,

They do not have any definite object in view, nor hope to receive any direct benefit from so doing. They simply regard it as the right thing to do—in short, a religious act—and hope that in some way it will set to their account in the final judgment. Their motive is to appease conscience and they succeed.

The last class we mention consists of those who read for spiritual benefit. They take up the Bible with a definite purpose in view. They want to learn God's plan of dealing with His people from the history of the past. Or they want the comfort of God's promises, or the influence of His truth to strengthen their faith. Or the fire of love burns low in their hearts, and they would revive it by reviewing the evidences of God's love and goodness as set forth in the Scriptures, especially in the death and suffering of Christ. Or they would familiarize themselves with the plan of salvation and the language of Scripture for the purpose of leading others to Christ.—*The Berean Helper.*

#### WHOSE MONEY PAID THE DUES.

[I recently forwarded a letter by Mary Sidney to the *Parson Journal*, relative to the foolishness of the secret societies connection. In the following she has something additional to say as to paying dues in benefit societies and to the way of life insurance. As a matter of personal experience, I may be well for me to mention the circumstances that, several years ago, I felt obliged to authorize the foreclosure of a small mortgage of sixteen hundred dollars, belonging to a relative, after showing the owner of the property and his wife so much leniency that a number of years' interest of the lien accrued, and with the expenses of obtaining title, made the property cost several hundred dollars more than I would be able to get for it. Unwilling that my relative should lose the house, and owing for my forbearance, I took the property myself. Before that happened I learned that the defaulting owner was a member of some societies, and his mortgage interest money had been used to pay the monthly dues. J. W. Lewis.]

"A life insurance paper in the great city of New York has paid its 'disservices' to me in its editorial columns. It says, 'Now another pastoral humorist staggers to the front in the person of Mary Sidney, who between her duties of feeding the pigs, shooting the hens off the garden, and various other exciting episodes of farm life, finds it possible to devote some time to demonstrating that life insurance is a delusion and a snare.' After such expressions as 'Mary shouts herself rancorous,' 'is without brains,' is a self-sufficient bigot, is ignorant,' and all that; and telling how the Beechers, Timinees, Senators and statesmen are supporters of the institution, it closes by advising that I do not duplicate the experience of the renowned Mrs. Partington, who vainly strove to sweep up the Atlantic Ocean with an ordinary house broom."

"The calling of names is not logic; indeed, it often occurs that the less argument a man has the more of that sort of a thing he resorts to; nor does might make right. The most godless business that blights our fair country to-day, the liquor traffic, has the strongest hold of the people, and the greatest amount of their money in it. But it does not make this business a proper one because sober people cannot sweep up iniquity with a 'house broom' and clear the country of it; nor does it make life insurance a just institution because great men have a hand in it. Indeed, one is almost tempted to believe that it is our great men who are leading the

people of this country to poverty and ruin. The article does not attempt to explain the charge made, that a bad feature of life insurance is that it does not protect the really poor. A man has a comfortable living and something over and so is above the necessity of insuring his life he can do so; but it says, 'Where Mary can cite one instance (if, indeed, she can quote a single one) where the payment of life premiums has caused hardships, we can bring forward thousands where life insurance was every cent left to a stricken family.' Mary can cite more than a single instance where life insurance has caused hardship.' The head of the Sidneys, whose life I have tried to insure with good bread, has spent many a dollar in helping along the families whose thriftless providers have placed their cash in the insurance companies' till instead of the necessities of life.

"Just now I have been told of a woman whose bill for eggs and garden sauce had not been paid for four years, and when the farmer's wife modestly asked for her husband's earnings, the woman said she could not pay it, as she had just had to pay her life insurance dues. I can see no justice in people providing for the future at other people's expense, as thousands are doing, for the insolvents are legion who have paid up policies; they call this thrift; it puts money into the family pocket to start with again but it is not honestly gained money. The system robs Peter to pay Paul and carries deception on its face. They can turn their wit and sarcasm against the farmer's wife for the honorable employment of 'feeding the pigs' and 'shooting the hens,' but they don't object to eating her dinners while they are circulating around trying to insure the farmers and get a bonus out of them for their own pockets. My space forbids all I should say, but the subject may be continued if the dear men continue their attentions to me. The head of the Sidneys says: 'Give it to 'em. I'm glad to see somebody else catching some of it.'—*Cynnaure.*

For the Herald of Truth.

#### CONSECRATION.

BY HENRY HOBBS.  
There is joy and there is gladness  
In the service of the Lord,  
Though at times a cloud of sadness  
May eclipse this sun reward.  
But the sun will brightly shine  
When I return to our gaze,  
And the cloud with silver lining  
Blessifies the cloudy days.

There is peace, and oh, how tranquil,  
In the peace of sin forgiven,  
Not a fear and not a torment,  
Standing in our way to heaven.  
Surely 'tis a blessed condition,  
Though surrounded by the wrong;  
Tempting such a glad fruition,  
Who would then not go along?

And my heart, with love overflowing,  
It aches these cast down with care,  
Helping those who need assistance,  
With the means I have to spare.  
Doing even unto others,  
As I once would wish to see,  
When the day of grace is ended,  
That the Lord should go to me.

An entire consecration  
Of my talent, wealth and time,  
All my strength and education,  
Take them, Lord, for all are Thine.  
Use them all to Thine own glory,  
I had no love to God, no repentance,  
As Thou wilt so lead the way,  
Spreading the redemption story,  
Hastening the millennial day.  
Ezek Greenfield, Ohio.

#### THE AWFUL CONSEQUENCES OF DELAY RELATED IN THE "CONFESSION" OF AN AGED MAN.

"My children," said an old man, "the words of your dying father will be few; I wish them to sink deep into your hearts." Then raising himself a little in his bed with a degree of strength which he had not been able to command for several of the last weeks of his sickness, he proceeded, "When I was young I enjoyed religious privileges, and was the subject of occasional serious reflections. When first entering on my sixteenth year, these impressions were made on my mind with unusual force. I seemed at times to hear a voice saying to me, 'seek an interest in the Saviour.' I was unhappy, my former amusements lost their relish. Still I was not willing to relinquish them and obey the voice that was calling me to this day, and in which obedience, alas! I do now feel would have been my greatest happiness. One day after much religious sorrow I determined that after the season of youthful amusements lost their relish, I would give myself up to religious pursuits. My anxiety for my soul's welfare immediately left me; I returned to my foolish amusements; and the subject was soon forgotten. When I attained the age of twenty-five, the monitory voice returned; it reminded me of my neglected vow, and again pressed upon me the importance of eternal things. Though I had not thought of my promise for years, yet I acknowledged its obligations, but an immediate fulfillment seemed more impractical than it did when I was before. I vowed with increasing solemnity that when the cares of a rising family should subside, I would certainly attend to the concerns of my soul.

"Again I applied myself to worldly avocations, and soon buried all thoughts of the admonition I had received. At fifty, when my children were diminishing, instead of increasing my cares, this Heavenly Monitor returned. 'Fulfill your promise, seek reconciliation with God through a crucified Redeemer' was continually pressing on my mind. I knew that I had promised to attend to the all important concerns of my soul, but I was dissatisfied that its fulfillment should be claimed so soon, and yet I regretted that I had not attended to the subject before when I could have done it, I thought with less difficulty; but such were the extent and pressure of my business that to do it then seemed impossible. I became very unhappy, and after again deliberating, I sought relief to my troubled feelings by again solemnly renewing my promise to God. I said, when the pressure of my business is passed, I will devote my attention to a preparation for eternity. No sooner had I fixed my mind on this one thought, than my anxiety again disappeared, the striving of the Spirit ceased in my bosom, and I earned forever!

"When sickness warned me of the approach of death, I sought to fix my mind on this subject, but in vain. There was a gloom drawn around religion, at which my soul shuddered. I felt, alas! that I was forsaken of God, but it did not move my hard heart. I had no love to God, no repentance, or sin, nor wish to forsake it. I felt nothing but the sullen gloom of despair. I

knew I was in the hands of a justly offended God, from whom I expected no mercy, and could ask none. With these feelings I am now about to enter the eternal world. To you my children, I can only say, profit by my example. Quench not the Spirit. Seek reconciliation with God now, if you would avoid a miserable eternity—put not off the concerns of your soul till '—The sentence died on his lips; his strength, which had been summoned to make this last effort, suddenly failed; he fell back upon his bed, and with a heart-piercing groan, the immortal spirit took its flight from that body which it had inhabited nearly fourscore years, to receive according to that it had done.

This little narrative was related by the grandson who stood by his dying bed. He afterwards became a minister of the Gospel, and dated his first permanent convictions of sin and eternal ruin, from that awful scene. The descendants of the old man were numerous, many of whom became pious; several were awakened by his dying charge.—*Sol. Miscellaneous.*

#### A HEARTLESS FATHER.

Another of the many sad scenes was enacted a few weeks ago in one of our large cities.

A young girl, who had been the joy and comfort and blessing of her parents, in an evil moment was led into the path of sin. Her parents were broken-hearted. Her friends tried to save her, but all to no purpose.

For some time she went the road of the outcast; but coming to herself and seeing the awful death before her she determined to give up her sin and seek forgiveness from God and from her father and mother. Accordingly she returned to her home and sought the forgiveness of her parents. Her mother freely forgave her, but her father's heart was turned against her and she was not allowed to stay at home, but was turned aloft.

After wandering about for two days she came back again, heart-broken, beseeching her father to forgive her. He returned a deaf ear to her and ordered her from the house. She went to the top of an adjoining building and cast herself down headlong. She was taken to the hospital, but lived only a short time.

"The way of the transgressor is hard," whether it be man or woman.

But what shall we say when the transgressor wants to return, and the hearts of the parents, however earnestly entreated, are turned against the outcast one? And yet this is almost an everyday occurrence. Parents who have sons and daughters who go astray, shut the door and bar it against their return; not all, to be sure, but very, very many do this very thing. And if the wanderer returns, he is only told to be gone, and so often the end is much like this young girl's.

When Christ said that we should forgive our offending brother, not only seven times, but unto seventy times ten, it certainly would apply to just such cases as these.

When one who sins has returned for forgiveness, you and I, whether we are fathers or mothers, friends, brothers or sisters, have only one thing to do: Freely give our forgiveness, as God for Christ's sake freely gives His. —*Sci.*



## HERALD OF TRUTH.

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10. Illinois.
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Owing to some changes that were made in our publications, the WELCOME TIDINGS has been discontinued, and the WORDS of CHURCH, hitherto an illustrated monthly for children, has been changed to an illustrated weekly paper for the Sunday school and home. It is now a four page paper, four columns to the page. The price of single subscriptions has also been raised, as there is now more than three times the amount of reading matter in a year in the enlarged paper.

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## HERALD OF TRUTH.

## SUNDAY SCHOOL LESSONS.

LESSON IV.—JANUARY 26.

THE EARLY MINISTRY OF JESUS.—Luke 4:14-22.

GOLDEN TEXT.—His word was with power.—Luke 4:32.

## INTRODUCTION.

TIME.—Probably April A. D. 28 is the time when Jesus was baptized at Nazareth; more than a year after our last lesson.

PLACE.—Nazareth, in Galilee.

PREPARATIONS.—When Jesus left Nazareth to enter upon His life work there were three forms of preparation required: First, that of John's mission; second, that of His baptism (which we studied in our last lesson); and third, His temptation in the wilderness. Every life, every career must have at its beginning a testing, a trial. As the first Adam, the head of the race, must be tempted and tested at the beginning of his career, so must the second Adam, the head of the redeemed people of God, be tempted and tested at the beginning of His work. The first Adam failed, and changed Paradise into a desert; the second Adam gained the victory and changed a desert into Paradise. Jesus can help us in our temptations, because He was tempted like as we are, and because He gained the victory, and with precisely the same weapons that are in the hands of every one of His disciples.—Pembert.

FIRST YEAR OF JESUS' MINISTRY.—Of this year we have no record but that of John, who records the slow and difficult process by which Jesus entered upon His work. This may be called His Judean ministry. It was fitting that He should offer Himself first at the capital city of the nation, the central point of Jewish worship, the city of His royal ancestor David, and of the temple where the sacrifices had for centuries been prefiguring His atonement.

THE REJECTION OF JESUS.—We hold that this rejection at Nazareth (verses 16-30) is in its proper chronological position, and that a similar occurrence, mentioned by Matthew (13:54-58) and Mark (6:1-6), took place about nine months later. If there was but one rejection, Luke, who gives the most detailed account, probably puts it in the proper place.—Schaff.

## DAILY READINGS.

M. (Jan. 24) Early ministry of Jesus.	Luke 4:14-22
T. The ministry rejected.	Luke 4:23-32
W. Ministry of mercy.	Luke 4:33-44
T. Isaiah's prophecy.	Isa. 61
F. Hindered by unbelief.	Mark 6:1-6
S. A Deliverer.	Isa. 42:1-5
S. Made free.	Rom. 6:15-23

LESSON V.—FEBRUARY 2.

THE POWER OF JESUS.—Luke 5:17-26.

GOLDEN TEXT.—The Son of man hath power upon earth to forgive sins.—Luke 5:24.

## INTRODUCTION.

TIME.—Probably the summer of A. D. 28.

PLACE.—Capernaum. This was the central point of Christ's labors at this time, and all these miracles seem to have been performed here or in the vicinity.

PARALLEL SCRIPTURES.—Matt. 9:1-8; Mark 2:1-12.

MIRACLES.—A considerable portion of the Gospels is occupied with accounts of miracles. Thirty-six are described in the Gospels, half of them repeated in more than one Gospel; so that there are 67 reports of distinct miracles, besides the large number noticed, but not recorded in detail.

WHAT IS A MIRACLE?—A miracle is the personal intervention of God by His will into the chain of cause and effect in nature. It is not "breaking the laws of nature" nor the "suspension of the laws of nature," nor any change in the laws of nature, but simply God's doing with His infinite power the same *quality* of action, though vastly greater in degree, that we do every hour when we exert our personal will amid the forces of nature. I lift up a book. The act is a new personal force, which marks the power of my will. It breaks no law of nature, suspends none. It is the same when God, by His infinite power, lifts up a mountain or raises the dead.—Pembert.

THE USE OF MIRACLES.—(1) They were the seals of the divine authority of Jesus, the proofs that His message of love was from God. It is said that miracles are a hindrance to believing the Gospels. So, in a way, they are. But, in a way, they are a help. If you reason as a natural man, it is harder to believe that Jesus is the Son of God than that He was a mere man; but reasoning according to faith they help you to see Jesus in the character of the divine life. (2) They are proofs of the power of Jesus to save. If He can miraculously heal the body, He has power to save the soul. (3) They are expressions of the love and tenderness of God toward men. They reveal His care for us in every sorrow and need. (4) They are object lessons, expressing in language that all men can understand, the great truths of salvation.

MAIN POINTS IN THIS MIRACLE.—(1) *The true faith of the man.* Our Lord's discerning spirit perceives this, and pardons his sins before He heals his palsy. First soul, then body. (2) *The perfect logic of Jesus.* He places here the miracle, as proof, in close succession to His claim of forgiving power as the thing to be proved. (3) *The insight of Jesus.* He gave the blaspheming scribes a proof of their inward consciousness that He knew their hearts.—Wheeler.

## DAILY READINGS.

M. (Jan. 27) The power of Jesus.	Luke 5:17-26
T. The Great Physician.	Mark 1:23-34
W. Power to forgive.	Mark 7:36-50
T. Forgiveness without Acts.	Acts 13:36-39
F. Forgiveness for His sake.	1 John 2:1-12
S. Piteous redemption.	Psaln 130
S. Blessing of forgiveness.	Psaln 32

THE SORROW FOR SIN which is the effect of heated feeling only will surely die away, and that which proceeds from remorse of conscience is seldom lasting, but the contrition which is lodged in the soul by the Spirit of God nothing can destroy. No length of time can efface, and no sense of pardon can weaken it.—Bradley.

## CORRESPONDENCE.

FROM ELKHART, IND.—On Tuesday, the 17th of Dec. 1895, the writer left Elkhart and went to Hancock Co., Ohio. At Lima he was joined by Bish. John M. Shenk. An account of the work there has already been published on Friday morning, Dec. 20th. I started for Emmet Co., Mich. At Grand Rapids the train on which I intended to reach Brutus by 6 o'clock the following morning had been taken off the road and I was compelled to remain in that city all night. The weather was mild and when we reached Big Rapids we learned that the bridge over Muskegon river was unsafe, having some of the supports broken out by the accumulation of ice, and in consequence passengers, baggage, mails, etc. had all to be transferred to another train on the north side of the river. This detained us some time and I reached my destination about six o'clock on Saturday evening. A meeting had been appointed at the meeting house and again on Sunday, both in the fore and afternoon. In the afternoon the commemoration of the suffering and death of our Savior was observed, and in the evening we had an interesting meeting in the schoolhouse in Brutus. On Monday evening we had a meeting at the home of Pre. Abraham Detweiler, for the special benefit of Sister Detweiler, who is in feeble health and cannot attend the public services. On Tuesday I left the brethren here and went to Wetzel, in Antrim Co., where we had a good little meeting at the house of Bro. D. B. Shelly during the afternoon.

Sister Rogers, a daughter of Bro. Shelly, presents to us an interesting experience, and a wonderful manifestation of the power and goodness of God. She has been afflicted for a number of years, sorely afflicted, with rheumatism, catarrh, lung troubles, etc. and was so reduced in flesh and in strength that she was unable to move herself in bed; her limbs were drawn out of their natural position; her hands and arms were almost useless; her neck was likewise stiff so that she could not raise it up straight; her voice was almost gone, so that one had to come near to be able to understand what she wanted to say. She had taken a great deal of medicine but became constantly weaker and more miserable. Through severe afflictions and with little hopes that she ever could get well again, she was driven in her deep extremity very near to God, and while thus engaged in prayer to Him who can help when all human help fails the answer came to her with an assured conviction that the Lord would heal her, and heal her thoroughly. She put aside her medicines, and gave herself up unto the Lord, praying and seeking to Hush and thank Him, and a spiritual came over her by which she knew that her rheumatism was being taken away. There was a twitching of the limbs and arms and hands, but she was now able to throw up her arms over her head and the distorted hands and fingers began to assume their natural shape; her distorted limbs and stiffened joints became straight and natural and she could move them as in former years. She could straighten up and throw back her head and rest her back and head against the back of the chair in a natural and restful position, and the rheumatism was taken away, her throat catarrh was taken away, her throat lungs and vocal organs improved so

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that her voice became strong, and she can now talk and sing aloud—her voice in singing is as strong as many male voices are, and she sings and praises God a great deal for what He has done for her. She has an excellent appetite and those who knew her years ago, say she looks natural again as in former years. She is not able, that is, she has not yet sufficient strength to walk without the aid of a cane and a crutch, but is steadily improving. She says just as soon as the Lord tells her to walk she will be able to do so.

I have been acquainted with Sister Rogers for about two years. I received her as a member into the church, and know how miserable and poorly she then was. I did not see her in her worst condition, but she was very poorly when I saw her and I can testify to the fact that she is much better now, altogether different from what she was before. So that this is not from hearsay, but from what I have seen and heard myself. Hundreds of people came to see her, and can testify to the above facts and therefore I give it to our readers.

In the evening we had a little meeting at Bro. Isaac Garber's and on Christmas night I returned to my home.

JOHN F. FUNK.

FROM ELMIRA, OREGON.—On Nov. 18th, 1895, Bish. Joseph Schlegel of Nebraska came into our midst, in company with Bro. A. Troyer and A. Yoder from Clackamas Co., Oregon. They stayed with [us] until Nov. 22nd, 1895, during which time we had about 12 or 13 meetings which were all well attended. One precious soul was added to our little band by baptism. We also held communion on which occasion 28 partook of the sacred emblems. There were also a bishop and a minister ordained. From here these brethren went to Linn Co., Oregon, where they also held communion and ordained a bishop; then to Clackamas Co., Oregon, where they held communion and 30 persons participated. Here another precious soul was added by baptism, and a bishop ordained. On Dec. 16th, 1895, our dear brother Joseph Schlegel took the train for his home. We feel to tender our heartfelt thanks to our beloved brother. May God bless him and all the labors he has done for us. We also desire an interest in the prayers of all God's children.

L. J. YODER.

MANCLONA, MICH. Dec. 26th, 1895.—Greeting to the readers of the HERALD in the precious name of Jesus. We had the pleasure of a short visit from Bro. John F. Funk on his return home from Brutus, Emmet Co. He arrived at Wetzel on the 11 o'clock A. M. train and preached at the house of Bro. Shelly of that place the same afternoon, Dec. 24th. In the evening he preached at the house of Bro. Isaac Garber, and on Christmas he took the 11 o'clock A. M. train for home. The Lord bless his efforts. We hope to be visited again by ministering brethren in the near future to hold a series of meetings. I ask an interest in the prayers of the faithful.

ELIZABETH GARBER.

FROM SMITHVILLE, OHIO.—Christmas day, 1895, was one of those sweet, hallowed days which in after years remain a memory of special blessing to many of God's children. On this day God blessed

the church here with twenty-five new recruits. At the Oak Grove church they dedicated their lives to their Savior and His cause, by making a covenant with Him, and receiving water baptism. What more appropriate Christmas gift could we bring to our Savior than a life consecrated to Him and His cause? We true these lives, dedicated to Him, be true and faithful, ever living and shining for Him. Let us pray for them. We were glad to have Bro. Isaac Garber of Huntsville, Ohio, with us; also a large number of brethren and sisters, as well as others, and we hope and pray that deep and lasting impressions were made. "Glory to God in the highest, peace on earth, good will to men."

COR.

FROM CUMBERLAND CO., PA.—On the 25th of December we were favored with a visit from Bro. Ira J. Buckwalter and wife of Dalton, Ohio, in company with Sister Magdalena Hershey of Lancaster, Buckwalter preached at State Hill, from Matt. 28:29; the same evening at the same place from 1 Kings 18:21, also on Saturday evening from St. Luke 18:10. The meetings were all very interesting. It was good to be there. On the 26th he preached at Mechanicsburg, from Judges 16:4. He made deep impressions on the congregation of the true power that comes from God; and of the Christian people falling asleep in sin. On Sunday evening at Churchtown he spoke from John 3:8. One precious soul became willing to confess Christ. O what joy over "one sinner that is penitent." On the 26th, accompanied by my husband and self, they left Mechanicsburg for Newville, Pa., arrived at Bro. Eli Shover's house where we had a very interesting meeting together with the family, a meeting that will not soon be forgotten by those who were there. Bro. Shover has three grown children and before we left the house they all confessed Christ and are willing to come out on the Lord's side. Do we realize what might be done if we put forth an effort for unsaved souls about us by giving them help with words of encouragement? We frequently hear it said of young persons that if they have been encouraged they would have come out on the Lord's side sooner. Let us put forth more efforts to get our dear young people into the fold of Christ. We need not be afraid to talk to them of the necessity of living for Christ. True soul is worth more than the whole world, therefore if we would put forth an effort to persuade ten or fifteen souls to accept Christ and would only gain one, it would still be worth more than the whole world. Let us pray the Lord to help us in this direction as we see a large field in which to work. On Monday evening the 30th, the brother preached at Diller's M. H. from Heb. 12:1. Next morning we went to Christian Burkett's house where some neighbors had gathered and the brother spoke very impressively from James 3:11. At noon Bro. Shelly, then, but feel sure that our dear brethren (some of whom we know so well) will welcome them there as Christian workers in that field of labor in the far West. Brother and Sister Heinlein from coming into our midst soon again. May God richly bless the dear brother and sister to go forth in the service of the Lord.

ANNIE HESS.

FROM LAID, AUGUSTA CO., VA.—On the 29th of December 1895, services were held at the Mt. Pleasant M. H., at which time and place a decision was chosen by lot. There were three chosen by the church, and the Lord chose out of that number Bro. Isaac Grove, Jr. Very interesting and appropriate remarks were made by Bish. A. P. Heatwole, who officiated, and E. C. Shaub, showing clearly and distinctly the importance of having the Lord's help and direction in all things.

COR.

FROM ZURICH, ONT.—The year is now closed, the last ministerial visits for this year have been made, and we return thanks for their kind favors in the past and hope that they will continue their kindness in the future. God bless them all. God bless the editors and readers of the HERALD OF TRUTH in the new year. Dec. 29th, the brethren J. B. Snyder and L. Bowman were with us. Bro. Snyder took for his text in the morning, Gen. 16:12, "Thou, God, see me." God sees us all at all times. Let us remember well that He not only sees, but helps. We are continually in need of some help, for without Him we can do nothing. There was a time when God saw me, but it was no pleasure to me. I thought Him angry; I would have loved and shut my eyes; I would have hid if I could, yet that would not hinder Him from seeing me. We cannot hide from the all-seeing eye of God. Come to Jesus, and He will hide thy sin from God's presence. What a blessing that is! In the evening Bro. Snyder took for his text Heb. 1:3, "In Matthew's gospel we read, 'One into me, all ye that labour and are heavy laden, and I will give you rest.' Such a rest all the children of God have, but there yet remaineth a rest for the children of God, an eternal rest where all conflict is over. Our desire is to be there."

COR.

FROM TROUSDALE, KANSAS, DEC. 29th, 1895.—Bro. J. M. R. Weaver has returned home again with his wife and little daughter from their extended visit and evangelizing tour. We welcome them in our midst indeed, but regret that his nervous system is so much in need of rest that he cannot assist as much as we would like in the meetings now in progress at the Pennsylvania M. H. held by our Bro. David Zook. We have had very many serious warnings amongst and about us. Many have been seriously and almost fatally injured by accidents, and some have died without a moment's warning. Sister Lantz, the mother of our long afflicted sister Ella, has also for a short time been brought very near unto death, but is now slowly recovering. May this dear family have much grace to bear patiently their many sore trials and afflictions. Our dear young brother and sister James and Emma Hamilton who have been here a little while expect to leave before long from us to marry for Lane Co., Oregon. We are sorry to lose them, but feel sure that our dear brethren (some of whom we know so well) will welcome them there as Christian workers in that field of labor in the far West. Brother and Sister Heinlein from coming into our midst soon again. May God richly bless the dear brother and sister to go forth in the service of the Lord.

COR.

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COR.

MENNONES MILLS, PA., DEC. 30th, 1895.—Bro. Samuel Yoder of Elkhart, Ind. is expected to arrive in Hanover to-day and will spend a few days among the brethren there. From Hanover he will visit the Garber Con. and also at Bare's Station. JNO. F. HEESHEY.

NORTH LAWRENCE, OHIO, JAN. 4TH, 1896.—Greeting.—We have reason to rejoice in the Lord, since He is still so richly blessing us, both with temporal and spiritual blessings. We are pleased to report another visit from ministers from the West, Bro. Henry Weldy and Jacob Christophel of Elkhart Co., Ind. On Dec. 8th they addressed our Sunday school at the Martin's church, after which they preached one sermon. The same evening they came to the Pleasant View church where they preached three sermons. On Dec. 22nd one person was received by letter from another denomination. RUDY SENGEL.

OAKLAND MILLS, PA., JAN. 2ND, 1896.—A Happy New Year to all the readers of the HERALD OF TRUTH. On Monday, Dec. 30th, Bro. Jacob N. Brubaker, accompanied by Bro. H. K. Kauffman, came into our district and that evening held meeting at Port Trevorton, and on Tuesday in the morning at Richfield. In the afternoon they preached to a large congregation at the same place on New Year's day baptismal services were held at same place. Fifteen persons were received into full membership by water baptism, and from another denomination, making sixteen in all. We ask an interest in the prayers of the brotherhood that God will give those dear young souls grace that they may have a happy new year in the Lord and be a bright and shining light to the world throughout this life and in the end may hear those blessed words, "Well done, thou good and faithful servant, enter into the joys of thy Lord." J. K. HOOLEY.

## SUNDAY SCHOOL ITEMS.

THOMSONTOWN, JENIATA CO., PA., DECEMBER 23, 1895.—Our Delaware Mennonite Sunday school was closed for the winter on the 1st of December. Although the attendance at this school at times was not so large as it might have been, the interest was good. We were all benefited, and feel that the good Lord has blessed our work during the summer. JOSEPH S. GRAYBILL.

FROM ROSELAND, NIB.—The Sunday school at Roseland Mennonite church, Adams Co., Neb., organized on the 22d of Dec. for the year 1895, with the following officers: Sup't., Noll Elbersole; assistant sup't., and chorister, C. Snyder; treasurer, Jacob Burkholder; secretary, Katie Elbersole. COR.

FROM MAHONING CO., OHIO.—The close of another year finds the Sunday school work here in a prosperous condition, and the workers ready to start in with the New Year with renewed zeal. In reorganizing at the Guelpholzer church, John L. Yoder was re-elected Sup't., Noll Elbersole assistant sup't., L. B. Wiltner secretary, treasurer in Mr. Peterson, Butler, and Kingman counties. COR.

A. Metzler assistant Supt., Alpheus Lehman secretary, and J. S. Martin chorister. The reorganization at Leesville resulted in the election of John Reed Supt., Isaac Witmer assistant Supt., Sister Mary A. Metzler secretary, and I. B. Witmer chorister. These three schools have now been continued for several years, summer and winter, without interruption and with the most satisfactory results. M.

FROM THE HOWARD AND MIAMI COGS. On Dec. 29, 1895, at 2.30 P. M. a number of the brethren and sisters and Sunday school pupils met at the A. M. meeting house of the Howard and Miami Co., congregation for the purpose of reorganizing their Sunday school for the coming year. The officers were elected as follows: Bro. J. F. Slabaugh Supt., Bro. Wm. H. Lantz assistant Supt., Sister Ida Goun secretary and treasurer, and Bro. Ira Yoder and Sister Mattie Troyer librarians. Our Sunday school at this place is in a prosperous condition, much interest is taken in the work. The attendance it is not so large on account of inclement weather as it was, but the interest is very good. May God grant that we may all be zealous in the good cause, and that we may all try to improve our time, and the school. Con.

#### REPORT

Of the Menominee Sunday School Conference held near Cherry Box, Shelby Co., Mo., Sept. 25th and 26th, 1895. [This report was unfortunately mislaid. We beg pardon of our dear friends who no doubt waited anxiously for the report to appear.]—Ed.

On Wednesday morning conference opened with singing, conducted by Bro. Joseph Lapp, and devotional exercises by Bro. D. F. Driver, he reading from Deut. 6, showing us that we should be diligent in teaching our children the way of the Lord. Bro. L. J. Johnston followed with a short address of welcome.

Bro. D. F. Driver was then chosen moderator; Bro. D. B. King, secretary and Clara Brubaker, assistant secretary.

I. What do we gain by a Sunday school conference? by Bro. D. V. Hooley and Bro. Jos. C. Driver. Bro. Hooley not being present Bro. Driver discussed the subject making a forcible talk in favor of the Sunday school conference. One of the objects of such a conference is the social feature which brings all young people together to learn more of God's word, and encourages them to exercise the talent He has given them. Young talents were cautioned not to be led by the world, but be guided by God's word and to be led to eternal life.

GENERAL DISCUSSION. Bro. A. L. Hartzler followed with a short talk bringing out the necessity of conferring with one another, so that wherein one lacks another may build him up by his experience, and by exchanging views they are edified in God's word.

Bro. D. B. Kauffman followed, showing the necessity of a Sunday school conference for teachers to better qualify themselves to teach to young people the way of eternal life.

Bro. L. J. Johnston next gave a few thoughts using the quotation, "Freely ye have received, freely give," stating that the Sunday school conference is a

good place to give of the Word of Life as we have received it.

Bro. John C. Driver showed that by these conferences we, as a people, can come together for the upbuilding of the Sunday school and not to parade our talent.

Bro. D. F. Driver stated that we should meet to confer with one another as to the best methods of conducting a Sunday school and as to how we may preserve the uniformity of the work just as the church meets for the same purpose.

II. "How to interest the unconverted young people," by Bro. Samuel Lapp and A. D. Wenger.

A paper written by the former was read. The best way to arouse their interest, is to be so interested ourselves as to put our whole life and being into the work of the Lord. The Christian is represented as a mirror reflecting the light upon those around him, and if the light that is in him come from the Sun of Righteousness his associates will eventually be changed into the same image.

The Apostle Paul speaks of this in 2 Cor. 3:18, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Then take a mirror and lay it on a window sill where the sun can shine upon it, then look into the glass and you can see the sun as plainly as though you looked into the sky. Next place a mirror in the opposite side of the room and get the first mirror to the right angle; you can then see the reflection of the sun as plainly in the second as in the first.

Just so will the Christian. He is going to shine, and if it is the Sun of Righteousness that shines through him, he will reflect the same light on some one else. If we behold Him as in a glass, it will so permeate our being that when we come before the unconverted in Sunday school and tell them of the love of God, and how Jesus gave Himself for them, we reflect Jesus and they behold His character in us; but we cannot reflect the glory of God in mere words and a loud profession any more than a looking glass can reflect the sun when there is a cloud over it. The sun must shine on the glass before it can be reflected. So we must have Christ in the heart and the divine approbation of the Father before we can reflect any good on those around us. We must be interested about our Father's business in order to get others interested, for like begets like. We must not forget to pray for the unconverted. Ask God to work upon their hearts and bless His word to the salvation of their souls, and give us such a message as will take hold of their hearts.

"The prayer of the righteous man availeth much." We of ourselves can do nothing. It is not in man to direct his steps. Let us give God all the honor for all things and not be slow in the work of the Lord but ever ready and willing to do what He has for us to do. "Trust in the Lord with all thine heart, and lean not unto thine own understanding." "In all thy ways acknowledge Him and He shall direct thy paths." Prov. 3:5, 6.

Above all we must love the unconverted. Charity never faileth; but whether there be prophecies, they shall fail;

whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. "And though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal." 1 Cor. 13:1.

Bro. A. D. Wenger not being present the following brethren and sister followed with short talks on the subject. Bro. Jos. C. Driver, L. J. Johnston, D. B. Kauffman, John Driver, A. L. Hartzler, D. B. Driver, D. B. King, Clara Brubaker.

Sociability is a good promoter of interest and we should let our lights so shine that they may see our good works and glorify our Father in heaven.

One way to interest the unconverted is to be interested ourselves and show them that we have a care for their souls. Another way is to advertise our work by letting our lights shine.

One recommended cheerfulness and sociability, not only in church and Sunday school, but wherever we meet them. Another verified the statement that we reflect our character upon our associates and also told us we cannot raise the standard of morality in others higher than the degree in which we ourselves stand. We can diagnose the case of a sick person, but we cannot diagnose the sinner; but when we see a sin-sick soul we should be ready to give the best of our knowledge of God's word.

Forenoon session closed with prayer by Bro. D. D. Kauffman.

#### WEDNESDAY AFTERNOON.

Conference was opened by a song service conducted by Bro. Joseph Lapp and prayer by Bro. L. J. Johnston.

III. "Infant classes, their importance and how to teach them," by Pannie Laudes and Emma Shank.

A paper written by the former was read by Sister Laura Detweiler. Primary classes in Sunday school are the most important ones. We cannot begin too soon to teach the blessed truths of the gospel to the little ones, for then we can make the most lasting impressions. Their active minds wonder after something and we should endeavor to get their minds interested in God's word. Our method of teaching should be carefully examined, for sometimes we do things which appear innocent and right which have a tendency to evil. Pupils should be taught to be good but never should we let them form the idea that they will be saved because of their goodness. They should be "good" for Christ's sake to meet the approval of God, and not for the praise of humanity.

Next Sister Emma Shank's essay was read by Sister Seneth Horn. Nothing can be more important than filling the minds of our little ones with the love of Jesus before they are capable of planning sinful deeds. We should endeavor to fill the minds with words of eternal truth that the bud of sin may be crippled before there are flowers, much less any fruit.

Bro. L. J. Johnston and Bro. Jos. C. Driver then presented a few thoughts. The infant has been termed "a bundle of possibilities," hence their teaching is of the greatest importance. Little children are usually desirous of learning and it is then we can most readily interest them in good things.

IV. "What qualifications should be manifest in teachers for unconverted

classes?" By Bro. J. H. Hershey, Ezra Buckwater and Sister Nancy Hartzler. Bro. Hershey being absent Bro. Buckwater's paper was read by Bro. Jos. Lapp.

The most necessary qualification is a strong Christian character, and unless the teacher be a Christian he is not fitted to teach.

Another important qualification is sociability toward the pupils. The most successful teacher is the one who says the most in the least number of words.

Bro. A. L. Hartzler then read an essay written by Sister Nancy Hartzler. The teacher must prepare his lesson well and meditate upon it daily. Then when he meets his class let him humble himself to a level with them, by asking such questions and giving such explanations as they can understand.

The teacher must be punctual. If possible he should be the first in his place to welcome each pupil as he comes to the class.

As the magnet attracts the steel, so will the sociable teacher draw his pupils to him.

The brethren, John Driver, D. D. Kauffman, L. J. Johnston, Wm. Detweiler, Jos. C. Driver and Sisters Lizzie Lapp, Laura Detweiler and Clara Brubaker gave a few thoughts.

Consecration and prayer are necessary.

V. "How to secure attention," I. B. King. The superintendent of his school, Bro. D. B. King read a paper prepared by Bro. Daniel Kauffman.

The superintendent must be aware that his is a most important position upon which may depend the salvation of souls. Then he should fit himself for the place by prayer, by consecration, by study. With his mind absorbed in his work he is in a position to command the attention of others. He should never fail to look at his school while addressing them. The oftener countenance meets countenance the nearer it is from heart to heart. He should be quick to detect disorder and never proceed with anything until order is restored. He can only do his part of the work. Those who are interested should sustain him by prayer, by encouragement, and by advice.

3d. The teacher of his class. Essay by Sister Ida Driver.

The teacher should thoroughly acquaint himself with the lesson, then ask God to direct him that he may so impart it to the pupils that they cannot help seeing the earnestness of the teacher and therefore give attention to what is being taught. The teacher needs to study his pupils as well as the lesson, for what will hold the attention of one may not hold the attention of another.

Next was the general discussion in which the following brethren took part: Jos. C. Driver, A. L. Hartzler, John Driver, D. B. King, L. J. Johnston, D. D. Kauffman.

In order to get unconverted scholars interested, we must first go to that fountain-head to secure knowledge and wisdom so we can get them interested. One compared the blind leading the blind to an unconverted teacher teaching an unconverted class. Another admonished us to wholly consecrate ourselves to God and use the power and talent which God has given us.

VI. Ten minute topics. 1st. The Sunday school compared to seed-time.

In comparing the S. school to seed time, the seed which is sown in the word of God, and the ground upon which the seed is sown is the mind of the child.

We must sow in early morning of life if we wish abundant harvest. The well-taught child may stray away, but the memory of the good instructions they receive in youth will often bring them back to the fold. It is our duty to sow what we wish to reap. "For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." "And let us not be weary in well doing; for in due season we shall reap if we faint not." Gal. 6:8, 9.

Bro. L. J. Johnston: We can compare the youth to a young orchard, where a storm has bent a tree; so will the storms of temptation bend the tender youth. We can straighten up the young tree and it will grow straight. So we may straighten up the tender youth. The most joyful time is the gathering of the seed, when we can convince the unconverted where he stands and bring him to Christ.

2d. How could our Sunday school be made a more soul saving organization? I. B. King.

Bro. King being absent Bro. D. F. Driver gave a short talk on the topic. We must endeavor to put such seed into the heart of the child that will keep the seed of sin out.

Bro. L. J. Johnston. We must try to get the unconverted to realize the love that God has for them and show them that we need them in the church and would gladly welcome them.

3d. "How to improve the mind in Sunday school." Bro. D. D. Kauffman.

Before we can improve the mind in Christ we must first have Christ in the mind and in the heart. Take a blacksmith for an illustration: The more he uses his arm the stronger it becomes, so the more we work for Christ the more we improve our mind.

Bro. John Driver said we should not exercise our mind in worldliness if we wish to improve it in religion. We should give Christ our all; if we have one talent, give it to Christ; if we have five talents, give them to Christ; if we have ten talents, give them to Christ.

Afternoon session closed with song "What hast thou done for Jesus to-day," and prayer by Bro. D. F. Driver.

#### THURSDAY MORNING.

Conference was opened by singing and devotional exercises conducted by the moderator.

VII. "The Christian's duty in Sunday school." By Bro. J. M. Hershey and Sister Emma Shepp.

An essay written by the former was read by Sister Clara Brubaker. Five of the most important duties of the Christian in Sunday school work are:

1st. Prayer. 2d. Prompt and regular attendance. 3d. Thorough study of the lesson. 4th. To show a love and a zeal for the work by encouraging the superintendent, teachers and pupils.

5th. Guard against all idle words or unprofitable conversation. If we can not always be present at S. S. we should aid them by our prayers and encourage them whenever an opportunity is presented. Sister Anna Johnston read an essay written by Sister Emma Shepp on the

same topic. She also emphasized the necessity of prayer and a diligent study of the Bible that we may be able to give a reason for the hope that is within us.

Bro. L. J. Johnston, A. L. Hartzler, and D. D. Kauffman then gave a few thoughts: We have a charge to keep, a God to glorify, and that right in the Sunday school. We should strive every day to encourage the babes in Christ.

VIII. "How to make all feel at home in Sunday school."

(a) Fathers and mothers, by R. J. Heatwole. Bro. Heatwole being absent his paper was read by Bro. Benjamin Detweiler. He gave some good points which he had found effectual in making our older people feel at home in Sunday school.

(b) Young men and women. Bro. John Driver made a few remarks in place of Bro. Emanuel Stahly who was not present.

Sister Clara Brubaker followed with an essay on the same subject. The first requisite for making our young people feel at home in Sunday school is to make our Sunday school a desirable and profitable place for them. Young people are full of life and have no patience with "dry affairs" as they say. They will be active, and unless our Sunday schools are conducted with enough energy to interest them and cultivate a taste for the higher and nobler things of life, their minds will wander out to the more enticing gatherings of pleasure, and eventually their home will be there also.

(c) "Little children," by Lydia Driver and Loma Lapp.

An essay by the former was read by Sister Anna Kauffman. It is just as necessary to have the little children in Sunday school and find a place for them as the older ones. We want to get them to feel that we are interested in them and that the Sunday school is for them. Cultivate a kindly and cheerful disposition toward them. An essay on the same subject by Sister Loma Lapp was next read. All workers and especially the superintendent should make it a point to notice the children. You can not know how far a kind word and a smile will go toward leading them in the right way. In giving questions to the school the superintendent should give a simple one especially for the little ones. In the song service sing at least one song that you know they like or give them the privilege to select one.

IX. "Parents, teachers and superintendents."

(a) Their influence, by L. L. Beck, T. J. Cooprider, Frances Mellinger.

An essay written by Bro. Beck was read by Bro. John G. Detweiler. We should be very careful that our influence goes out in the right direction. Bro. Cooprider being absent Sister Frances Mellinger followed with an essay.

After a general discussion upon the need of a library in the Sunday school the following resolution was adopted.

Resolved, That this Sunday school conference deem the need of a library in Sunday school an important one, provided that the books are chosen with care as to what they teach; for the reason that young people will read, and the more good reading matter we place in their reach the less time they will have to read the trash literature thrown around them, nor will they be so much inclined to read it.

A question box was then opened and questions answered after which the following resolutions were adopted.

Resolved, That we, the Sunday school workers of this conference, do adopt the general methods of work set forth in the papers read and talks given, and that we will endeavor to carry the spirit as well as the practice into our several Sunday schools.

Resolved, That we, the Sunday school workers of Shelby Co., Mo., do heartily thank the workers from other places for their presence and the kindly aid they have given us in the work of this conference.

Resolved, That we, as visitors, tender a vote of thanks to the brethren and sisters of Shelby Co., Mo., for the kindness and hospitality shown to us during this conference.

After a few remarks by the moderator and prayer by Bro. D. D. Kauffman the conference was closed.

The above program was interspersed with singing from "Gospel Hymns" (Consolidated), and "Highest Praise," conducted by Bro. Joseph Lapp.

D. F. DRIVER, Moderator.  
D. B. KING, Secretary.

CLARA BRUBAKER, Ass't Sec'y.

#### For the Herald of Truth.

##### DAILY WEATHER RECORD.

KEPT BY JUSTUS B. BARK, AT WOODSIDE, FAYETTE CO., PA., FOR 1895. The year 1895 goes on record as one long to be remembered, especially in this locality. Below we notice the average temperature for the seasons, the rain and snow fall in inches, the greatest precipitation at any one time, the dates of the coldest and hottest days and all the other days of importance:

No. of days in which rain or snow fell	104
" " " no rain or snow fell	106
" " " clear	35
" " " in which hail fell	1
" " " sleet "	1
" " " fog	16
" " " dew	63
" " " wind	214
" " " smoke	33
" " " thunder	48
" " " lightning	49
" " " rainbow	21
" " " frost	61

The greatest rainfall at any one time, Jan. 23, 3 inches. The heaviest snowfall, Jan. 12th, 37½ inches. The coldest days, January 12 and 13, 12 degrees below zero. The hottest day, June 4th, 100 degrees in shade. Frost, May 22, 23, and 27. The first fall frost, Sept. 15.

The first ice formed Oct. 1. The first snow melted, Nov. 29. The total rainfall is 47½ inches or 3 feet 11½ inches. Total snowfall for the year is 41½ inches or 3 feet, 5½ inches. Temperature taken each morning at or before sunrise, average for winter, 24 and forty-two-ninety degrees; for spring, 56 and eighty-ninety degrees; for summer, 65 and eighty-eight-ninety degrees; for fall, 40 degrees. January came in very clear, with mercury 3 degrees below zero. Over one foot of snow fell in this month, and it had only one clear day. February came in with the mercury 4 degrees above zero and by the 6th of the month dropped below zero and remained close to zero until the 11th of the month when a change for warmer came. The month had but one clear day. March came in with mercury at 50 degrees and high winds, rain, fog and smoke. April came in

with rain, wind, smoke, thunder and lightning and was a very cool month and closed with high winds and rain. May came with a high wind and mercury registering 50 degrees at sunrise and the first few days promised favorable for planting seeds but by the 14th of the month mercury dropped to 38 degrees and snow fell. On the 17th frost, mercury down to 33 degrees; 22nd, mercury at 30 degrees with heavy frost; 23d and 27th, frost. Corn froze off to the ground; the month went out very hot, mercury 97 degrees in the shade, with thunder. June came with heavy dew, fog and wind, with mercury at 18 degrees in shade at noon and by the 4th, of the month mercury registered 100 degrees in the shade. The month was very dry until the 12th, at which time our trade or shifting winds ceased and it appeared as though summer had come. The 13th and 14th we had fine showers of rain and all nature appeared to be shining with all its brilliancy. By the 20th, the sky or firmament became very clear and blue and at 2 o'clock P. M. a small cloud rose in the west with heavy peals of thunder and flashes of lightning and when it reached us 3 inches of water poured out of the cloud in 13 minutes. July came somewhat cooler with a sprinkle of rain, and on the 5th, 2½ inches of water fell in 15 minutes, and on the 17th another water-spout or cloud burst of 2½ inches fell in 16 minutes. This ended our rain except some local showers, until October, August came with clouds, wind and smoke and a very dry month. A few local showers made corn ear well. September came very dry, mercury at temperate and ranging from 80 degrees to 70 degrees pretty nearly all through the month and only 1 inch of water during the month, so that seed sowing was delayed one month and creek beds were muddy. October came in cool with frost and nice rains after the middle of the month, so that by the 27th of the month the waters again began to flow as before. November came with a 24 hour's rain and mercury ranging very low until the middle of the month; then a few days of high temperature; the month ended with a low temperature. December came with mercury at 54 degrees and ran very low till the 24th at which time mercury rose, rains temperate, and the month closed with the last 18 hours very rough with rain, thunder, lightning, sleet and snow.

"Nothing is easier than to mislabel a person's character. The next step is to criticize a person when he is found not to fit the label, instead of to criticize the labeling as not fitting the person. Many a child is praised as a good child because it is very quiet, and gives its caretakers little trouble while the other child is derided that adjective because of its restless activity, obtrusive energy, its sense of humor, and perhaps even mischievous disposition. So far as real goodness is concerned, the child fitting this latter description may be the only one of the two that could rightfully be called good. The other while being dejected, staidly, lazy and selfish. This latter child grows up to be a doubt fit character, or to a life of dishonor, is no just reflection on earthly goodness. But it may be a reflection on the standard by which most people estimate and apply the terms 'good' and 'bad' to label and youth."



# For the Herald of Truth. WHY I AM AN ABSTAINER.

BY ISAAC E. HIGGINS.

I. From respect to God's word.  
II. From principle.  
III. From policy,—with regard to one's own self-love.

1. Our most beloved and highly respected Bro. Paul says, (Romans 12:1) that to present our bodies a living sacrifice unto God is but our reasonable service. We can only understand the living sacrifice of the body unto God, to be the works done by us while in the body, that it may *not* be for the upbuilding of His cause, while the spiritual improvement of our fellow being, and the general welfare of God's creation, I can not use intoxicants to this end.

"The wisest man that ever lived, said, 'Wine is a mocker.' A mocker is one who deceives or counterfeits, a make believe, one who causes to err, one who would have you believe he is befriending you while he really is working your ruin. In consequence of these facts, 'Look not thou upon the wine when it giveth, when it gladdeth his color in the cup, when it moveth itself aright; at the last it biteth like a serpent, and stingeth like an adder.'

"Strong drink is raging," (clothed with terror and destruction). Its true character is so plainly to be seen that it takes but little wisdom to discover its origin, hence the term, "Whosoever is deceived *thereby* is not wise." Another command reads, "Abstain from every appearance of evil." Can any one without violating any of the foregoing precepts and by steering as far from temptation as possible, deviate from the path of abstinence? If not, can an unerring guide see Matt. 5, "Whosoever shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven."

II. I am a Christian and have adopted the principle laid down by Christ. Live for the good of others. Christ came not into the world to condemn (or destroy) but to save it; hence I cannot countenance anything that is to the detriment of my fellow man lest he be destroyed for whom Christ died.

Have you ever seen a soul converted from sin by the agency of alcohol in any form, or, to be plain, by trying to imitate some one in the habit of moderate indulgence? The answer comes in a chorus, "Souls are not saved by meats and drink. The question is unfair."

Here comes a fair one. Have you ever seen a soul ruined and sent to perdition through the agency of alcohol? The answer comes, "Yes." "No drunkard shall enter the kingdom of heaven."

Have you ever tried to save a drunkard? Did you ever try to block the wheel that was carrying him beyond your reach, by placing before it an, in your view, infallible argument, such as, "A man is tempted when he is drawn away by his own lust and is enticed," or "Yield not to temptation," and showing him the deceptiveness of wine and the destructiveness of strong drink?

Then show him an example of some one whom he knows, one who has fallen, by first being deceived then destroyed. His heart beats for his poor fallen brother, but his judgment is already somewhat impaired, and he rides over all the arguments you can place before him on the big wheel of "temperance in all things," as he hears it occa-

sionally preached, and sees it practiced by many of our brethren who are your superiors in the good graces of the church, in learning, and in '8 and general popularity and favor with the "good fellows." He is no fanatic. He has seen lives saved (or so it had been declared to him) by the use of brandy, so he rides over all your efforts and the advice of God's word on the unmeasurable wheel of moderation, built by his brethren of the same order, Methodist, Mennonite, U. R. or anything else.

The downward plunge from moderation in drink to moderation in Christian interest; from that to quite a moderate number of evenings at home; from that to moderate lying as to where the evenings are spent; next a moderate concern as to the comfort of the family and the affairs of business; and next to a moderate settlement of his just debts of perhaps 25 or 50 cents on the dollar with not even a moderate allowance left for himself or family, but quite an immoderate love for strong drink.

"The dear friend who was 'no crank,' but who had been a slave of alcohol in moderation upon which our subjects have ridden into immoderation, does not like the last phase of this moderation, since he is the chief creditor, and immediately cries out, 'Cast him out of the synagogue, he has cheated me.' He squanders my money." So he is cast forth, as a just creditor when imprudently used, he is. While the fact remains that our self-indulgent, model, consistent temperance in all things brother has by his selfish imprudence robbed that man whom we have just cast out, of all that is worth having, and by his meat destroyed him for whom Christ died; and after having destroyed his usefulness, we have to choose from with regard to the drink habit, as well as other sins, only people would laugh if we talked of selling indulgences for other sins.

III. From policy. (Self-advantage). The first to be considered shall be pecuniary one. Who among us would not look with sorrow at the thoughtless extravagance of one who would take a plate of nice victuals and cast them out into the gutter, and then go back to the house and say to some poor child who comes with the often heard, "Please give me a penny to buy bread," or "Please give me something to take home to mamma." "Go away, I can't give you all." What would be the cost of such a dish of victuals? Less than the price of a single glass of wine or whiskey, and at the very best we can say that that which goes into the till of the grogery is a waste to the purchaser.

Of the redeemed man, Paul says, "Let him labor with his hands that he may have to give to the poor." Every time you step up to the bar my dear reader, and think of taking a glass just ask this question: "If Jesus were here on earth and hungry would I spend my money for naught, for that for the having of which I am really the worse off, and let my Savior go without dinner, when I could have appropriated my luxury to His comfort?" The answer would come, "No." Now listen to what He will say in that great day of judgment: "I was an hungry, and ye fed me not." "When?" "Inasmuch as ye did it not unto one of the *least* of these my little ones, ye did it not to me." Am I not guilty of that same offense when I for sinful pleasures sake let one of His creatures go unfed? Must I not

pay the penalty? Therefore I say, dear reader, the cost of drink as a luxury is *too high*.

AS A TONIC.—More than ten years ago, after recovering sufficiently from a severe attack of sickness to go into the open air, I met a friend who accosted me thus, "Hello—, you are looking bad, you must have had a bad spell. What are you taking?" "Codliver oil." "Well, if you have got down to that stuff you'll soon die. I never saw a man last long on codliver oil, but I'll tell you what to do. You just need a bracing up. I had a bad spell and I couldn't get fixed up until I just got to taking a little beer, and it's bringing me right out."

I however continued the use of the oil and external remedies, and took no heed to the advice of my friend who really was desirous of doing me a kindness, but I doubted his judgment. My course of medicine was short and very satisfactory. My health was soon in such a condition as to be quite enjoyable to myself, and the cost was quite nominal, while my friend, I am sorry to say, has never gotten through his course, but has increased the use from time to time, at a tremendous cost, necessitating a foreclosure of property rights to satisfy his creditors, and this even on the terms of moderation in all things. Besides this he has forfeited his church membership.

Therefore I declare the cost *too high* as a just consideration when imprudently used, of which there is grave danger in nearly every case. I am an abstainer for my own individual comfort, which I shall try to explain by the following illustration of abstinence, moderation and excess, and these being the only distinctions we have to choose from with regard to the drink habit, as well as other sins, only people would laugh if we talked of selling indulgences for other sins.

We may consider the first as an extensive plain, congenial to habitation, conducive to healthful, useful, happy sons and male doubly pleasant by the fragrance from the most beautiful of flowers, *God's approval*, borne to us on the winds of His word, in this wise, "The words of Jonahab, the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none." Therefore, thus saith the Lord of hosts, the God of Israel; Jonahab the son of Rechab shall not want a man to stand before me forever."

The second picture, moderation, may be considered a series of steps descending to the third, excess, or ruin. You will please notice that there is no other way to get there, neither is moderation any thing short of the road to ruin. Allowing, however, that not all who get on the road follow it to its terminus, yet we must insist that it is the road—and a descending one,—and that every step on that road leads to a lower atmosphere.

Hence we approach the edge of the plain when we concede a place of prominence to our advocates of moderation and the atmosphere is not so genial as in the interior, but is laden with; "A void every appearance of evil." By living in this meridian the next sound in the atmosphere is, "Will you have something? It won't hurt you!" and the air seems to be full of, "A man is tempted when he is drawn away by his own lust, and is enticed." Here comes a contest between faith and unbelief;

between duty and desire; between following our better judgment and the following of our sinful lusts. These two very prominent factors of our make-up, duty and desire, we will allow our feet to represent.

Duty would fain go to the very interior of the plain, but we, having been led to venture close to the edge, desire prevails, and down we go one step. Our sense of duty maintains its position for a time, but gradually becomes weak from inactivity. Having thrown all my weight on desire, the consequence is I am uncomfortable, having my one foot higher than the other. At last I reluctantly lower my duty and I have become more contented for a season, but these blasts of "Wine is a mocker" are rather exasperating and I have lots of company and at last I just throw it away and down goes desire to the meridian of "strong drink is raging." I experience it and duty puts forth all his efforts to ascend with the aid of willing hands reached down from the plain above. He struggles, dragging duty until he has reached a place near the top. Suddenly duty comes up, and says, "Why, to concede altogether to duty would be to condemn the former action of following desire, and I would make a spectacle of myself." Thus I reason, and along comes a sermon on temperance in all things, not very clearly cut and easily misinterpreted, so that we can clearly see it is all right to take just a little, "No use in going any higher," says desire. Paul said, "Take a little for your stomach;" Well, what's the matter with your stomach? Ah, you've got a hankering that wants desire to be satisfied. Now, see here, Paul was a Jew who highly respected his father's and could hardly be expected to prescribe the kind of wine *you* want and of which Solomon said, "Look not upon it, at the last it biteth like a serpent and stingeth like an adder." While I am thus deliberating, in comes some consistent brother, one who is "no fanatic," and calls to mind that the same Solomon prescribed strong drink, and strong drink meant whiskey, of that he was sure, "No use in cranks trying to make believe that the reading would imply," "to extreme cases apply extreme remedies; meet extremes with extremes," and that verse just before the one quoted, Solomon's mother must have written, because it says, "It is not for princes to drink wine." You know the women are always afraid that boys are going to be drunkards, but Solomon knew it was good in its place; and if it was not for brandy I likely would be in eternity now," etc., etc. With this incentive desire prevails and I sink to my former level, more accustomed to the atmosphere of "strong drink is raging."

I can inhale it with almost as good grace as I would inhale the atmosphere, "Well done, good and faithful servant," because it only means that I am free, and I stand in the realm of moderation as placidly as though there were no higher sense of right, mine having been brought to that level. But now I see a brother, one who has placed all confidence in me, one who had associated with me and who had agreed to give their hearts to Him in their young years, before the evil days come. They come (but remember that little fire we kindled comes too) saying, "Why, if the church or that minister is so bad, and is as bad as you said, there is something

whereon to set his foot. I was his only hope while I was in the ascendancy, but now I, having shrunk into insignificance, his last hope is gone. I look over the edge and watch him sink into the quicksand of perdition through the man feed. I am unable to help him, just as the last hope seems to have fled, he grasps the hand of God's grace extended to him through some J. B. Gough, Moody or other of God's servants, and I see him raised to the high plain of *abstinence*, declaring himself free by the grace of God. I am agreed that it is the only safe place for him and I feel a load removed as I clutch to my perch with a death grip, pretending that I am perfectly satisfied, when another walks into the road of moderation pointing to me as a fitting example of naughtiness. One who has rested on me slips and I see him go down the road of ruin to its terminus, having gone there through trying to imitate me. The facts confront me and I hear the breeze gently, yet how awful, "The voice of thy brother's blood crieth to me from the ground." What shall I say? "Golly!" Can I afford such a risk, I tell you, *Nay*.

Can I pay such price for such mock pleasure as the cup affords? No, a thousand times no, and henceforth my resolve shall be by the grace of God to abstain from all appearance of evil in the use of intoxicating liquors, except when prescribed by a reputable physician and in the case of communion, and to use my influence to discourage the use of and traffic in the same.

## For the Herald of Truth. FEED MY LAMBS. John 21:15.

These words were spoken by our Savior when He showed Himself to His disciples, after that He was risen from the dead.

What does our blessed Lord mean by these words? Could we not take them in this way, that our children are the lambs?

Next, with what are we to feed them? With the natural food? Not in this sense, but in taking them to Sunday school, not sending, but *taking* them with us and teaching them out of the word of God, and not by foolish talking or by false words. We are to let our light so shine before men that they may see our good works and glorify our Father which is in Heaven. This means our children as well. We ought to be very careful what we say or do in the presence of them, for what we plant in a child's heart in its young years is planted forever. Should we say anything in their hearing about the church or a member of it, let it not be evil. But, should we say anything evil of the church or of the minister we have, we may ruin their future happiness, and we may be doing a bad thing to ourselves in their heart against the minister or the church.

By and by, these children grow older, and we call them to us, and tell them of Jesus and His love, what He has done for us, and tell them that Jesus loves them with warmest love, and to give their hearts to Him in their young years, before the evil days come. They come (but remember that little fire we kindled comes too) saying, "Why, if the church or that minister is so bad, and is as bad as you said, there is something

wrong. Then, I have no pleasure to do with such people. I will go somewhere else." Or they may ask of us, "Does Jesus tell His people to talk falsely of the church or the minister?" I would to God that we avoided such talk, especially if the children are in our hearing, for it oftentimes causes trouble. Could we not say with the Psalmist, in Psalms 36:1, "I will take heed to my ways that I sin not with my tongue; I will keep my mouth with a bridle while the wicked is before me." Brethren and sisters let us be more careful what we feed our lambs. Instead of fire, feed them out of the word of God.

## LITTLE SINS.

In one sense all sin is deadly. However slight it may seem, it leaves its mark upon the soul. While there may be a wide difference between acts which are heinous and acts which are merely reprehensible, sin is sin and never anything that is helpful or grace giving. One who never touch fresh paint, however lightly, without carrying away some of it. It always makes a stain. An angel would lose his spotless whiteness if he came into the least contact with sin. Robes of white which have been dragged through the mire become so changed that the addition of purples of dirt make little show; but the specks have, nevertheless, their power to add to the uncleanliness.

Many appear to think that it is only important to keep one's self from grievous sin. If one does that he is white enough, they say, for this world. Little sins which, however common, matters it whether we endeavor to guard against them or not? God is lenient. He will not treasure them up against us. He knows we are human, and not the little sins, those almost colorless acts from which angels and angels only, of all created beings, are free, simply show the weakness of our humanity? This is dangerous pleading. Sin can never be anything but offensive in the sight of God and the heavenly host. The greater and more continuous, the more offensive; the less grievous the lesser offensive. There are no white sins. If an act or thought is white, it is not a sin; if it is a sin it is not white.

If we are to give an account for every idle word, if we are to keep ourselves unspotted from the world, if we are to have pure religion and undefiled, we must not indulge in those common little sins which are allowable and sins which are not allowable. If there is a divine law against an act, that act is sin; and if we hold to the contrary we impeach the wisdom of the Almighty Lawgiver and accuse Him of making laws arbitrarily and without reason. It may be that with all our watchfulness we shall not always avoid these lesser offences; but it is certain that we cannot expect to live lives pleasing to God, if we excuse ourselves from obedience to the laws and titles of the law on the ground that obedience or disobedience makes little or no difference.

No doubt Eve thought the command of God to eat the fruit of the tree of life very unimportant. Why should she not eat of this fruit? Why should there be one tree prohibited to the owners and occupants of the Garden? Truly, obedience to so unnecessary a command

seemed useless privation. It was a small thing surely to eat of this tree. But the consequences were enormous, greater, indeed, than those of the horrible act of Cain, which was simply one of the vast train of evil things which the primal disobedience entailed. Disobedience is so little thing.

It is the little foxes that spoil the vines. We may avoid all of the so-called mortal sins, and yet live a life that is anything but pure. God demands purity of us. Our lodges are temples of the Holy Ghost. It is not a little matter when we defile them. We are ministers of the love of Christ; it is no slight thing to misrepresent it. We say that a man should not steal—do we craftily take away by a little word or a little act another's good name, or his business, or his comforts? We think it wrong to lie—do we misrepresent, deceive, bear false witness a little? We quote with approval and admiring reverence Christ's new commandment: "That ye love one another"—do we hate this one and that in some degree? It is not excusable to steal ever so little; or to lie at all; or to hate to the least extent.

The bloom on a basket of grapes is very delicate and very beautiful. The grapes are not what they ought to be if they do not have it. They do not please the eye so well; perhaps they lose something in flavor also. But the least thing will rob them of it. A breath, a drop of water, a mild touch, reckless handling will take it away, and they disappoint our critical taste. The little sins destroy the beautiful bloom of the soul. They affect injuriously the freshness, the purity of character. More than that they rob it of the possibility of perfect development, of that approach to maturity and ripeness which God designed. For the divine law requires us to grow in grace, and we cannot sow the seeds of sin with one hand and successfully cultivate the fruit of a devoted life with the other.—N. Y. Independent.

## AT LAST.

When on my day of life the night is falling,  
And, in the winds from unsummed spaces  
blown,  
I hear far voices out of darkness calling  
My feet to paths unknown.

Thou who hast made my home of life so pleasant,  
Leave not thy tenant when its walls decay;  
O love Divine, O Helper ever present,  
Be thou my strength and stay.

Be near me when all else is from me drifting,  
Earth, sky, home's picture, days of shade  
and shine.

And kindly focus to my own splitting  
The love that answers mine.

I have but Thee, O Father! Let Thy Spirit  
Be with me then, to comfort and uphold;  
So gale of pest, no breach of palm, I merit,  
Nor street of shining gold.

Suffice it if, my goal and ill unrequited,  
And both forgiven through Thy abounding  
love.

I and myself by hands familiar beckoned  
Unto my fitting place.

Some humble door among Thy many man-  
sions,  
Some sheltering shade where sin and striving  
cease,  
And thence forever through heaven's green ex-  
panse.

The river of Thy peace.

There, from the music round me streaming,  
I find would learn the new and holy song,  
And find at last beneath Thy trees of healing,  
The life for which I long.

—John Greenleaf Whittier.

## THE DAILY VISION.

"If I had dwelt"—so mused a tender woman,  
All the emotions stirred  
Through her being o'er that life, divine—yet  
human.

Told in a sacred word—  
"I had dwelt out of a Jewish maiden,  
In some Judean street  
Where Jesus walked and heard His word so  
laden

With comfort strangely sweet;  
And seen the face, where utmost pity blended  
With each rebuke of wrong,  
I would have left my lattice and descended,  
And followed with the throng.

"If I had been the daughter, Jewel gifted,  
Of some rich rabbi there,  
Seeing the sick, blind, halt—my blood had  
curdled

At sight of such despair;  
And I had wrenched the apples from my  
mill.

Nor let one spark remain;  
Smelted up my gold, amid the crowd to  
spit it.

For pity of their pain,  
"I would have let the palsied fingers hold  
mine."

I would have walked between  
The Marys and Salome, the while they told  
me.

About the Magdalene,  
Forsaken holes—I think my heart had  
beaten.

To hear the words so said—  
While Christ had been—were sadder ever  
spoken—

A place to lay His head;  
I would have hung abroad my doors before  
Him.

And in my joy have said  
First on the threshold, eager to adore Him,  
And crave His entrance into  
mine.

Ah! would you so? Without a recognition  
You passed Him yesterday;  
Fostered aside, unheeded, His mute petition,  
And calmly went your way.

With warmth and comfort garmented and  
grilled,  
Before my window-sill  
Sad crows were busy; and if your blood is  
curdled,

You see your jewels still,  
You catch upon your robes, lest want should  
clutch them.

In its duplicitous wild,  
Or lest some woeful penitent might touch  
them.

And you are thus dented,  
O dreamer, dreaming that your faith is  
keeping

All service free from blot,  
Christ daily walks your streets, sick, suffer-  
ing weeping,

And ye perceive Him not!  
—British Weekly.

"HEARING A LESSON" in Sunday school, especially a reading lesson, is a small business. It is better than nothing, perhaps, but too really earnest man or woman in charge of a class will be satisfied with it. The inconsistency of such a limitation of influence, such a trifling with opportunity, such a disregard for momentous spiritual interests, must, on the least reflection, bring any one who practices it into self-condemnation. The teacher who sits off at the feet of Jesus will find much to do during the week, and the best of motives for doing it for very love's sake. The things a consecrated teacher can see to be done, and the ways he can discover for doing them, are practically numberless. So far from avoiding responsibility, he will strive to become a living epistle to his class a daily example to them of the unselfish grace begotten in his heart by the faith of the Son of God, who loved us and gave Himself for us.

I OUGHT to see the stripe that was made on the back of Jesus by each of my sins. —McGue.

ITEMS.

neys.—*Ex.*

nickels, are made at the Manufacture de la monnaie, and that nearly 100,000,000 pennies are coined here every year. This large number is occasioned by the fact that thousands of pennies are lost annually, and the government has some difficulty in maintaining a supply. The profit of the government on their manufacture is large. The blanks for

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death have set themselves to seeking, in improved fortunes, a happy life on this side of the grave. Does not that point to a famine of the word of the Lord? To some thousands of souls perhaps

ever this or that reform may accomplish, it cannot supply the place of faith. Rejecting the divine word, men die spiritually, and they die morally of starvation; and fearful possibilities loom up

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Besides the above, a friend who called at the Mennonite Pub. Co's office a few days ago, left one hundred dollars for foreign missions, but as that will not be used in direct evangelic work under the direction of the Evangelizing Board, it is not included in the above report.

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When the seventy disciples came back from their first evangelizing trip they reported to one another what had been done and rejoiced at the wonders they had performed. You may say that Jesus reproved them on this occasion. He did not reprove, but only told them that they should rather rejoice that their names were written in heaven. So may we rejoice, not only that our names are written in the Lamb's book of life, but with the angels we can rejoice when the Lord in His abundant mercy, and through our humble instrumentality, can lead souls to accept of the Savior, and likewise have his name entered upon the great book of God.

After Christ's ascension the disciples continued to do the same work. And we find by what they reported when they met together, that their work was not exclusively among their own people, the Jews, but among the Gentiles also. When Peter was down at Joppa he had a vision which showed him that he should preach to *all* people, and that as a Christian he would not defile himself by mingling with the Gentiles, for he still had the idea that he would defile himself by mingling with the Gentiles, and that it was best to keep himself aloof from any people but the Jews, but the Lord miraculously showed him that the Gospel of Jesus Christ was not for the Jews only, but for the Gentiles as well, and that whosoever believeth in Jesus shall be saved. The result was that at Caesarea was formed the first church, the church of Peter, a little church, which, in time, became quite prominent.

Thus the disciples went everywhere preaching the word. They were not confined in any way. It was God's will that the Gospel should have free course, that it might be spread over all Judea, over all the world.

We find also that after the apostles Paul and Barnabas had gone down to Lystra and Iconium, Derbe, Pamphylia and other places, preaching the word, and had realized that the Lord Jesus would be received of, and receive Jew and Gentile alike, they came to Antioch, whence they had been recommended by the grace of God for the work which they performed. There they gathered the church together and reported the glad news to their fellow-laborers all that God had done through them, and how He had opened the door of faith unto the Gentiles, that all might understand the fact of the universality of the Gospel.

In the old dispensation, it was also customary for God's people to come together every year, to rejoice in the goodness of the Lord, and to praise one another of God's mercy and protecting care and delivering power, so that we see it is perfectly right and proper for us, and pleasing to our God for His people to come together, and by talking of His work, and hearing of His goodness, be drawn after to Him.

Some professedly Christian people, when they come together, talk about things that are not of an edifying character. In fact, there is *very* much talk among professing Christians that has not even the tendency to edification, but much rather the opposite tendency. They will talk about their fine cattle, about their fat porkers, their strong or fast horses, the number of bushels of grain they raise per acre, the low price of grain, the difficulty to make ends meet, the prospects of the harvest for next year, the political situation, the

financial depression, and a hundred other things that do not encourage spirituality or a godly life, but that point to material things, and only have a tendency to draw the mind away from God, away from His word, and that tends to put men into a dissatisfied condition with this life, and with God's providences, and leads them to trust in their own strength and their own wisdom for the things that they need in life. This is wrong, and especially so on the Lord's day when the mind should dwell upon heavenly things, and upon the things that may have been heard in the sermon, or at Sunday school; for how can we order our lives according to God's word when we throw away the good impressions that may have been made during the sermon, by conversation that is not at all edifying? If you go into the society of such people, and talk to them about spiritual things, and about the extension of God's kingdom upon earth, or evangelizing, or other Gospel work, you find many of these very people either disinterested or opposed to this work.

There is joy in heaven when a sinner repents, and turns to God, and among God's people when we hear of souls returning to God, and especially so when we can come together and hear that by the preaching of the good old Gospel hundreds and hundreds of souls have been brought to a saving knowledge of the truth; therefore I am persuaded that it is right that we come together to-day and hold a meeting, just like this, because we have divine news to tell. We have seen by the reports of the Secretary and Treasurer what has been done, and he must be truly unsympathetic who can rejoice at the good news of the Gospel.

We are often charged with bringing innovations, that is to say, introducing things into the church that are not good. These charges have caused me to examine more closely the Scriptures, and the history of our church from its earliest time, to see what Scripture teaches on this matter, and what the church has done in the past. This evangelizing work is to send ministers into congregations where they are needed, whether these congregations are large or small, and where there are no congregations at all, but where the preaching of the Gospel is desired. We have, up to this time, however, confined ourselves mostly to places where people of our own faith live, and have therefore not done nearly what the Gospel requires of us; for as the Gospel in its earliest days made no distinction between Jew and Gentile, and that we are to-day should make no distinction as far as preaching is concerned, between those of our own faith and others who may never have heard the Gospel preached.

There are many letters from different places with the most urgent appeals to come and preach the Gospel, and the larger part of these calls are made in vain for the simple reason that we have not enough men in the field that are qualified, or able, or willing to go. This is indeed a sad state of affairs, and the remedy seems so slow in coming, and it is doubly sad when we think that some well-meaning people who are perfectly sincere in their purposes are not at all in sympathy with this all-important work. This work is simply to send ministers where they are needed to preach the Gospel in its simplicity and

purity. During the past year this has been done as far as possible, and we rejoice to know that in almost every place where such work has been done, the Lord has blessed the effort to the salvation of souls, and the encouragement of those who were already in the kingdom.

If this is a new thing, the very nature of it would nevertheless induce a sincere believer to search earnestly and carefully to find out whether such work is in accordance with the Scripture. The earliest record that we have of ministerial work, is that given in Genesis in the time of Enoch, when we read, that, in those days the people began to preach the word of the Lord. In the days of Noah, the record tells us, the people became very wicked, and God sent Noah to preach to the people for the space of 120 years. Then, under the Mosaic dispensation we find that judges, priests, prophets, seers, teachers, lawyers, and doctors taught the people out of the word of God. But we must remember also that this preaching and teaching was restricted almost entirely to God's chosen people, the Jews. They were not to go out to the heathen, but were to remain among their own people, teaching generation after generation the will of the Lord. Under the Gospel dispensation, things were changed. However, more of this hereafter.

We of the Mennonite denomination have, in the past 200 years, restricted our work almost entirely to our own people. The reason for this is plain to students of history. Time was when cruel persecutions threatened even the very life of our church, and to preach the Gospel was to risk one's life. In the course of time, the spirit of toleration was passed by virtue of which our people were tolerated, and permitted to hold their services in places where there was no danger of other people being "contaminated by their heresies," but they were restricted under pain of punishment and even death from preaching the Gospel publicly, or in doing what we now call evangelizing work. Compliance to this restrictive mandate, and long continuation in the same, has had its paralyzing effects upon our people at large, and we have been put into a condition very much like that which prevailed in the Mosaic dispensation, and hardly that, for under that dispensation it was the solemn duty of the parents to instruct their children about the law, and to teach them the meaning of the sacrifices and ceremonies of the law, that they might fully understand their original meaning, and this manner of teaching, we are said to say, is to a large extent neglected.

When Jesus chose His disciples, He took into consideration their qualifications for becoming fishers of men. These in due time were sent out on that day, and numbers were added to the church daily thereafter. The disciples, however, remained but a short time in Jerusalem after this, for soon bitter persecution came. The despised followers of a despised and crucified Redeemer fled everywhere for safety, but as they went they preached the Gospel, and the power of God was with them. In this way, the cruel rod of persecution that drove them from Jerusalem, and which became an instrument in the overruling providence of God by which the Gospel was spread abroad all the more, so that in a short space of time all Judea, and the country round about, even with the limited traveling facilities of that time, heard the Gospel proclaimed.

It is without question and ever will be the will of God that His Gospel should be proclaimed to all people. In this our church has for a long time been neglectful. In making this statement, that Christ had promised to send, that is, the Holy Ghost, they spake in a wonderful way, that on the day of Pentecost they were charged with being full of new wine; but Peter, standing up with the eleven, lifted up his voice and said unto them, "Ye men of Judea, and all ye that dwell in Jerusalem, be this known unto you, and hearken unto my words; for these are not drunken as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my spirit, and they shall prophesy. And I will show wonders in the heaven above and signs in the earth beneath, blood, and fire, and vapor of smoke; and the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come; and it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved." In the apostles' telling them that it was through Jesus whom they had crucified that all these things had come to pass, and that it was simply the fulfilling of His promise to pour out upon them the Holy Ghost, he preached unto them the Gospel with such wonderful power and directness that the people who heard said, to the apostles, "Men and brethren, what shall we do?"

This Holy Spirit is not shed upon all, because all are not Christians, but it is shed upon all true Christians, and this pouring out is upon all nations, Jews and Gentiles alike. "Thanks be to God for this time of toleration," for by it we, who are of Gentile descent, have full and free access to and enjoy the enlightening and comforting benefit of the outpouring of this same Spirit. John in the revelation saw a great multitude, which no man could number, who had made their robes white in the blood of the Lamb. These were of all nations, kindred and tongues to whom the Gospel had been preached, for the apostle tells us that faith cometh by hearing, and hearing by the word of God, but how shall the nations hear unless there is some one to tell them, and how can one go unless he is sent?

Upon the day of Pentecost, the Spirit was poured out upon the disciples in a wonderful manner, and 3000 were received into church fellowship on that day, and numbers were added to the church daily thereafter. The disciples, however, remained but a short time in Jerusalem after this, for soon bitter persecution came. The despised followers of a despised and crucified Redeemer fled everywhere for safety, but as they went they preached the Gospel, and the power of God was with them. In this way, the cruel rod of persecution that drove them from Jerusalem, and which became an instrument in the overruling providence of God by which the Gospel was spread abroad all the more, so that in a short space of time all Judea, and the country round about, even with the limited traveling facilities of that time, heard the Gospel proclaimed.

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I do not wish to charge our forefathers unjustly. They lived and did the best they could. They were sincere in their purposes and pious in their lives and they have retained for us in a remarkable manner the faith which they so dearly loved, and which was purchased and preserved for us at the cost of rivers of blood and untold hardships and privations by our martyr forefathers, and by the strict integrity and fixedness of character and firmness of mind by our more recent ancestors. But I can look back almost half a century and see that not as much was done as might have been done, and when I see us sitting down as a church and doing nothing, our hands folded with apparent satisfaction and with but little concern for the salvation of those around us, the fear sometimes comes upon me that God will hold us accountable for neglect of duty.

But I started out by asking the question whether this work is right or Scriptural. We see that it is in every way, therefore, why should we neglect to do such work? I have been reading the family history of my ancestors, all of them Mennonites, and I follow each branch after branch of the family, and see the father a Mennonite, and perhaps all the sons Mennonites. Of the grandchildren and later descendants I see in the record that comparatively few of them united with the church of their fathers. I find some Presbyterians, some Methodists, some Congregationalists, some United Brethren, some Reformed, some Evangelical, and many not even members of any church at all, in a word, perhaps outspoken infidels. I have a near relative, I am ashamed to say—the son of a pious father,—a Roman Catholic. Here are so many of these outside of the Mennonite church? The reasons are various. Coming out of a country where German is the language, into a country where the acknowledged language is English, the tendency is always for the younger people, or at least the coming generations, to adopt the English language. Then, again, being surrounded by different influences, and having free access to the ways and places of worship and religious work of other denominations with their nineteenth-century activity and zeal in their way for the extension of their faith, it is not to be wondered that the results are as they are. Gradually our young people, in very many places at least, became more familiar with the English language than they did with the German. Their schools were conducted in the English language, and the English literature around them was in the English language, and was therefore more readily read and studied than the literature of our own denomination which, even yet, so far as our historical works are concerned, is mostly in the German language, and even at that, does not find a place in a very large part of so-called Mennonite homes. There were Sunday schools at other denominations all around them, while our people, adhering strictly to the German language, having a meeting perhaps at one place only every two or three eight weeks, with no Sunday school on the intervening Sundays, had but very little means or opportunities at hand to encourage our young people on the intervening Sundays to study the word of God together, or to encourage devotion to their own church, no church periodicals to interest them in the work of the church, noth-

ing to hold them, but everything to draw them away. The result in time, has been most sad in many places. In some churches in Pennsylvania, in Ohio and in other places where once there was a flourishing membership, there is now nothing left but the old closed up meeting house, a sad memorial of the inactivity, and perhaps the fatal unwisdom of those who labored and worshipped there. One church in Pennsylvania that was erected at a cost of \$250,000, with a seating capacity of 400 persons showed a total of *four* members in the late census report. In Ohio, there are several churches where the condition is about the same. *Why are we not doing more?* Why have we not more ministers? Why do we not bring the people the Gospel in the language which they can understand? At the day of Pentecost, the Lord used miraculous means by which all the people could understand the Gospel in their own tongue. To-day, with our facilities for learning languages, and having the surroundings and conditions in our favor, why are we so slow in taking advantage of the opportunities that God places thickly around us, for which He will hold us accountable in the great day when it will be said of the unfaithful, "Inasmuch as ye did it not unto the least of these my brethren, ye have not done it unto me."

We have men in our church who are eloquent, and are well grounded in the faith, who are willing, who are pious and consecrated followers of the Lord Jesus, who are eminently qualified as teachers, and who should be ministers. We sometimes complain and mourn that other churches are taking away our young people, and say that we deserve nothing better. If they around us are working more than we do, and they certainly deserve more than we do, and they simply get what we by our inactivity deserve to lose. We are going to get only that which we deserve; nay, if the Lord is gracious unto us, and gives us more than we deserve.

It is true that evils have crept into many church denominations, that hinder spiritual life, and have a tendency to draw the people into worldliness; if we believe that the doctrines we profess are the doctrines of the Gospel in their purity, why do we not act in accordance with our belief, and spread these doctrines as a counteracting power to that which is no longer pure? Not to do anything, would give outsiders the very best reason to believe that we have not enough faith in our doctrines to put them before the people, and that we do not appreciate them enough to make some sacrifice for the sake of leading others to learn and accept them, that we do not value them as others do theirs, and that, consequently, we ourselves do not care enough about them to speak to others, or make the study of them, and a few will mourn over the condition of things, and say that people will not accept these doctrines. It is a deep satisfaction, however, to those who are keeping themselves informed on the work of our church, to know that wherever the people are of faith, and practices, which by many are called *peculiarities*, are *intelligently* proclaimed to people of intelligence, to people who think, and who take the trouble to study the word of God, these very people are ready won for Christ. Perhaps, I am over-zealous in the matter of the spreading of the Gospel, but

If it is so, it is because I see more urgent need of more activity in the line of Gospel work among our people. I may say, however, that our congregations east and west, north and south, are beginning to realize the necessity of more effort; and from the results that have already come through the efforts of the few, others are catching the inspiration and are beginning to use the means and opportunities that God has given them, and are sending out men as our church did long ago, and the result already is that our church is more united, more active, stronger, and better qualified to follow out the Master's injunction, "Go, preach."

We hear the people complaining that ministers are not sent here and there to preach the Gospel in the language that the people can best understand. The reasons for these things are various, and I must leave the matter with you to judge, although it sometimes makes my heart ache to see that no more is done, and so little encouragement is given to do special work for the salvation of souls, that so many of our young people, who might have been gathered in and been true and valiant soldiers for Christ, have been either lost to the church or called away without the opportunity of making their peace with God. Who is responsible for this neglect, brethren and sisters? What part of the responsibility do we bear? And when we go to excuse ourselves in the day of judgment for neglecting to discharge our responsibilities? Let us preach and proclaim the Gospel everywhere, at morning, noon and night. Let us cry aloud and spare not; let us obey God rather than men; let us rise up in the strength of the Lord and do our duty to our church and to our neighbors, and above all, to our God.

For the Herald of Truth.  
"ONE THING THOU LACKEST."  
BY HENRY HOBST.

These are the words of Jesus to that young ruler who wished to inherit eternal life. The remarks that the Saviour made concerning this "one thing" greatly astonished His disciples, the word tells us, and truly very many disciples have been astonished since then by reading and meditating on this text, and many different explanations are given to this Scripture to justify worldly-minded church members in gaining and hoarding up earthly riches.

The writer of this article claims no special gift in explaining Scripture; but he thinks that he is under the necessity of danger in riches even to the extent of losing the soul. But some one will say riches are all right in their place." This is certainly true, but *out* of their place they are all wrong and serve only as a millstone to drag the soul down to perdition. The writer of this article made a very unreasonable request of this young ruler, if you place the literal meaning of these words, "Sell all that thou hast," and so they try to attach some figurative meaning of their own invention to the Saviour's words, so that still more excuse they may find for their practices, which by many are called *peculiarities*, and which they have.

We will examine this with the Scriptures, and see whether God has not many times made harder and to human eyes more unreasonable requests than this of His people in order to try their faith, and to qualify them for some great work.

Notice Abraham when he was commanded to *offer up* Isaac. I appeal to the sympathies of every father as to the greatness of this trial. Was not this greater than giving up earthly possessions? Yet Abraham obeyed, and received great blessings by so doing. We also refer you to Joseph, and to Job, also Daniel, all of whom were required to undergo very great trials to test their faith and sincerity, and who afterwards were wonderfully blessed of God, as a reward for their fidelity and obedience.

Then, O man of wealth, take one look at the loving Savior, the King of glory. Behold what He gave up in order to enrich us! He left His home in glory at the right hand of God and voluntarily took upon Himself our iniquities, that we through His poverty might become rich.

The blessed Savior lived a perfect life, and the nearer we lived to Him, the more His footsteps the more spiritual blessings we will enjoy, 1 Pet. 2:21. So with this young ruler, if he would have obeyed the command of the Savior, he would have received something instead of nothing. He would have been infinitely more rich than he is now, and he would have had the promise of eternal life in the world to come, besides.

By giving to the poor he might have caused many weary hearts to rejoice, and thus, relieved of his worldly goods, he could have done a great work to rescue and save fallen humanity, and he would have eventually realized the promise of Dan. 12:3, for surely there are joys and pleasures greater than the pleasures derived from riches. The argument often used to justify the possession of great riches is, "I don't see any harm in them, so long as I get them without hurting my neighbors, and in the light of God's word we show where the sin of riches really is.

According to Luke 16:1 we are only stewards of God's riches, and when we spend money for selfish purposes, such as adorning our bodies with the foolish fashions of the world, spending it for tobacco, or intoxicating drink, and any of the luxuries and vanities of the world only for the sake of display, or for carnal gratification, knowing that the Lord's cause is suffering for want of means to carry on the work, we are *robbing God*.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Mal. 3:8. This is just as possible now, even by well meaning brethren and sisters, as when those words were spoken centuries ago.

The cause of God has been very much hindered by lack of means to carry it on. From East, West, North and South comes the Macedonian cry to our Evangelizing Board for help.

We do believe that there are still men who would gladly spend and be spent in the cause of God, the Gospel of Jesus Christ, and would even go to distant lands to bring the people the bread and water of life, and help them out of heathen darkness and idolatry; but can not for want of means; and whose duty it is to furnish the means? O man of wealth, will you be yourself responsible for souls who may be lost by your neglect?

But the excuse is, "I have not the money to spare." We will investigate the cause; the Lord has been blessing you, and your hand brought forth this year and last, probably for a number of





### For the Herald of Truth. GOD OUR HELP.

BY K. S. N.

"If God be for us, who can be against us?" Rom. 8:31.

What if all the world despise us, if we have a friend "that sticketh closer than a brother," a friend that the world can never give. We may have many friends here in this world who show their love toward us, but when we are in sorrow or distress we feel that God is a very present help in time of trouble, and that He will not forsake us when we are most in need of Him like some of our earthly friends may. How often have we had warnings of God in order to be brought to repentance, and yet how many will not receive Christ. We have often heard of followers of Christ telling of the happiness gained in turning to Christ, but as long as we are living in the vanities and pleasures of the world, they too often overcome us and we can not truly believe. And very often we are also not willing to take up the cross. We feel ashamed of being mocked by the world and if we wish to be true followers of Christ we must forsake the world and choose the paths of righteousness, for we can not go with the people of God and also with the world if we love God. Many may perhaps be living in their sins day by day and year after year, simply because they are afraid of being despised by the world, yet not thinking how soon God might cut them off to be separated from this world for eternal happiness or eternal misery. We have no promise for tomorrow, God's sword is ever hanging over us by a single thread. Dear reader, if you have not yet made your peace with God, do not put it off from time to time for once too late is forever too late, for it is written, "God's spirit will not always strive with man," but also in John 6:37, "Him that cometh unto me I will in no wise cast out."

### For the Herald of Truth. IS YOUR LIGHT SHINING?

BY LUZZIE M. LINN.

Are we truly a light to the world, or are we trying to follow the world, or are we a little and still trying to be a light to those that are yet in darkness? Let our daily walk and conversation be such that they can see our good works, for that which is pleasing to the world is an abomination in the sight of God. Wherefore take unto you the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand. Eph. 6:13.

Have we come to the light that we are God's children? Does the spirit itself bear witness with our spirit that we are the children of God, or are we standing in doubt about it? O do not doubt, but ask God, He will tell you. He that asketh receiveth, he that searcheth findeth, and to him that knocketh it shall be opened. But we must ask in faith, believing, and nothing wavering, and God will show us our condition. We know whether our names are in the church book; we should know just as much whether our names are in the Lamb's book of life. We know whether we have peace with our neighbor; just as much we should know whether we have peace with God.

O dear brother and sister, let us make use of the talent that is given us, for to each of us a talent is given. Let us be

ware that we do not hide it or bury it. If we do, even that which we have will be taken away from us. There are some who try to find consolation in this way, thinking that God will be merciful unto them; but "He not deceived, God is not mocked; whatsoever a man soweth, that shall he also reap." Let come whatever may, buffetings, persecutions, trials and temptations, O that we can say, "There is nothing that can separate me from the love of God."

"These light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory." Soon these light afflictions will be exchanged for happiness eternal. What a comfort the blessed promises of the Bible are to the Christian. "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceedingly glad; for great is your reward in heaven."

O that we may ever be led by the Holy Spirit which He has given us, and not give room for the carnal mind, thinking that perhaps I can do this or that or that I can do without God, or so. Christ says, "Blessed they that take up their cross and follow me."

O may we please Christ and not men.

"Our lamps are trimmed and burning. Our robes are white and clean. We've labored for the Bridegroom, Oh, now we wait for Him. We know we're nothing worthy. That we can call our own; The light, the oil, the robes we wear Are all from Him alone. Behold, the Bridegroom cometh, And all may enter in, Whose lamps are trimmed and burning, Whose robes are white and clean." Akron, Ohio.

### THE STORY OF MY CONVERSION.

That excellent paper, the *Converted Catholic*, of New York, published in the January number, has an interesting account of the conversion of the Romish Priest G. C. Mangieri to Protestantism. Following is the ex-priest's own account:

Pastor O'Connor has asked me to say something about my religious experience and how I was brought to renounce Romanism for the Gospel of the Lord Jesus Christ.

My relatives were all sound Roman Catholics. Their doctrines were instilled into me when a small boy, and I loved my Church with an ardent fondness from a young boy. I even used to erect altars to the Virgin and the angels, and solemnize feasts at play with my young companions. I was a very pious child, and was taught to believe by my spiritual leaders that I must work out my own salvation by good works, penance, mortification of the flesh, hearing Mass, and confessing to my priest. Thus I must buy my salvation, as it were.

I used to read the lives of canonized saints and tried to imitate their examples. I fully believed that if like them I could reach perfection and holiness by good works, I too could work miracles, such as healing the sick, giving sight to the blind or raising the dead. By their Jesuitical teachings I was fascinated with the ambitious thought of becoming a saint in order to work miracles and have the honor after death to be venerated on the altars. To this end I began to fast, to take penances, chastise my flesh and pray.

I can remember very well when as a little lad I began to understand the teachings of the priests. It was during Lent and they preached for forty days nothing but Christ. His sufferings for sinners struck deeply in my heart. I learned to love Him with a tender, genuine, boyish love and thought nothing in the world could check this love. But soon after Lent the month of May came. "This month is dedicated to the Virgin Mary, and is called Marian month. For 31 days Mary was extolled, and elevated above Christ. We were taught to love her above everything else, because without Mary's aid there cannot be salvation. But I wondered, if Christ died to save us and required all our love, how that love and worship were to be divided between Him and His mother. I had to struggle a great deal to love both, but at last the Virgin triumphed.

While the year was unfolding itself now one saint and then another and another were presented for our worship. Trust and veneration on account of their special gifts of working miracles and asking favors for us. Growing up amid such surroundings, the love of habit my natural boyish common sense was blurred and could no longer detect their irrational and inconsistent teachings. When I grew older I determined to become a priest, but on reading about the holy lives of monks I was ambitious to become a brother in some monastery and devote my whole time to saving my own and others' souls.

Therefore, when I reached the age of eleven years I gathered some of my companions together and formed a sort of monastery. In this monastery this faithful cloister we met together for practicing penitential works in various ways.

One day a boy came to me with a book and offered to give it to me. I was much at a loss to understand why he, my enemy, should make me a present, but I accepted the book and began to read it. It was a New Testament. I became intensely interested in the wonderful things I read therein. The more I read it the more delighted I became with its promises and the character of Christ as therein portrayed. I read it by day and far into the night. After a few days I was surprised to see that same boy come back to me and ask me how I liked the book he had presented to me.

"It is the best book I ever read," I replied with great fervor.

"Do you know that it is a Protestant Testament?" You must know it or you will go to hell!" We quarreled and I found out that he had not read a word of it, and that the reason why he had made it a present to me was only for the fun of seeing me cast away with scrupulous indignation an heretical book. When he saw me reading it so eagerly for days he felt compelled to tell me the truth. But as I knew nothing of the book being bad, I read it and received the first germs of salvation by faith. We agreed that I should show the book to the priest, without telling him how it came into my possession. I was perfectly sure that the priest would not take away that book from me, so I went straightway to call on him.

He took the book in his hand, opened it and said: "Who gave it to you?" "Never mind who gave it to me," said I, "just tell me whether it is a Protestant book or not."

"Yes," he replied, "it is." "How can it be," said I; "it is such a good book; it speaks of Jesus and salute; it is the best book I ever read, and you always taught me that Protestants were such bad people that they did not believe either in God or in the saints, and that they were the most dangerous, soul-destroying people on earth."

"Well, my son," said he, "they are so keen to deceive the inexperienced ones as to make darkness appear light. They are wolves in sheep's clothing. If you read this book it will destroy your soul."

"I cannot understand you. This is the best book I ever read, and you are going to take it away from me because you say it is a false book. How can this be?"

"You see," said he, "in translating it they change some little words which you are unable to detect. Those little words will bring your soul to perdition."

While he was thus speaking I fully realized that my little teacher was to be taken from me, and I felt in agony, and, being overpowered with sorrow, I burst into tears.

"Weep not," said he, tenderly, "I will give you another book."

"Another book like this, with no little words changed?" naively inquired I.

"Not like this, but just as good."

"Could you not buy me a New Testament in Italian which is not heretical?"

"No; there are none in our language."

"Have you one to lend me?"

"I have one, but it is in Latin and very hard to understand. In this the good tidings to my own people in America or elsewhere, for which I have been preparing the past three years at Princeton Seminary.

I borrowed an old Latin grammar from one of the fathers, but when he learned the cause of my anxiety to study Latin he took his grammar back. I gave money to a young priest to buy me a new Latin grammar and a Latin dictionary. But, as he left the parish, afterwards he gave me some old, superstitious books just to quiet me, but I tore them in pieces and threw them away.

A few months later a book was given to me which described the corrupt monastery life of our day. This made me lose faith in the priests.

In a religious revival hundreds of children were converted to a better and more consistent life in the Roman Catholic religion. All my young classmates were of the number, but I held aloof. My friends so annoyed me that I was at last compelled reluctantly to yield.

The priest imposed a penance of 150 Ave Marias and to sweep the ground every day for a week with my tongue, but as I would not do this I imposed a somewhat lighter penance on me.

As I grew older and got free from the priestly control I read many patriotic books and histories of Italy that were truly sublime. I also read the history of the awful Inquisition in Spain; and, as this reading led me to understand the hypocrisy and chicanery of bishops, monks and priests, I only became disgusted with all manner of religion, and abandoned the idea of entering the cloister or becoming a priest, but hated bitterly and above all

the Romish religion as the cause of every evil, both in Italy and all over the world. It is impossible for a good Catholic to love his country and obey the Pope. Italy's bitterest enemy is the Pope, with his cardinals, bishops and priests.

I was a soldier in the Italian army in Rome when I was first invited to attend a Protestant meeting. One afternoon some friends came to me, saying, "Let us go to a Protestant meeting just for fun. There is a heretic who preaches to the soldiers. Will you go with us?" As I was anxious to break the monotony of my soldier life, I consented to accompany them thither. There I heard the Italian missionary preach from the Protestant Bible, and for the first time the true Gospel was expounded to me. I spoke with him after the service, and he gave me kind advice, some tracts and a copy of the New Testament printed in my own language, translated by the same author as the Testament which the priest took away from me years before. The evangelist was the well-known Cavalieri Luigi Capellini. He is a converted Catholic, and a very successful man in his work.

When I opened the New Testament and saw what book I had in my possession, "Oh!" I exclaimed, "this is the same precious book that was taken from me by the priest. No power on earth shall take it from me again. I will never part with it."

My mind was enlightened, but my heart was not changed then. It was by earnest seeking and prayerful study of the precious Word that I at last came into the liberty of the true Gospel. I am now anxious to give the good tidings to my own people in America or elsewhere, for which I have been preparing the past three years at Princeton Seminary.

### KNOW YOUR OWN WORK.

It is related that a man made a "thousand dollars clean money in one year by minding his own business;" and that he "made another thousand dollars by letting other people's business alone." It is a great thing for a man to attend to his own business, it is very important also that he should learn to let the business of others alone. Because the Lord has set one man at a certain work, it by no means follows that everybody else must do that work, or even help him, while he is doing it. The same Master who has given him his work may have given another man an entirely different work, which may be equally important, and to the performance of which he is solemnly bound.

Each man, then, should know and love his own work. He may think it is the most important work in the world; it is, so far as he is concerned; for it is his work which the Lord has given him to do. But he must not disparage the work of others; they may have work just as important as his; work which God has given them to do. He may not see the necessity of their work, he may not know how to do it; but let him beware how he speaks of it.

The Gospel track has room enough for all the trains which God sends out; and if they will follow the time-table they will keep out of each other's way. The great difficulty is when trains undertake to pass each other on a single track, then equal disaster is the result, and troubles of all sorts; but if men

keep strictly to their own work, the Lord, who knows His own business, and other people's business too, will guide and protect and prosper and bless every man who fulfills his mission here on earth.

Your lot may be a lowly lot, your sphere may be very narrow; you may trundle a wheelbarrow while some one else is engineer for an express train. All right! your wheelbarrow will not explode, and if you manage it properly you will not get off the track. You may not go so fast as the express, but in case of emergency you can stop a good deal quicker. Be contented to do little things, provided they are right things, and remember that most of the work which makes a great show is done by many men, while one or two prominent figure-heads get the credit for it, and the little work which you may do single-handed for the Lord may be far greater than the amount actually done by those whose usefulness and success you perhaps may envy. When the Lord shall come to reward His people according to their works, He will not give reward to organizations, or Boards of Directors, or Secretaries, or to great Societies; His reward shall be "to give every man according as his work shall be." In that day there will be a careful scrutiny into each individual case. King Ahasuerus, in the midst of royal pomp and luxury, had forgotten how Mordecai the Jew had saved his life; but there came a night when he could not sleep, and then when the Chronicles of his reign were read before him, he enquired what had been done as a reward for this signal service, and then he remembered that it was the good tidings to my own people in America or elsewhere, for which I have been preparing the past three years at Princeton Seminary.

So a day will come when the Lord will remember the cup of cold water given in a disciple's name, and many will be astonished and surprised to know how far-reaching has been the work which they have wrought for God. The work spoken of here is the kindness done to the sick, the sorrowing and the stranger; the gentle training of a little child; the song of praise sung from a devout and loving heart; the tract handed to the passer by; the word spoken by the wayside; the humble testimony to the power, and grace, and goodness of God; the warning word spoken to one who is going astray; the note of cheer uttered in the hour of darkness and despondency, all these, little as they may be thought of, may, in the great day, assume an importance of which we have never dreamed. If we know our own work and keep steadily at it, our tools will certainly tell for the glory of God and the good of our fellowmen, and the Lord will remember our work, and reward it in His own good time.—*The Christian*.

### For the Herald of Truth. THE CROSS-BEARER.

BY J. L. KASER.

"If any man will come, let him deny himself, and take up his cross and follow me." Matt. 16:24.

Behold the Christians bearing up manfully under the cross. It is a glorious sight. You can see them going for their crosses up the difficult mountain passes as well as along the smooth and flowery plain.

View the crown. It is seen in the distance. Sometimes the clouds gather around it, but the cross-bearing Christian is usually clear. (Matt. 10:38).

"And he that taketh not up his cross and followeth after me, is not worthy of me."

The cross-bearers discover the crown glittering in all its beauty. The young Christian will know what that means spiritually. It is not of the Savior's cross, but of the Christian's own proper cross that we now speak. For the preaching of the cross is to them that perish foolishness, but unto us, who are saved, it is the power of God.

What is it to bear the cross? To bear the cross always, is to do right always. It is no less than to fulfill the high commands of the Saviour under all circumstances. It is to deny, control, and conquer self. It is to watch and pray, and by divine meditation, have constant hold upon Christ. It is to glorify God before men by a holy walk and conversation. We read in Phil. 1:20 that "our conversation is in heaven," therefore let our conversation be as becometh the Gospel; forgiving enemies, loving all men, aiming to do them good bodily and spiritually, in a word, it is to follow Christ, to give to the disciple can follow His Lord, in piety and in love, and in benevolence toward men. "That God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

For sweet peace, for roughness of the way, For make us halt, or turn our feet astray, Should we in weakness think to lay it down, Our strength increases when we see the crown, Our soul rejoices in the glorious sight, His yoke more easy, and His cross more light.

The halloved cross is the Christian's boast. When Peter exclaimed "I know not the man," he laid down his cross. In any day, one year after me, let him deny himself and take up his cross and follow me." This gives the cross-bearer no place to lay his cross down.

"Hold fast to that which is good," which is the cross of Christ, in which we glory. When Paul exclaimed, "I am ready not to be brought only, but also to die at Jerusalem for the name of the Lord Jesus," he expressed his willingness to keep bearing his cross, and his delight therein, looking unto Jesus, the author and finisher of his faith, "who for the joy that was set before him, endured the cross, despising the shame, and is seated at the right hand of God's throne."

The Christian's proper work is to bear the cross. This is his calling, his profession. As it is the business of a watchmaker to make watches, so it is the business of the Christian to bear the cross. In the home, in the shop, in the store or office, in the market place or in the field, and although those who will live godly in Christ Jesus shall suffer persecution (2 Tim. 3:12) "by reason of corruption within, of opposition without, of the malice of the wicked one, so that the burden is sometimes heavy on one, yet strength will in crease with practice and endurance." "We may be persecuted, but not forsaken; cast down, but not destroyed." 2 Cor. 1:9. The cross-bearer has many discouragements, and many solicitations to lay it aside; yet if we remain faithful under the cross, we shall be with God and joint heirs with Christ, if so be that we suffer with Him, that we may be also glorified together. It sometimes presses heavily upon us, but the thought of the crown inspires us with fresh vigor.

By his conduct the Christian is distinguished from the lover of the world;

while he bears the cross, the cross will bear him. It will guide him through the labyrinths of darkness; as a shield it will protect him in dangerous conflicts. Among the Romans, criminals about to be crucified were compelled to bear their own cross to the place of execution, but the Christian bears his to the place of triumph. If it should prove at any time so heavy as to crush him down to death as it did Stephen, like him he beholds the heavens opened, the King in His beauty, and the crown of celestial glory.

He comes off more than conqueror, Who suffers with his Master here, We shall share His face appear, And by His side sit down. To patient faith the prize is sure, And all that to the end endure The cross, shall wear the crown. In hope of that estate praise, Jesus, we now stand in the cross, And as Thy footstool fall, Till Thou our hidden sin reveal, Till Thou our ravished spirits fill, And God is all in all. Mt. Edson, Ohio.

### For the Herald of Truth. LOOK TO THE GUIDE POST.

As we wander down life's vale, we meet with things that will make us feel like "Christian and Hopeful when they got out of Doubting Castle. The first thing they did was to set a warning for unwary travelers. "Be guided by the word of God," is our warning. Brethren, let every man, wherein he is called, therein abide with God. 1 Cor. 7:24. We are warned to abide in our calling. We should love our calling because of the highness of God, and because we have the blessed privilege of being the salt of the Most High; not because of better husbandry or wisdom or more of reverence to the Lord. Every one has a calling, therefore we need work with more zeal, with more love to God and mankind, to win perishing souls. Through fear and duty we may fill our calling, but at the same time have a desire to do it in a night shiftfulness. The desire may escape our responsibility. The desire may lie so deep in our hearts we scarcely know it is there. We need to cry with David, "Lord, search my heart to see if there is any wicked way in me." Ps. 139:23. Lord, show us the errors of our way in the day of salvation, because Thou hast promised to be faithful and just to forgive our sins if we confess them. (John 1:9.) When once called to the plow let us not look back, but press through the multitude of hindrances and say, By the grace of God I will do what I can, for obedience is better than sacrifice. Submit to God as ever so many things, he may tell you that you are not qualified, or ask you how you may know that your calling is right, and even bring many doubts and fears till he may have us confused, and we wish to be released. And if he brings about a state of affairs, he will not go away and leave us. No, he goes to gather his force to bring about the sighs and desires. We need to give our hearts to Jesus to keep them pure. He would have nothing but His will to reign in all children, and His will is His unspeakable gift to mankind. His only begotten Son, a merciful and faithful High Priest, in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself has suffered, being tempted, He is able to succor them that are tempted. Heb. 2:17.



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## Monthly Calendar for February, 1896.

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16	17	18	19	20	21	22
23	24	25	26	27	28	29
☾ 5; ☽ 13; ☾ 21; ☽ 28.						

OUR PAPER, the WORDS OF CHRIST, hitherto an illustrated monthly for children, has been changed to an illustrated weekly paper for the Sunday school and home. It is now a four page paper, four columns to the page. The price of single subscriptions has also been raised, as there is now more than three times the amount of reading matter in a year in the enlarged paper. The WORDS OF CHRIST should have at least a fair trial in every Sunday school.

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THE CHURCH CYCLOPEDIA.—A Dictionary of Church Doctrine, History, Organization and Ritual, and containing original articles on special topics, written expressly for the work, by bishops, presbyters, and laymen, designed especially for the use of the laity of the Prot. E. church in the United States of America. The book contains much valuable information even to the general reader, though especially designed for members of the P. E. church. It is bound in cloth and contains 80 large, double-column octavo pages. Price, \$1.00. Postage prepaid.

HISTORY OF THE WORLD (McCabe) Illustrated, embracing full and authentic accounts of every nation of ancient and modern times, showing the cause of their prosperity and decline, also including full and comprehensive history of the rise and fall of the Greek and Roman Empires, the growth of the nations of modern Europe, the Middle Ages, the Crusades, the Feudal System, the Reformation, the Discovery and Settlement of the New World, &c., with sketches of the Leading Characters of the World's History, by James D. McCabe, embellished with over 650 fine engravings. Price \$2.50.

## ONE OF JEREMY TAYLOR'S PRAYERS.

O eternal God, who hast made all things for man, and man for Thy glory, sanctify my body and soul, my thoughts and my intentions, my words and actions, that whatsoever I shall think, or speak, or do, may be by me designed to the glorification of Thy name, and by Thy blessing it may be effective and successful in the work of God, according as it can be capable. Lord, turn my necessities into virtues, the works of nature into works of grace, by making them orderly, regular, temperate, subordinate and profitable to ends beyond their own proper efficacy; and let no pride or self-seeking, no covetousness or revenge, no impure mixtures of unbecoming purposes, no little ends and low imaginations pollute my spirit, and unallow any of my words and actions; but let my body be a servant of my spirit, and both body and spirit servants of Jesus; that doing all things for Thy glory here, I may be a partaker of Thy glory hereafter, through Jesus Christ our Lord. Amen.

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## SUNDAY SCHOOL LESSONS.

LESSON VI.—FEBRUARY 9.

## THE SERMON ON THE MOUNT.—Luke 6:41-49.

GOLDEN TEXT.—Why call ye me, Lord, Lord, and do not the things which I say?—Luke 6:46.

## INTRODUCTION.

TIME.—The summer of A. D. 28.

PLACE.—Horns of Hattin is the name of the hill which tradition has fixed as the place where the Sermon on the Mount was preached—the "Mount of Beatitudes." It is about 60 feet in height and lies to the west of the Sea of Galilee, two miles from the sea and seven miles from Capernaum.

PARALLEL SCRIPTURES.—Matt. 7:3, 16-18, 21-23, 24-27; Matt. 12:34, 35.

A NEW EPOCH.—Jesus had now, by His gracious teachings and His divine works, gained so many disciples, and some of them had reached such a degree of His Spirit, that the Great Teacher could begin the organization of the working force of His kingdom, and lay down the Platform of its Principles. This marked a new epoch, a new development of His mission.—*Petoulet*.

PRAYERS OF JESUS.—Leaving His disciples for needed rest, Jesus went alone up into the silences of the Hattin hill, and spent the whole night in prayer (Luke 6:12). That He should spend so much time, time needed for sleep, that He might find opportunity away from "the madding crowd" for secret prayer, shows how greatly He felt the importance of the crisis to which He had come, and the value of secret prayer for meeting it. It was the habit of Jesus to spend long seasons in prayer at each great crisis or marked change in the progress of His mission,—at His baptism, His transfiguration, the institution of His supper, in Gethsemane (Heb. 5:7)—*Petoulet*. Why cannot His disciples of the present day more readily learn a lesson from this?

LOVE, THE LAW OF THE KINGDOM.—Jesus shows that not force but love is to be the moral power of His kingdom (verses 27-40). In these verses there are certain applications of the law of love to daily life, which not only show us how to live, but are tests by which we can know whether we really possess love. Love seems beautiful and easy in dreams and theories but is the greatest and most difficult of all virtues, because it comprehends them all, as a ray of sunshine has within it all possible colors.

LOVE is to be exercised, not only to the good, but to active enemies, to those that are bad and disagreeable, to the unjust, to those who have needs of any kind. Jesus by the law of love lays down the principles of the new kingdom, according to which all who are members must live. "If every one lived according to these principles, the millennium would have come, paradise would be regained, heaven would be on earth." The truly enlightened in the kingdom do so live and they have much of heaven on earth.

## DAILY READINGS.

M. (Feb. 3.) The Sermon on the Mount. Luke 6:20-36

T. The Sermon on the Mount. Luke 6:27-38

W. The Sermon on the Mount. Luke 6:29-49

T. Blessing of godliness. Psalm 1  
F. Know by its fruit. Matt. 12:31-37  
S. Reaping what is sown. Gal. 6:1-10  
S. The rock foundation. 1 Cor. 3:8-15

LESSON VII.—FEBRUARY 16.

## THE GREAT HELPER.—Luke 7:2-16.

GOLDEN TEXT.—They glorified God, saying, That a great prophet is risen up among us.—Luke 7:16.

## INTRODUCTION.

TIME.—Midsummer of A. D. 28, immediately after the Sermon on the Mount.

PLACE.—(1) Capernaum, a city on the north-west shore of the Sea of Galilee. (2) Nain, a village about 25 miles south-west of Capernaum, and seven miles from Nazareth.

PARALLEL SCRIPTURES.—Matt. 8:5-13. The two accounts are independent. According to Matthew the centurion comes a petitioner in his own person; according to Luke he sends others as mediators between himself and the Lord. "In the Scripture it is customary to make messengers speak as in the words of those who sent them." An account of the delegation sent by John the Baptist to Jesus is found in Matt. 11:2-19.

## DAILY READINGS.

M. (Feb. 10.) Jesus the Great Helper.

T. Jesus the Great Helper. Luke 7:1-10

W. Life in Christ. John 11:24-27

T. A pitying helper. John 11:32-44

F. Faith in the Power of Jesus. Matt. 9:27-35

S. Eternal life. John 10:22-30

S. Spiritual life. Eph. 2:1-10

LESSON VIII.—FEBRUARY 23.

## FAITH ENCOURAGED.—Luke 8:43-55.

GOLDEN TEXT.—Thy faith hath made thee whole; go in peace.—Luke 8:48.

## INTRODUCTION.

TIME.—A. D. 28. According to the order in which Mark and Luke tell the story, the daughter of Jairus was raised from the dead immediately after the return of Jesus from the land of the Gadarenes. Matthew tells it in different order, but it is evident that chapters 8 and 9 of his gospel are arranged according to topics, and not according to time.

PLACE.—Capernaum; at the house of Matthew the apostle; later at the house of Jairus.

PARALLEL SCRIPTURES.—Matt. 8:18-34; 9:18-26; 12:46-50; 13:1-23. Mark 3:31-35; 5:1-43.

JESUS was at this time thirty-two years old, and near the close of His second year of public ministry.

MINISTERING WOMEN.—Verses 1-4 gives a brief story of some devoted women, which shows several ways in which Jesus encouraged faith. (1) He brought into action the wealth and service of another class of disciples, the women, and thus enlarged the realm of faith. (2) Earnest devotion always increases faith. Active service destroys doubt.

PARABLE OF THE SOWER.—This parable (verses 4-15) in two ways encourages faith. "It is both an experience and a prophecy." (1) If some of the good seed sown on rocky soil, amid thorns, or by the wayside, there is no reason for His disciples to be discouraged under the same circumstances. (2) This parable is the prophecy and promise of a large harvest from the seed sown.

OPPOSITION FROM RELATIVES.—From verses 19-21 and other scriptures giving an account of the same incident we learn that His relatives opposed Him also. But from the brief narrative we gain two encouragements to faith. (1) Even Jesus had to encounter opposition in His mission; not only from enemies, but from His dearest friends. Yet He went on and succeeded. (2) Faith is encouraged by the knowledge that we stand in the nearest and dearest relation to Jesus. His love to those who own and love and serve Him is deep and strong and tender. All true Christians are brothers and sisters of Christ.

THE TEMPEST STILLED.—The incident recorded in verses 22-25 furnishes another encouragement to faith. Jesus needed only to say, "Peace, be still," and the winds and the waves obeyed Him. It is a help to our faith to know that our Savior is ruler over all the forces of nature, noticing every occurrence even to the falling of a sparrow. All the diseases, oppressions, cruelties, gnawing of conscience, lives without hope, and hearts without rest are a part of the tempest raised by sin. He will still them all when He sees that the time has come to say, "Peace, be still." The Church is a ship in a storm; many a time have the storms of persecution, of temptation, of worldliness seemed about to overwhelm her. But Jesus is always in the ship, always watching and guiding to the port of peace.

DAILY READINGS.

M. (Feb. 17.) Faith encouraged. Luke 8:41-56

T. Great faith. Matt. 15:21-28

W. Examples of faith. Heb. 11:1-40

T. Faith failing. Matt. 14:22-33

F. Weak faith helped. Mark 9:17-29

S. Trust in the Lord. Psalm 62:1-8

S. Come boldly. Heb. 4:1-16

## SPURGEON ON SUNDAY LAWS.

I am ashamed of some Christians because they depend so much on Parliament and the law of the land. Much good may Parliament ever do to their religion, except by mistake. As to getting the law of the land to touch our religion, we earnestly cry, "Hands off! leave us alone." Yet of Sunday bills and all other forms of Act of Parliament seem to be their help. We return our sincerest thanks, and pray God that heaven's choicest blessings may rest upon them.

FROM CLINTON, ELKHART CO., IND.—On Nov. 17th, Bro. D. H. Bender, of Tab, Pa., came to our Sunday school meetings until the 28th of November. During these meetings we were earnestly admonished that if we desire to live unto God it is necessary to bring our whole life under divine law, to make God's glory the sole rule and measure of our activity in every employment of life, for there is no other true devotion but of life devoted to God. They must keep close to the throne of grace who would win the crown of glory. On the 15th of December foot,

## CORRESPONDENCE.

FROM SOUTH CAYUGA, ONT.—We have been having a number of meetings here, the interest has been quite good, but the attendance was limited on account of bad roads and other meetings being held in this vicinity. Two persons have confessed Christ as their Savior. This congregation is not large, but is prospering, and has regular appointments and Sunday school during the entire year. Bro. Moses Hoover, of Selkirk, has charge of this congregation. The Lord willing we expect to continue the meetings another week. COR.

FROM WAYNE CO., OHIO.—Pte. L. J. Buchwalter and wife, of Dalton, Ohio, have returned home from an extended trip through Lancaster Co., and Cumberland Co., Pa., and Washington Co., Md., where a number of meetings were held. They report a good interest in a majority of the churches and also that the Lord has blessed the efforts put forth to the gathering of a few more souls into the fold. May God be praised and we be blessed. COR.

GARDEN CITY, MO., JAN. 15, 1896.—Thinking that some of the readers might be interested in an item from this place, I take pleasure in noting a few things. During the past year we have been abundantly blessed here, both temporally and spiritually. God has seen fit to bless us with a bountiful harvest, and while the health, generally, has been better at times than it was this winter, we still have reasons to be grateful in this line. We have reasons, also, to be thankful for visits from some of our ministering brethren. Among those who have been with us during the last six months were the brethren, D. F. Drivier, J. C. Drivier, and D. H. Kaufman, from Morgan Co., Mo., J. H. Hershey, of Olathe, Kansas, Samuel Miller, of Monitor, Kansas, J. S. Coffman, of Elkhart, Ind. The latter two remaining with us a little over a week, and each in turn holding a series of meetings. During this time we have had 14 additions to the church, and there are now 15 more precious souls, who have seen the folly of their sinful course, and agreed to follow paths of righteousness. We request the prayers of the brotherhood that these young converts might remain true to the vows which they have made, and that those of us who have been in the service for some time might show the light which Christians ought to show; and that we might all stand together, armed with the full armor of God. To those who have so kindly favored us with their presence and their help, we return our sincerest thanks, and pray God that heaven's choicest blessings may rest upon them. D. K.

FROM CLINTON, ELKHART CO., IND.—On Nov. 17th, Bro. D. H. Bender, of Tab, Pa., came to our Sunday school meetings until the 28th of November. During these meetings we were earnestly admonished that if we desire to live unto God it is necessary to bring our whole life under divine law, to make God's glory the sole rule and measure of our activity in every employment of life, for there is no other true devotion but of life devoted to God. They must keep close to the throne of grace who would win the crown of glory. On the 15th of December foot,

souls were received into the church by baptism, and one by letter. May the Lord lead and guide them through the wilderness into the land of Canaan and there fight the enemy faithfully until they shall be permitted to take possession of that "city, whose builder and maker is God." COR.

OSBORNE CO., KAN., JAN. 10, 1896.—On December 24th we were favored with a visit by Bro. J. M. Nunamaker, from Roseland, Neb., who preached the word very acceptably to us and we appreciated it very much as we have not had the privilege to hear our own brethren preach regular as before. But the brother was very willing to impart the bread of life to us as he preached 17 sermons and also made arrangements for regular services every eight weeks for six months and he then returned home on January 2d, and may God bless him in all his labors. We would be very glad to have him visit us and stop with us as they travel through Kansas, if any should come we would be glad to meet them at the railroad station which is Osborne City. Address, J. L. SHELLINGER, Elkhart, Pa., Osborne, Kan.

WEST LIBERTY, OHIO, Jan. 11, 1896.—I hereby inform you that I and my family have moved from Bluffton, Ohio, to West Liberty, Ohio, to more actively engage in the work of the Lord, we held our first meeting in the new church on Christmas day and every evening since, there are seven at present that have expressed themselves that they want to live for Jesus. There are still many yet almost persuaded. Bro. J. Blosser is at present laboring in our midst; the Amish brethren are attending the last three or four meetings with more liberty and are taking active part in the work. Pre. Mose Stutzman told us that he thought at first this date not be and that it was wrong for us to build a church here but he sees now it is the Lord's way and believed it would be the means to bring us together; we opened our Sunday school last Sunday with 70 scholars, S. P. Plank and Jacob Unkle Supts. Pray for us. DAVID HILTY.

MUMMASHURG, PA., JAN. 4, 1896.—Our new meeting-house was opened for worship the 24th day of November 1895, Pre. John K. Brubaker, of Rohrerstown, Pa., preached the opening sermon from Heb. 3:1-4. Bro. Brubaker also spoke in the evening from Gen. 13, the parable of the 7th verse. Pre. David Shank, of Hingold, Md., was also present and spoke at the opening of the services. Bro. Martin Wisler is our home minister. There were seven deacons present, two being our home deacons. We have our meetings every two weeks, one time in the morning, then in the afternoon. On December 8th, Pre. Samuel Yoler, of Elkhart, Indiana, preached for us on the evening of the 28th of December, and morning and evening of the 29th, Bro. Yoler did not get snowed in here this time as he did last February when he was here. Hope other ministers traveling this way will call on our small congregation at Mummashurg and preach for us. COR.

FROM WASHINGTON CO., MD.—On the 31st of Dec. 1895, Bish. L. J. Buchwalter and wife, of Dalton, Wayne Co., Ohio, arrived at Hagerstown, Md., where they were met by Pre. J. M. Herr and wife, Deacon Jonas Zimmerman and wife of Allen, Cumberland Co., Pa., and remained with us until Jan. 6th 1896. During this time they filled seven appointments, meetings were fairly well attended considering the cold weather. Great interest was manifested in all these meetings. The dear brethren preached to us the pure and unadulterated word of God, and since we as brethren and sisters in Christ were very much encouraged in the good work through the brethren, we pray for those who were present and are yet unsaved, that they too may see the necessity of coming to Christ and accepting Him as their Savior. We feel thankful to God and the dear brethren for their kind visits. L. W. EBY.

MARKHAM, ONT., JAN. 2d, 1896.—On Thursday evening January 9th, Bish. Elias Weber, of Breslau, Ont., came here, and on Friday morning there was a meeting in Widemann meeting-house for the purpose of nominating brethren for the office of a minister. Three brethren received votes, viz.: Deacon Samuel G. Reesor, Isaiah Hoover and Lewis Burkholder. On Saturday another meeting was held for the purpose of examining the candidates and on Sunday the lot was cast and fell upon our dear young Brother Lewis Burkholder. May the Lord bless him in his new field of labor, and ever lead, guide and direct him in the path of righteousness and may he, by the grace of God, become instrumental in the salvation of many souls. A. B. RAMER.

## SUNDAY SCHOOL ITEMS.

MILFORD, SEWARD CO., NEB., JAN. 13, 1896.—On Sunday Jan. 12th we re-organized our Sunday school again for 1896. John Schlegel was appointed Superintendent, and Nicholas E. Roth, assistant. Let us pray for the brethren that they may take a deep interest in the work before them. COR.

TIB, PA., JAN. 11, 1896.—The Chestnut Spring Sunday school was closed Dec. 23d, 1895, and a Bible meeting was organized Jan. 5th 1896, in which the following officers were elected: Elias S. Miller and F. W. Bender, leaders; Annie L. Miller, secretary, and Norman S. Maist, treasurer. The meetings will be held every Sunday afternoon. The Sunday school also held a service on "Christmas," in which a suitable program was carried out. May the Lord bless the efforts put forth by the Sunday school to advance the cause of Christ; may these Bible meetings result in edifying many souls and bring them nearer to Christ. COR.

## MENNONITE NEWS IN GENERAL.

ELDER George Lambert of the Mennonite Brethren in Christ, branch of the Mennonite denomination, who recently made a tour around the world, and spent considerable of the time in Bible lands, is now preparing the manuscript for a book describing his travels. It will contain several hundred pages, with numerous line illustrations from photographic views.

OUR aged Sister Fae, mother of Pre. Gerhart Fast, of the Newellst congregation near Mountain Lake, Minn., died about Christmas at an advanced age. It was her request that the writer should visit her while attending conference there during the last days of Oct. 1895, but time and other duties compelled us to deny ourselves the privilege; and now the Lord has called her home and we hope to meet where tears and sufferings and partings are never known. She had many friends, and so will she also be an earnest laborer in the Lord's kingdom. May God comfort the sorrowing ones, whom this aged mother and grandmother was so dear, and may they all be gathered home to meet in unending joys in the bright home beyond. J. F. F.

After prayer and singing, Bro. J. M. Nunemaker gave an address of wel-

We should be in the Sunday school work for no other purpose than to teach the way of salvation and to honor and glorify the name of Christ.

THURSDAY MORNING.  
Conference was opened by singing.  
Prayer by Bro. Andrew Good

For the Herald of Truth.

1

zeal springing up when scatters instead of gathering. There is great danger that we become zealous for church forms and words instead of being zeal

not go alone, and yet in a hero that does not despise the faith that wants something to lean upon. He took Deborah along with him. I like that sort

As we comprehend with all saints God's idea of dimension, and know the love of Christ that passeth knowledge, even of all saints, then we shall be filled with all the fulness of God, and not till then. We cannot do it in segments. It must be done by comprehension with all saints.—*Sel.*

a difficulty which forever meets those who undertake the task of imparting

national growth. Criminal corruption of young women, with fatal results is condoned by juries, and even by magistrates. The very church kingdom harlots without rebuke both men and women living notoriously in sin. Gambling is growing general in connection with lotteries and in connection with fast horses. Commercial honor is in some districts not looked for. Children grow up in idleness and in want of religion, because all about them live so much in sin, because their parents steal, do not know that it is wrong, are told pretty stories in Sunday school to make them "love to come," but are little instructed on so crude a subject as stealing. We might go on indefinitely in telling deplorable things that have come to our ears, and facts which are largely new, and which are largely new to our ignorance and the utterly untrained condition of individual consciences. Who will tell us what is the right thing to be done about it? It is time, at all events, that judgment should begin at the house of God, and that the churches should adopt such a scathing standard of righteousness that they no longer be a place for willful sinners. It is time that instruction as to right and wrong should form an important part of all religious teaching?—*Montreal Witness.*

For the Herald of Truth.

## SERVANTS

rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto



may have life eternal, and join that innumerable company of angels to praise the eternal God, where sin and sorrow shall never be known, and where the weary are at rest. But if we lose everything, O what anguish to that soul, "where their worm dieth not and the fire is not quenched." May we be found serving God aright when the day of the Lord comes.

#### THE BLOSSOMS OF CHRIST.

BY MATTIE R. MUSSELMAN.

The young are the blossoms of the church. Upon them depends the future prosperity of the church. Let the young remain away from the church and it will seem like a dry tree ready to fall to the ground; for we, who are now the body of the church and laborers therein, will soon be called home to receive our reward, and leave the work for the coming generation. Since this is so, it is not to be lamented, that so few of the young are persuaded to turn in with the overtures of mercy, and seek salvation before their hearts are hardened in sin, and they have wandered far from God and from Christ, the Saviour. When they grow up and come to the place where the two roads meet, sin with all its pleasures is presented before them, and is so desirable to the carnal mind, which is the natural ruler in the hearts of all men, that they are very apt to be led in that direction, into the broad way of ease; but if they could only see the deception, the sinfulness which lies in the way, and all the horrible suffering and sorrows to which it leads; if they could feel the "wages of sin is death," and so many would be induced to walk in the way of truth and misery. Could they only see the joys and pleasures and eternal blessedness that await the faithful children of God, methinks that they could see and feel a desire to enjoy it and would look with an eye of faith to the Saviour, who through His suffering on the cross, wrought out for us all free salvation, so that through Him we may obtain remission of our sins, and be made the happy children of God, and members of His church, namely, by coming to Christ and obeying His Gospel. Now, then, young readers of the *HERALD*, perhaps some of you are halting between two opinions, almost persuaded to be Christians. Let me admonish you to turn while it is called to-day. God now promises to save you to-morrow: "Now is the accepted time; now is the day of salvation;" to-morrow it may be too late. Think, O think what you are laboring for? What are you treasuring up? Let conscience answer, and act accordingly: enter upon new life, have your name inscribed among the children of God, and yours will be the eternal blessedness of the redeemed.

*Philadelphia, Pa.*

#### SOME OF THE EFFECTS OF SECRET SOCIETIES.

BY L. J. BOWENBERRY.

Some years ago reports became current that a certain brother held membership with the Freemasons, when visited on the report, he would stoutly affirm that he had left the lodge. That, for the time being, would end the matter. At length the brother died, and a Mason stated that the church could not entice their Masonic brother, their system was too complete, for whenever any suspicious

ion would arise as to his being a Mason, he would withdraw from the lodge by taking out his demit, and when the cloud of suspicion would subside, he would hand back his demit, and renew his association with the lodge. This brother did deceive the church, as he doubtless aimed to do, but his language, "leaving the lodge," was well understood by his lodge brethren, hence he did not deceive them; and he ought to have known if he did not—that he did not deceive the Lord. But what woful deception—a low grade of hypocrisy. When you hear persons say, including brethren, that they have left the lodge, the facts almost universally are that they simply do not attend the lodge. They respect their obligations to the lodge, hold their lodge principles; in fact are lodge members.—*Gospel Messenger.*

#### THE CHURCH AND THE LODGE.

"Were the church only an aggregation of individuals, and each one of these had only a personal responsibility to his God, then might one member, on conventional grounds, be in sworn identification with a Christian organization and still retain his standing. But when the members are parts of an organization formed in and through the body, mutually liable in organic responsibility, then what poisons one member vitiates the whole."

"Can that, therefore, that is Divine in form and fashion, in law and ordinance, in the comings in and goings out, admit with impunity, and welcome to her privileges, the man that by a shocking oath is sworn to set the lodge above the church and obey Masonic law whether it conflicts or not with the law of God, revealed in and through the church? But there is the specific statute of the divine code given to the church with reference to such associations of secrecy. 'Have no fellowship with the unfruitful works of darkness, but rather reprove them,' for it is a shame even to speak of those things which are done of them in secret."

"But if the church nourishes and feeds, if she protects and builds up such institutions, she chooses her own lips, she her light under a bushel, she blunts her arrows of truth, she weakens her strength, and fails in her design to be a reflector of God's truth and character, to be the city set upon a hill that cannot be hid. The church is God's organism to reflect the light of heaven upon a dark world, and if her light be darkness, how great is that darkness?"

"Shall the church, then, so weaken her power, so counteract her influence, so forestall her testimony for Christ and holiness of life, as to swear into her communion one already sworn and re-sworn to companionship with Chinese, pig, Arab, savages, Jews and Heathens, and infidels of every kind? But these fraternities, when committed to the church, cripple her energies."

"If churches, who are known to have examined the subject withhold their testimony, if they continue to receive persistent members against this great growing evil, to show men their danger, much more lend the influence of their words and example by membership in their orders, to encourage and increase the evil?"

"The obligation of secrecy, whether by promise or oath, is enjoining to the conscience, and so contrary to the express command of God."—*J. G. Carson.*

#### SECRET SOCIETIES.

"The presence of church members in them, and the silent indifference or active encouragement of the church of God regarding them is that which gives them respectability and constitutes the chief part of their strength, just as formerly was the case with slavery in this land."

The church cannot afford to occupy a neutral, much less a friendly position toward them; for, if they belong to the 'unfruitful works of darkness,' as I think can easily be shown, then she is bound not only 'to have no fellowship with them, but rather to reprove them.' If, as I think will be evident as we proceed, they belong to the world that lieth in the wicked one—the god of this world—then they are the enemies of Christ and His kingdom, from which she is bound to maintain a complete separation, and with which she must wage an uncompromising war. And what is the duty of the church is the duty of individual Christians.

The question is one of intensely practical importance, and nothing can be more amazing than the apparent apathy and indifference of the churches on this subject, as formerly on the subject of slavery, unless it be the impudence and arrogance of these societies in claiming recognition and encouragement and at the same time resisting and bitterly resenting all investigation and judgment of the character and truth of these claims. Indeed the very attempt to screen themselves from public observation, and honest, candid investigation, is itself a confession of weakness and is the cry of the demons, to which the enemies of Christ and truth have always its right and interests, the appropriation by Great Britain of any lands, etc., which, after investigation, we have determined of right belong to Venezuela.

The intense agitation of the public mind, both in the United States and England, which has followed the publication of the late State papers on the Venezuela question, involving, as they do, the thought of the possibility of war, indicate the sensitiveness of the thinking part of the two nations to anything that would refer to the arbitrament of the sword a difference between them. Surely nothing that we could gain by entering upon a contest of arms with Great Britain in such a cause could ever compensate for the unspeakable loss, both moral and material, which must result to both nations by such a conflict! Should not the minds of all good men shrink with horror from initiating even the entering wedge of so dire a calamity by using intemperate or offensive language in dealing with the question at issue, either in diplomatic or state papers, or by their public utterances when in official positions? For wars, in many instances, owe their origin more to the offended pride of rulers on trivial occasions than to the invasion of the just rights or property of the combatants.

The Saviour of men, who is the 'Prince of Peace' has bestowed His blessing on the peace-makers; and His inspired Apostle declares that 'the wisdom which is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, and the fruit of righteousness is sown in peace of them that sow peace.'—(James 3:17, 18.) It is this peaceable wisdom, and a just regard for the rights

#### A PLEA FOR ARBITRATION.

Following is the memorial presented by the Friends (Quakers) to our Government in the interest of peace.

To the President of the United States and the Senate and House of Representatives in Congress assembled:

The Memorial of the Representatives of the religious Society of Friends of Pennsylvania (Quakers) of Delaware, respectfully represents:—That we have participated with many others of our fellow-citizens in anxiety and regret at the threatened disturbance of amicable relations between our Government and that of Great Britain, relative to the boundary dispute between the latter and Venezuela in South America. The efforts made by the Executive and Cabinet of the United States for months past to induce Great Britain to refer this question to arbitration meet with our cordial approbation and sympathy. We believe this is the true and Christian solution of all differences that may arise between either individuals or nations, in accordance with the benign rule instituted by the Supreme Lawgiver in His Sermon on the Mount: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."—(Matthew 7:12.) But we think our Government is liable to lose the firm ground thus assumed in its peaceful intervention between the contending parties by holding out a menace against one of them, that in case she did not accept our good offices in the mode we had prescribed, the United States would 'resist by every means in its power,' as a self-aggressive and self-righteous nation.

Let us alone, what have we to do with thee, thou Jesus of Nazareth?" But despite all these attempts by ridicule, defamation, and even persecution and violence to stop our mouths, we claim the right in the name of the Master, and are bound in faithfulness to Him—and to this point it must come, sooner or later with all the churches, to inquire, "Art thou for us, or for our enemies?"

"That intolerant spirit everywhere manifested by these orders which aims to fetter the freedom of speech, and of the press, and which prevails to muzzle editors, publishers, and public speakers, and even the ministers of Jesus Christ, most of whom dare not utter their own convictions, and can hardly call their own souls their own."

"Surely Christians instead of having any fellowship with, ought to expose and testify against all such miserable pretenses as dishonoring to Christ and ruinous to the souls of men."

"This might be illustrated by the history of secret orders, from the Jesuites down to the latest, and in some respects, most dangerous, the grange."

"How is it possible that the ministers and members of the church of Christ, who are set as watchmen to give the alarm can without great guilt pass to cry aloud and lift up their voice of testimony like a trumpet against this great growing evil, to show men their danger, much more lend the influence of their words and example by membership in their orders, to encourage and increase the evil?"

"The obligation of secrecy, whether by promise or oath, is enjoining to the conscience, and so contrary to the express command of God."—*J. G. Carson.*

of all at this critical period, that we desire to commend to our rulers, and to beseech you that so haste to vindicate what may be supposed to be the honor and prestige of our beloved Republic, may obscure the benign purpose of the religion we profess, which was ushered into the world by the angelic announcement of 'Peace on earth and good-will to men.' We feel that any occasion should be carefully avoided which might kindle the flames of animosity between two of the foremost nations of the globe, who are bound to each other by the ties of a common language and race, commercial intercourse and Christian civilization.

Signed by direction and on behalf of a meeting of the aforesaid Representatives held in Philadelphia on the Third-day of the First month, 1896.

JOSEPH WALTON, Clerk.

#### THE ABILITY TO SEE GOD

BY ISAIAH REED.

God is everywhere present, but our trouble is to recognize and find Him. Perhaps there are more people who are spiritually color blind, than there are in the natural world. And yet there is a remedy for this blindness. "Open thine eyes that I may behold wondrous things out of thy law," was the prayer of the Psalmist. It was addressed to God. He can open the eyes to all the wondrous things in His law, but there is something to do with the eye itself; it must be used in looking. "Blessed are your eyes, for they see," said the Master. And again, "Looking unto Jesus lest ye be wearied and faint in your minds." Still again, "Beholding, as in a glass the glory of the Lord, we are changed into the same image." By "beholding" looking steadily at, we are transformed through the seeing.

But more than this there is a promise for the seeker—the one looking for the Lord. God has methods of discovering Himself to "those that seek Him." On a boat trip on Salt Lake, I sat with friends on the prow of the vessel watching the shadows creep up the Wasatch mountains as the sun sank in the west. The scene was of wondrous beauty. A number of passengers saw nothing desirable in it, and sat in the cabin, reading or playing cards. God had placed the beauty there, and had given eyes to see it, but they were engaged elsewhere. They might have seen if they would, but they were not so minded.

It is only "while we look," we can see. Looking for God we shall find Him. Feeling after Him we shall come in touch with Him. Waiting for Him, He will come. Loving Him we shall become His. Following Him we shall find His footstep. Patterning after His ways, we shall come to do as He does. Making Him our ideal, we shall be changed into His image.

Don't you see how it is? God may be and is around us, and yet may be unrecognized. In the apostle's day, they even worshipped the Unknown God.

It is not out of the way to say, the apostles' day is not over yet. As then, we only accept so much of God as we recognize. The sinner believes there is a God, but he does not recognize Him as one who can justify; but the believer seeks and finds Him, and to him God means more than He does to the sinner and yet God is the same. The difference is in the men. In one case He is looked for as a Justifier of sin; in the other He

is not. This law abides. Many justified believers do not know God as a personal sanctifier; others do. Many make but little out of the goodly land into which they are brought. Those who abide and tent all the while by the Jericho fords cannot see the land from the heights. Never having gone up to where the battle has been set in array they have never seen the falling walls, or the sun stand still, or gathered the spoil of the retreating army. They cannot see what others have seen because they have never ascended to their point of vision. To see from the mountain's brow we must climb there. To find God in providence we must look for Him. To see Him everywhere we must look for Him everywhere. It is not to look for Him in Heaven only nor in His "second coming." See to it He has had His first coming to you, before you perplex yourself about the "second coming" question.

But before I close, let me note a few special points, for your further thought and elaboration, as there is not room to press the theme here:

1. In the field of morals we cannot see what we do not desire to see, or seek to see. The want to see is a prime condition of seeing. Inward interest is a potent helper in seeing. The interested party is the one who sweeps the home diligently until she finds the piece of silver that was lost. Zacharias saw Jesus by helping his shortness with the strength of a tree. The blind beggar saw Him because the inward desire was so great that he would not keep silent until his call reached the ear of Jesus.

2. As a rule we see only what we have prepared ourselves to see. Sight is not a passive, but an active improvement by practice. There are eyes which are not yet accustomed to see any beauty in holiness. They have never stood on Observation Point where the view is possible. A man in the bottom of a well cannot see any landscape.

3. We may see what others have to show us. The Psalmist says of a certain type of character: "God will show him his salvation." The Greek inquirers came to the disciples and asked them, or made request, "to see Jesus." Jesus is the special revealer of the Father. He can "show us the Father." There is ever this idea present in our seeing of God. In a sense there is a blindness in us which ever needs some one to take us by the hand.

4. We can see what is now invisible. We are coming to what our eyes cannot see. More, we are coming, if in God's order, for what we are not yet prepared to see. To-day, it is altogether probable we would not stand in the sight of the King in His beauty. For this we need the preparation above referred to. It is the "pure in heart who see God."—*Rev.*

#### THE STRENGTH OF THE SCRIPTURES.

The Bible may be likened to a cable, every book forming a strand in it, sixty-six books interlarded with prophetic and challenging specific faith in its own merits. If it were possible for one strand to fail, the cable would not be broken. As it is constructed, each book adds strength to the cumulative force of all; concurrence of thought, statement, principle, and spirit from many witnesses establishes all.

The strands are diverse as well as many, and this gives them strength and

value. Religion is the sum of two chief factors, and these books aim to reveal them both. One factor is divine, the other human. Neither can be understood without the other. Religion combines both. A true idea of religion depends upon a personal, practical, correct union of both. A religion for man must include man as well as God, and hence must be revealed through humanity. No one man fully represents humanity. True religion is many sided and rich in elements. It is one, as the light, but abounds in primary colors. Many men, moved by the Spirit, can reveal more of God than one man can. Truth hath not only to be emitted, but also reflected. Men suited to reflect it have been rare. Only a few in the centuries could do it truly, so as to inspire, instruct, and save. God has chosen the best He could find, and they have spoken. To incorporate truth with practical effect, it had to be connected with practical life, in great variety, and wrought out through men of affairs. These books give the best results of truth brought into personal life, for more than twenty centuries. The inspired men are mountain peaks on the broad plane of history, bathed in the light of heaven. Some are higher and brighter than others, but each combines the divine and the human. Moses, Job, David, Isaiah, Daniel, all the "holiness men" of God, moved by the Holy Ghost, spoke out of their personal experience, shading divine truth by samples of humanity at its best estate. God and man permeate all they wrote. Had the books been wholly human or purely divine, they would not meet our needs.

But the human factor was necessary, for the human through diverse persons, in diverse degrees and proportions, fits them to all grades of life, because enriched by wide selections from the field of humanity. The agreement of so many different books, written by such a variety of men, proves that one grand inspiration moved them all. Godward, in eternal principles, the spirit of piety, the essentials of religion they positively agree. The like cannot be found in any other line of teachers reaching through many centuries. Mauward, in application of principles, they often differ. That is human. The agreement on the Godward side, and the diversities on the human side are just what should be expected from the combination of agencies in writing them, and both facts add to the logical force of their authority.

The sweep of centuries enriches the book. The men inspired were representative and the life of ages. The thought and experience of nations create an atmosphere; certain receptive souls absorb its temper and synthesize its elements. The prophets forecasted the religious convictions of the future, and the Spirit fell upon them on that account. A prophet is the fruitage of subtle historic impulses, the product of a long growth. During centuries, threads of truth were being drawn from entangled falsehood by presidential and prophetic and inspired men, and woven into strands, and made a cable. They are incarnations, embodiments of the spirit of history, religiousness, as if they were men living through all the centuries, assimilating and rendering personal the volume of experiences and perceptions of generations. The books they wrote, therefore, contain more of human ele-

ments combined with divine truth, than could possibly be produced in a century, and are on that account more valuable, truer, more helpful, than books wrought out in a shorter time. The volume grows in wealth, as well as length and breadth, as the ages sweep along.

Thus the cable grew till "the fulness of the time had come" for a union of God and humanity, more wonderful still, and Immanuel began His mission and perfected righteousness. In His own person He was Religion, Truth, Revelation, Light, Life, Christianity, Salvation. Twenty-seven books set Him forth. In Him humanity, evolved during the centuries, reached a perfect type; truths from above and from the mysteries of our sin stricken race, were incarnated. The Holy Spirit used the best resources available to set His excellencies before the world. He is the stoutest strand our cable has. If all others were broken, this one would hold. Christ Himself is an unanswerable argument for the truth of the books He vindicated Himself and all the prophets and apostles. The world may outgrow Moses but it can never rise above Christ. This composition of the divine and human is final. When religion is abreast of Christ, it will be finished, glorified. Our Journal.

#### For the Herald of Truth.

#### HYPOCRITES.

BY D. S. WENDEL.  
We unto you, scribes and Pharisees, hypocrites! Matt. 23:13-33.

This passage of scripture is sometimes misquoted, or not fully quoted, thus: "We unto you, scribes and Pharisees," and the word "hypocrites," is omitted. Some even take it as a passage by which to oppose Sunday school work, claiming that "Christ condemned the scribes and by having Sunday schools, Bible readings, etc., we become scribes. Oh, what a terrible thing! The scribes that are hypocrites are condemned, not the scribes simply because they are scribes, as some would make it appear. By reading verse 34 in the same chapter, we find that Christ said, "Wherefore, behold, I will send unto you prophets, wise men, and scribes."

Now, if we would have no scribes or prophets, to teach us in the word of God, where would we be? In darkness, say as thousands are unto this day, feeling about with the hands for some one to lead them. Christ commanded His disciples to go out into the world, and teach all nations, and baptize them, and teach them to observe all things, "whatsoever I commanded you," including the *midst* gospel. They were to *teach*, but first they had to *learn* and get acquainted with His word and will before they could teach. See 2 Tim. 2:15; 3:16.

We should pray God for more light, wisdom, and understanding, in His holy word, which is able to make us wise unto salvation, through faith which is in Christ Jesus.

When I read 2 Peter 3:16, I find that we, by being unlearned, have to be careful lest we wrest the scriptures unto our own destruction. Think of it, dearly beloved. Search and study the scriptures with a prayerful heart and teach and admonish one another, in God's word, and in hymns, psalms, and spiritual songs and there will be love, peace, joy, and happiness, instead of strife and contentions, calumny and slander, as is sometimes the case.

Wareland, Lancaster Co., Pa.

## WASTED LIVES.

Traveling over the vast plains of the North and West, one is profoundly impressed with the enormous quantity of valuable land of the most fertile and productive kind, and able to sustain tens of millions of human beings, and yet utterly barren and waste simply from the want of water. The rain rarely falls on these desert wastes, and but here and there we come to a little oasis in the desert, where the fields are green, and the fruit trees of every kind hang heavily laden with rich clusters of the orchard and the vine.

What is it causes the difference? The soil is just the same. Experts tell us that this desert land is the richest in the world. The secret is simply this: The oasis is watered, the desert is dry; and yet there are streams within immediate reach of all these wastes. The only thing that is necessary is to bring the water from the neighboring mountains and irrigate the plains, and then the desert will blossom like the rose.

How like all this are many human lives! They have all the possibilities of highest usefulness and blessing, and yet they are empty and vain, bearing only the thorns and weeds, and sometimes the wild flowers and the fruits of the wilderness.

All that they need to develop the hidden possibilities is the water of life, the floods and fountains of the Holy Ghost to pour into their emptiness and quicken into life all the capacities of their being, and they, too, will become gardens of spiritual freshness and fruitfulness. And for them also the fountains are close at hand. The hills of God lie hard by, and they are full of living fountains, which the hand of faith may bring in irrigating streams through every part of their lives.

Every human being is simply a great possibility, worthless without God, and incomplete without the Holy Spirit; but, filled with Him, the commonest, meanest and most wretched and wasted existence may be reclaimed, like the oasis from the burning desert, and, like it, may be transformed into a paradise of beauty and blessing. *See.*

## NO MAN LIVETH TO HIMSELF.

We often hear men say that they can do as they please, for if harm is done at all it is to themselves alone, and no one else has any right to complain. Well, let us see. The pebble thrown from my careless hand as I stood beside the lake splashed down the debris of my sin, water, and that was all. Was it? No, it was not all. Look at those countless rings, circling one after another over the wide face of the water, rolling their tiny ripples among the sedgy reeds, dipping the overhanging boughs of hush and willow, and scattering air on its surface. This is a common act, done every school boy knows and no one of ordinary intelligence will deny.

The "basty word, that word of pride or scorn flung from my lips in casual company, produces a momentary depression, and that is all. And yet it is not all, it deepened one man's disgust at goitosis, and it sharpened the edge of

another man's sarcasm; it shamed that half converted one of his penitent misgivings, and it produced an influence, slight but eternal, on the destiny of an immortal life. How often, in passing out from the house of God, where the soul has been deeply impressed by the mighty truths which have been brought home to it, and has been solemnly persuaded to accept the love of God and the life eternal which He bestows, has some careless, slipshod word, it may be from Christian lips, destroyed all the good effect, and thrown the soul back again into its former indifference and peril of eternal death! And yet it was but a hasty, thoughtless word.

It is a terrible power that we have—this power of influence, which, for aught we know, may often prove a power of life or death. And it clings to us with a tenacity that cannot be broken. We cannot shake it off. It is born with us, and grows with our growth and strengthens with our strength. It speaks, it moves, it walks; it is powerful in every look of the eye, in every word that comes from the lips, in every act of our lives.

It goes with us wherever we go, and it is impossible for us to rid ourselves of it. We cannot live to ourselves. We cannot separate ourselves from the influence and consequences of our actions and words. We must either be a light to illumine, or a trespas to destroy. We cannot stand alone in any relation. However sad the thought may be that any should perish, it is a sadder thought still that no man ever perishes alone in his iniquity. We are so constituted in our nature, and so placed in our social relations, that it is not possible in our life to be able to live to himself alone. We must have an influence greater or less, for either good or evil. Let us pray and strive that it may be for good. *Christian Work.*

"EVERY MAN according to his ability." Not every man according to his mood and fancy, but every man according to his ability. Not every man according to other people's giving, or other people's ability, but every man according to his ability. How well cared for the poor brethren would be if this were the recognized standard of giving in the church. *to-day. H. C. Trumbull.*

## MARRIAGES.

**ROTH-URICH.**—On Jan. 2nd, 1896, in the Fairview meeting house by Bish. Joseph Schlegel, Benjamin Roth to Barbara Ulrich, both of Seward County, Neb.

**WHISLER-LILLICH.**—On the 14th of Jan. 1896, by H. H. Loose, Rev. Martin Whisler of Hanover, Pa., to Amanda Lillich of Menges Mills, Pa.

**KAUFMAN-GRIFFITH.**—Dec. 22nd, 1895, Abraham N. Kaufman of near Fairbanks, Montrose Co., Ill., formerly known as Arthur, H. L. K. Greiner, of Davison Co., Ind., by Bish. Daniel Beachy.

**HOETTEL-SCHROCK.**—Jan. 5, 1896, at the residence of Isaac Kaufman, by Bish. Daniel Beachy, Elders H. H. Loose and J. H. K. Greiner, of Johnson Co., Iowa, to Anna Schrock of Douglas Co., Ill., both members of the Amish church.

## DEATHS.

**HOESCH.**—On Jan. 1, 1896, of nervous prostration, Sister Margaret Barbara Hoesch, aged 66 years, 10 months and 20 days. Buried on the 4th in the Menonite Cemetery. Services conducted by John Nier and J. S. Shoemaker. Text Heb. 4:3 and Jas. 4:10. She leaves a husband and an only daughter to mourn their loss, but their loss is, we hope, her eternal gain. She was a faithful member of the Menonite church, and an exemplary Christian since her childhood. She was an invalid and sorely afflicted for many years, but bore her affliction patiently, saying "Lord, Thy will be done, and not mine." Christ was the Rock of her salvation, and her longing was to depart and be with Him, which is far better.

There remaineth therefore a rest, Yes, unto the people of God; Prepared for those whom Christ hath blessed.

And who in all His ways have trod, His sister had longed for this rest, And waited to be lifted away, But, "just as our Father sees best," "His will be done," she would say. In mercy the Messenger came, And called her to mansions of rest; There to praise His excellent name.

And join in the songs of the blest, J. S. S.

**MARTIN.**—At Broadfording, Va., Dec. 21, 1895, of old age, Bro. Martin, aged 81 years, 2 months and 16 days. Bro. Martin moved from Lancaster Co., Pa., to the vicinity of Hagerstown, Washington Co., Md., 1889, where he lived with his family until July 1895, when he moved to Broadfording, Va., and made his home with his daughter, Mrs. Lewis Shank, until the time of his death. His wife, Elizabeth (maiden name Horst), preceded him to the spirit world about 2 years ago. He was survived by four daughters, Mrs. Michael, John, Henry, David, Samuel, Abraham, and Wm. E. W. of Washington Co., Md., and Jacob of Augusta Co., Va., Mrs. Lewis Shank, and Mrs. Mary of Broadfording, Va. He was a member of the Menonite church over 60 years. His remains were brought to Hagerstown, Md., where the funeral was held on the 27th. Buried at Heff's meeting house. Services by the Brethren George Keener, Adam Baer, and Bishop Benjamin Zimmerman, of Shiremanstown, Pa.

**HARTZLER.**—Nov. 25, 1895, near East Lynn, Mo., of diphtheria, Sadie Alice, daughter of Benjamin F. and Rebecca Hartzler, aged 1 year, 7 months and 27 days. Another soul has forever escaped the pangs of that arch enemy of everything which is pure and holy, and is waiting in the glorious presence of Jesus, to cease from pain and sorrow, and to "rest" until the resurrection morning of that final great and "terrible" day, when all must appear before God with Jesus and His angels to receive their just and final reward. Funeral services by P. Zimmerman and Levi Miller. Text, Rom. 8:28.

"Dear as thou wast, and justly dear, We will not weep for thee; One thought shall check the starting tear."

It is that thou art free.

And thus shall faith's controlling power The tears of love restrain; 'Twas sad to see the parting hour, But we know it was thy last day.

J. K. Zook.

**LEHMAN.**—On Dec. 15, 1895, of measles, Josiah, infant son of William and Tilly Lehman, aged 3 months and 4 days. Buried on the 17th in the Shrewsbury cemetery. Funeral services by D. Miller in English and Y. C. Miller in German. Text, Amos 4:12.

Though to-day we're filled with mourn, Mercy still is on the throne, With Thy smiles of love returning, We can say, "Thy will be done."

**MILLER.**—On the 7th of Jan., 1896, near Emma, LaGrange Co., Ind., of lung fever, Mary Ellen, only child of Uriah and Anna Miller, aged 1 year, 1 month and 1 day. Buried on the 9th, a large congregation gathered to show their sympathy for the bereaved ones. Services at the home by D. J. Johns from St. John 14:2.

**BLANCH.**—On the 10th of January, 1896, near Adams, Ill., William Blanche, aged 29 years, 4 months and 2 days. Buried on the 11th. Funeral services at Daniel Otto's at 2 P. M. He leaves a wife and 3 little children to mourn his early death. He was a faithful member of the Amish Mennonite church.

**HUNSBARGER.**—Isaac O. Hunsbarger was born in Bucks Co., Pa., on the 4th of Jan. 1825, died Jan. 30, 1896, aged 71 years. He had been twice married. His first wife was Catherine Henry of Perth Co., Ont. To them were born two daughters and four sons. His first wife died June 14th, 1855. In August 1870, he married his second wife, Mary Good, of Lancaster Co., Pa. She died Nov. 10, 1878. He was buried at the Olive Hill burying ground, where appropriate services were held by Martin Hamer and David Burkholder.

**GILLION.**—Near Holden, Johnson Co., Mo., very suddenly of heart trouble, Sister Elizabeth C. Gillion, wife of John Gillion and daughter of Daniel and Susanna Rader, aged 39 years, 2 months, and 8 days. She leaves her husband, 3 daughters, 2 sons, the youngest daughter being 9 years old, besides parents, 5 brothers and 3 sisters to mourn their loss, yet not as those who have no hope. She had accepted her Saviour in her youth, and since that time had been a true and faithful member in the A. M. Church, and was a kind and prayerful mother. In time of trials and temptation she was ever ready to take her refuge to the Lord in prayer. Now that the Lord has called her to come up higher to join the heavenly hosts, and to sing the songs of Moses and the Lamb throughout the centuries, may we all be prepared to meet her there. Funeral services on the 5th by D. Morrell in German and D. Kaufman in English, and Levi Miller of Cass Co., Mo., in English. Text, Rev. 14:13.

"Death has borne from us our mother, We have taken our last farewell, From our loved and loving parent, Why it was we cannot tell."

God saw fit to call her higher From this world of toil and care To her home beyond the river, And we hope to meet her there.

Mrs. HENRY RYCHEN.

**DINEHART.**—On the 13th of January, 1896, in Elkhardt, Ind., Chloe Cole, wife of Leonard Dinehart, at the advanced age of 78 years. She lived with her surviving husband in the marriage relation 56 years, and they were residents of Elkhardt 47 years. She was the mother of a large family and was loved and beloved by all who knew her. Appropriate services were conducted on the occasion of her funeral by D. Morrell.

**TOYER.**—On the 26th of December, 1895, near Shanesville, Ohio, Sister Mary, daughter of Seth and Mary Toyer, aged 22 years, 1 month and 1 day, of typhoid fever. Funeral services on the 28th, at the Walnut Creek A. M. meeting house by David Beachy and Moses Elkhardt, Ind. She leaves a husband, a member of the church and bore her sufferings with much patience.

**TOMES.**—On the 28th of Nov., 1895, near Goshen, Ind., Mary Ann, daughter of Benjamin and Charlotte Toms, aged 1 month and 6 days.

**SHUEY.**—Alice Kronk, daughter of Mr. and Mrs. L. Kronk, of South Main, Elkhardt, Ind., wife of Henry Shuey of Chicago, Ill., died in that city, on the 10th, of puerperal fever, aged 24 years, 10 months and 21 days. She leaves a husband, parents, three sisters, one brother, and many friends to mourn her early and sudden death. Her remains were brought to Elkhardt and interred in Grace Lawn cemetery on the 18th. Funeral services by H. B. Townsend.

**MEYER.**—On the 14th of Jan., 1896, at the home of Bro. Mathias Pile, in Lancaster Township, Stephenson Co., Ill., of spinal meningitis, Betty Meyer, of Marshall Co., Iowa, aged 27 years, 3 months and 3 days. Betty left Iowa but a few weeks previous to visiting among her relatives in Illinois. Little did she think when she bade father and mother adieu, that in a few short weeks she would be brought back a corpse. She was sick but a few days, and her sudden departure is a solemn warning to us all to be ready, for in such an hour as we think not, the Son of man cometh. Funeral services held at the home of Bro. Pile's on the afternoon of the 14th, conducted by J. S. Shoemaker assisted by A. L. Meyers. Text, John 5:28, 29. Many had assembled to extend their sympathies to the bereaved ones. After the service the remains were conveyed to the Station, and with sad hearts did father and mother (who had arrived shortly before her death) went their way homeward with Betty silent in the embrace of death. Our sympathies go with them.

**LANDIS.**—On the 22nd of January, 1896, at Landis Valley, Menonite meeting house, Lancaster Co., Pa., Ervin S. Landis, aged 24 years, 1 month and 24 days, of typhoid fever, and Israel K. Landis, aged 24 years. Services by Pre's Breunmann and Lefever in English and German.

**LANDIS.**—At Landis Valley, Lancaster Co., Pa., death of a very young lady, the wife of the late, Henry S. Landis, aged 70 years, and 4 days. Deceased was a kind, loving, and forebearing father, he had a host of friends, as could be seen and heard by the large funeral assembly which numbered several thousand, over four hundred vehicles were counted. The announcement of his death was a surprise to many. Deceased was at one time a faithful member of the Menonite church. His seat was never vacant, and the tears could be seen rolling down his cheeks.

He was moved by the Spirit of God. A righteous God will reward him. He leaves a faithful wife and loving sister, the church, and many friends. All married except the oldest son and youngest daughter. Most of them are faithful members of the church. Funeral services at Landis Valley meeting house by Pre's Breunmann, Hertzler and Lefever. Texts, Mark 13:37 and Jer. 9:23, 24. We were all admonished to watch while it is called to pray and not to glory in ourselves, and in God alone. To add to the solemn occasion was the announcement of the death of a grand-son of the deceased. At midnight when left at the bedside alone, his clothing caught fire accidentally and he was burned so badly that death ended his sufferings at 3 o'clock P. M.

Father, how hast thou bereft us In this sad world below, Yet a mother still is left us, For our God would have it so.

But our God shall be our Father Since the Bible tells us so, And we hope again to meet thee When we are done with life below.

Though we shed so many tears God can wipe them all away, And we can all say our way, For He will lead us on our way.

Had we known thy death so sudden How much more we'd had to say, But our voices were not heard, When thou cold in death didst lie.

But we know that thou wouldst answer, As thou dost hasten down before, 'O dear children, do remember That our lives will soon be o'er."

When we shall fly from earth to thee To that bright eternal shore, And there dwell amongst the living In bliss and joy for evermore.

**NISSLEY.**—On the 14th of January, 1896, at the residence of R. F. Herr, in Lancaster Co., Pa., Sister Rebecca, daughter of Christian Nissley, of Mt. Joy, Lancaster Co., Pa., aged 24 years, 3 months and 9 days. Her remains were laid to rest in the Landisville cemetery.

**ITEMS.**  
—RICE is said to be the staple food of nearly one-half of the human race.  
—EARTHQUAKES caused the loss of 1100 lives in Persia, destroying several villages.  
—The Mohammedans and the Buddhists of India are on the verge of a religious war.

—The working men of Great Britain and Ireland earn £280,000,000 a year, 60 per cent of which goes for drink.

—A RECENT traveler in Germany says that eighty per cent. of the laborers in the fields are women. The men are in the army.

—PHOSPHATE fields of extraordinary richness are said to have been discovered in Algeria, a province of France on the northern coast of Africa.

—The offensive smell of rooms newly painted may, it is said, be removed by simply placing therein for a night, a bucket of water with some lay in it.

—Words come from London that the movement in favor of arbitrating the Venezuelan question, with the United States is growing day by day.

—The city of Sydney, Australia, has imposed a fine of one pound upon any person convicted of spitting upon the floor of public buildings, or upon the street.

—The municipal authorities of Little Rock have refused Robert Rogers' permission to deliver a lecture on Shakespeare in that city Sunday evening, February 2.

—DR. BOHR has gone to the Faroe Islands to study the breathing apparatus of the diver birds. In the same ship went the famous Dr. E. E. Schreber, who is investigating leprosy in Iceland.

—AN astronomer calculates that if the diameter of the sun is daily diminished by 2 feet, over 3000 years must elapse ere the astronomical instruments now in use could detect the diminution.

—It is claimed that there are in the United States less than eighty-six thousand claims, an increase of ninety per cent. in three years. They cost the United States seventeen million dollars a year, besides what they fail to earn.

—It is surely testimony to the success of Christian Missions in the far east, that the priests of Buddha are bestirring themselves with a view to supporting the teaching of the English Missionaries, and are even imitating some of their methods.

—MR. AMARIL CHAVES, of New Mexico, has addressed a letter to Edward F. Craig of the Chicago Artisan Association, in which he offers 500,000 acres of land free of cost, to a colony of Armenians, or he will assist them to secure public lands.

—A GRAPHIC idea of the immense size of Siberia may be gleaned from the following comparisons: All of the States, Kingdoms, principalities, empires, etc., of Europe (except Russia), and all of the United States, including Alaska, could be placed side by side in Siberia, and yet but little more than cover that immense country.

—LAST June a colporteur of the American Bible Society who was distributing Bibles in Brazil, was ordered by another, under direction of the Catholic priest, to give up his books. He had forty-seven Bibles, 15 Testaments and one hundred Gospels. They were all taken to the market-place, saturated with oil, and burned.

—Two Akka girls from central Africa were brought to Europe some years ago by Dr. Stuhlmann to be civilized. They were sent back and recently a

German lady who came across them found that they had reverted to their former savage state. She could attract them to her for a short time only by bribing them, though they remembered the things they had seen in Europe.

—WHAT was popularly supposed to have been big cholera that has carried off thousands of hogs in the neighborhood of Kokomo, Indiana, proves to be something else. Last week a farmer told the writer that he had killed two hogs and found them packed full of pumpkin seed, undigested and as hard as pebbles. These had produced irritation and engorgement, causing the death of the hog.

—The continent of Africa is equal in area to Europe and North America combined, comprising nearly 12,000,000 square miles. The population is about 300,000,000. There are 3,500,000 nominal Christians, one half of whom are Catholics, a bygone one-fourth Protestants, and one-fourth Roman Catholics. There are 50,000 Hindus on the coast, a bygone 50,000 Mohammedans, and more than 200,000 pagans.

—It is reported that 1,500 Armenians have been killed at Guran, Turkey. All Gregorian and Protestant houses were looted in the city. The city is now a mass of ruins. The Gregorian church was killed and another saved his life by accepting the Mohammedan faith. Dispatches say that the soldiers did not defend any except the Armenian Catholics, and it was charged that they were property and people whom the government and distinguished individuals wished to have protected were spared without any apparent difficulty, even by the most ruthless rioters.

—GEOFFREY MULLER, the famous projector of the Bristol Orphanage, has addressed immense meetings at Cardiff, where he has been very successful. He is sixty-five years of his work there (1830-65) he had received no less than £1,283,000 (\$6,955,000) although he began with only £100. He has a number of wealthy friends when he came into the country. He had given schooling to 123,000 children, distributed Bibles and issued other publications of a devotional character to the extent of 100,500,000 copies. With much emotion he declared that the one need of the church was more faith.

—LI HUNG CHANG, the Chinese Viceroy, has made the following remarkable proclamation: "Having examined the doctrine of the Christian teachers in every place pertaining to this precept, we find there have been established free schools where the poor children in China may receive instruction, hospitals where Chinamen may freely receive healing. The missionaries are really good. Not only do they not take the people's possessions, but they do not seem to desire men's praises. He it known, that foreigners here, renting or otherwise setting up halls, do so to save and to help the poor, and that there is not the least uncharitableness."

—The vast effects which railroads are to have in the future, are evidenced by the fact that the railway to Damascus has already penetrated one hundred and twenty miles in that direction, and the business offered is so large that it requires three trains daily to accommodate the freight traffic. During the past year, the railways in India carried 100,000,000 passengers and 200,000,000 tons of freight. The gross receipts amounted to nearly \$100,000,000.

—In Africa, besides the French system of railroads, the proposed English lines in the South-East, the Congo Railroad is making steady progress. It is now running sixty-five miles towards Stanley Pool.

—At a conference in New York, January 9, of these days are raising money for Armenian relief. It was decided that Miss Bartlett should start for Constantinople with a collection of the Red Cross Society and a fund of fifty thousand dollars. She will stop in London to call

upon the English officers of the Red Cross for funds, and at Baden, Germany, will call upon the grand duchess of Baden. In Geneva she will confer with the international president of the Red Cross. In view of the fact that the Sultan of Turkey has refused admittance to all foreigners who wish to distribute contributions to the suffering Armenians, it is difficult to predict at this time what will be the outcome of Miss Bartlett's mission of mercy.

—COAL PRODUCTION OF THE WORLD.—According to the latest reports upon highest in Great Britain, the largest producer in the world, her output during 1894 having been 188,277,525 tons. This was mined by 765,234 persons. The United States comes second in the list with 164,000,000 tons. Germany produced during the same year about 73,000,000 tons, exclusive of lignite. The other coal-producing countries nine practically the same amount from year to year as follows: Austria-Hungary, 10,700,000 tons; France and Russia, 6,250,000 tons each; Australasia, 4,000,000; Japan, 3,250,000; Nova Scotia, 2,500,000; British Columbia, 1,250,000; Italy, 300,000; Sweden, 200,000.

—The consumption of coal per head of population is lowest in Austria, where it is only one-sixth ton per annum, and highest in Great Britain, where each person averages three and three-tenths tons each year. In the United States the average is two and one-fourth tons a year. *Scientific American.*

## CONSECRATION.

There is no more gladsome sight in this world to the spiritual eye than that of a young life unreservedly consecrated to God. It is a splendid young man who thinks of his body as having within it so much physical capital which he is to develop to the utmost, and use in God's service; and of his mind as a great potential talent which it is his work to instruct, and cultivate, and train, so that it shall be wise and sympathetic and influential for good while life lasts. The model young man has the Holy Spirit dwelling within his heart as the supreme force of his life, filling his soul with Divine strength, transforming his whole nature, and shining through him with the radiance of the light of God. It is possible always to maintain the habit of choosing clean paths to walk upon; and in the general trend of one's life to cherish only pure purpose and endeavors, together with a humble and contrite heart. "Blessed are the undefiled in the way, who walk in the law of the Lord." Such are beautiful in youth, and strong in their radiant manhood. They are the flower of the race. They are the hope of the church, and the Lord Jesus, "holding them, loves them."

DEATH will be the funeral of all our evils, and the resurrection of all our joys. *Mason.*

Thus fear of God turns other fears out of doors; there is no room for them where this great fear is; and being greater than they all, yet it disturbs not as they do; yea, it brings as great quiet as they brought trouble. *Lightfoot.*

As the sun does not wait for prayers and incantations to be induced to rise, but immediately shines and is saluted by all, so you also do not wait for clapping of hands and shouts of praise to be induced to do good.

Be not different assistants, and you will be loved as much as the sun. *Ephraim.*



## A Liver That's Torpid

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8:10 a. m.	Elkhart	8:10 a. m.
8:20 a. m.	Elkhart	8:20 a. m.
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Semi-Monthly.

ELKHART, IND., FEBRUARY 15, 1896.

VOL. XXXIII. No. 4.

JOHN F. FUNK, EDITOR.  
ABRAHAM B. KOHL, ASSISTANT EDITORS.

Entered at the Post Office at Elkhart, as  
second class mail matter.

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### EDITORIAL NOTES:

The only way to crowd wickedness  
out of the heart is to let Christ in.

The way to refrain from fulfilling the  
lust of the flesh is to "walk in the  
Spirit."

There are at present four converts in  
the Yellow Creek congregation, Elk-  
hart Co., Ind.

Enough of the fire of God's love is  
all that is required to warm every cold  
or lukewarm Christian.

Baptismal services were held at the  
Shore M. H., in Lagrange Co., Ind., on  
the 9th inst. Eight persons were received  
into fellowship.

Bro. Samuel Yoder, who has been  
visiting among the congregations in  
Pennsylvania, returned to his home in  
Elkhart on the 25th ult.

If we fail to put the proper address  
on a postal card, it will not reach the  
one for whom it was intended; and if  
we fail to direct our prayers to God,  
they will never reach Him.

Bro. Noah Metzler recently spent  
ten days with the congregation in Owen  
and Clay counties, Ind., holding meet-  
ings. The interest was very good and  
two persons who had for many years  
been standing back, have decided to  
unite again in full fellowship.

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unite again in full fellowship.

The recent meetings at Nappanee  
were well attended and eight persons  
made the good confession.

Bapt

I remained in this vicinity about a week. There are about 30 members of our faith here, under charge of Bro. H. H. Good. On Sunday I attended Sunday school. The school, though small, seems to be in a good condition, and I was really well pleased with the earnestness and interest manifested by all, superintendents, teachers and pupils. I made short visits among the brethren and sisters Monday and Tuesday, stopping for Tuesday night with my brother-in-law, M. B. Shank, mother being also there.

The General Conference question has been in the minds of many of our people



After praying this for a few days she had what she described as a vision. She thought she was in a perfectly quiet place, and there advanced toward her from a distance, a body of light which gradually surrounded and enveloped her and everything around her. As it approached, a voice seemed to say, 'This is the presence of God; this is the presence of God.' While sur-

dress, and to cleanse us from the defilement of  
filthy elements of the world, that we may  
still be clinging to them. But, when we  
are ever reminded of the one thing we may  
—and should always keep it in our  
—God permits, if He does not actually  
order these things, very wisely for our  
good. There are perhaps none of us  
that fully recognize how rude, and rough  
and ungentle our character yet is, and  
the significance of the word "new" in  
the light of what we have just heard.  
It is as if we were brought into close  
contact with the sharp corners of life  
level and smooth and tone down our  
roughness, and to bring us to perfection  
as "vessels unto honor . . . meet for the  
Master's use." I remember having read  
of a young man who was a stone, and as  
it round and smooth as a ball. He  
treated it carefully. Finally he told  
his neighbors there was an angel in

Elida, Ohio.

My daughter of thirteen was trying to make a cake from a mix on a wrapper purchased by her mother. The mix was not a ready-made at a large store in the city.

Now it happened that I had just been making reply to a lady who is much interested in the subject of social purity and who had desired my judgment in regard to desirable measures or methods tending to its promotion. Referring her to my little tract, "Simplicity of A-

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The following item of information concerning a movement in behalf of simplicity, occurring in that city of the world which I suppose has led women into gayety and extravagance of style

Let us take heed, and apply the word to our experiences and see if we have indeed truly passed from death to life, and we truly have the promise of eternal life, and the righteousness for the people of God. There is a glorious dwelling place provided for all God's believing people. This world is not their rest; they are pilgrims and strangers. Heaven is their home. How cheering the thought when we can think of the endless joy, peace and rest we shall have when we go to the heaven. How merciful and merciful that He bore our sins, and died on the cross to save us. How helpful to consider the blessings that follow the choosing of Jesus Christ instead of the world. There will be a rest in heaven for all sinners who have died to Christ by faith and trust.

BY A. K. K.

"All things are possible to him that believeth" is the language of Christ Himself. Mark 9:23.

It appears that our Saviour had much the same trouble to teach His disciples true faith as some of the teachers of to-day have in teaching their hearers. At one time He took a mustard seed and a mountain to illustrate the power of faith in God—a very good illustration with which to bring before the minds the wonderful power of true faith. He here wants to teach the disciples as well that true faith in God will do great things. If our faith is perfect, though small, as a mustard seed, God will do wonders compared to mountains in return for our faith in Him.

There are honest Christians to-day that show by their work that they have more faith in the old custom of going through some forms or motions for the relief or cure of certain diseases than they have in a man that will strictly follow the word of God and relieve and heal the sick as taught in the word. I do not mention this that I find fault with those that practice these things, but it goes to show how much easier it is to believe when we see things, than it is to believe through faith in God alone without the outward evidence.

True faith accepts God's promises as its own. It has no more right to refuse to promise on record for its own sake than it has to refuse to command. I disheonor God as much in one as in the other because I doubt His word and such a one has no promise, so that we cannot reject a part of the great plan of salvation, accepting only that which suits our fancy and rejecting the rest. The truth of the blessings that true faith brings in all God's promises guarantees to us. Neither can we be justified in believing that the communion given the disciples previous to the ascension of Christ and the different manifestations of the Spirit in the lives of the apostles, any less needed to bring men to a knowledge of the truth at present than they were at that time, and we can find no proof in Scripture that these grades that adorned the Christian profession are any less acquired by the same process at the present day, when men of faith could as easily be drawn from heaven, that powers that they needed to triumph over all the opposition of men and devils. Lord, grant that Thy children of to-day may seek to acquire the same powers that Thy children of old sought to acquire by Thy name's praise.

Widdowits, Ohio.

In Paul's epistle to the Hebrews 11:1 he says, "Now faith is the substance of things hoped for, the evidence of things not seen."

Faith is the starting point in the Christian race. The sinner feels his need of a new heart and is told he must have faith. To illustrate this, take a poor convict who, trembling and guiltless, is about to surrender to justice for his crime. He is told that if he has faith, he is about to be launched into eternity, a signal in the distance bids the executioner wait, and soon a messenger comes up with the welcome news: "Your pardon is on the way and will soon arrive; all signed and sealed by the governor." At once the convict turns to the herald: "Two wicked men have signed and sealed the word of God in the messenger of love that brings to the sinner the glad news that his pardon is signed and sealed by the precious blood of Jesus and by faith he receives

BY ANNA CHARLES.

“There remaineth therefore a rest to the people of God.” Heb. 4:9.

There are many things whereby we can know if we are the people of God. Paul said, “As many as are led by the

though fears and doubts hinder him for a time. Why so much quicker believe in man than God? This is the human heart.

But the sinner is pardoned and starts on the heavenly road, and in his weakness doubts are far more active than faith.

When Jesus entered Simon's ship on Lake Gennesaret (Luke 5:1) He bid him "Launch out into the deep." His reply was, "We have toiled all night and have taken nothing, nevertheless at thy word we will let down the net," and soon they had taken a wonderful draught of fishes.

Now, the doubting Christian is content with fishing in the shallow water near the shore, with few or none of the blessings that God designs for His children. He never grows much for he is looking continually shorewards after the things of this world. But the Christian whose eye of faith is looking beyond, "launches out into the deep," the boundless ocean of God's eternal love and his spiritual growth is rapid because his net is full.

Simon's faith was such that he was richly blessed, and so will the deep water Christian always be poor in faith and in blessing. Look at poor, starving, persecuted Armenia; hundreds of them yielding up their lives every day, rather than give up their Christ and turn to the Mohammedan faith. They are calling for Christian nations to help them. "Shall our country send troops?" says one. The answer is, "No; send bread, temporal and spiritual, as thousands of Christian workers are doing; and though the enemy is pitting forth every effort to destroy and hinder the work, yet one great mighty faith prevails, and the sufferers are ministering with gratitude the help that has been sent."

D. L. Moody says the greatest sin of the church to-day is unbelief. If the great church of God had faith as a grain of mustard seed, intemperance and other great evils might be rooted out of the land. What a merciful, long-suffering Father have we, when He has forgiven to His people such wonderful promises, and yet our faith wavers.

May God help us that our faith be strengthened, that we may be deep water Christians, drinking deep at the wells of salvation.

Nebraska.

#### For the Herald of Truth. WHAT DOES IT MEAN TO BECOME A CHRISTIAN IN THE CHICAGO MISSION DISTRICT?

BY E. J. HENRY.

In the country, where seemingly every one encourages the young people to become Christians it is not such a hard thing for a young man or woman to turn to the Lord. Here in the city in the mission districts it is vastly different. The young people are of a rough class. The parents are either, as a rule, skeptics, Catholics, or anything else but Christians, and when one of their number starts out to serve Christ it means persecution. He is made sport of, hooted at, and misused by his companions, scolded by parents, brothers, and sisters, and often even threatened to be driven away from home. He has no company to go into. His evenings are anything but pleasant when at home; and the young people are either at saloons, dances, or some kind of amusement, to get rid, as they say, of the

scoldings, "jawings," knocks, and "kicks" of the parents. The young man who starts out in the Christian life must stand up boldly under all these unpleasant surroundings. He cannot, even if he should like, be with his companions in the saloon, or dances or any of their amusements even if he should fall back again, as he is now looked upon with contempt. All his companions take up the subject for laughter. The saloon gang jokes and teases, and he is driven out or must bear an over-weight of opposition. The home of the young man is no pleasant place for him, as the father, or mother, brother, or sister, or perhaps all are at him with a spirit of condemnation. If they are Catholics he is apt to get a double share as they are taught that a Protestant is lost, to say the least, and should have persecution and be treated like a brute. He cannot go into the society of any of his friends (?) as they now look at him as having separated himself from them, and is only fit to be "cussed" at. If on the street he gets hit with a piece of ice, workers need not be surprised. Where then shall he go? He is left to battle with himself and what little encouragement he gets from Christians. It surely means a great deal to take a stand for Christ with these surroundings in this city.

Thank God there are some, when the Spirit of God convicted them, and brought them to see their condition, they determined to launch out, in spite of these discouragements, and now, though persecuted, they stand noble examples for Christ. At present the number who have taken a stand has grown large enough so they can form a company of their own.

It seems that when one has truly found the light that the Spirit puts into the heart just what it is to be a true Christian. Before they took a stand for Christ they were, as a rule, engaged in all the evils of the saloons, dancing, swearing, smoking, chewing, drinking, or "rushing the can," gambling, and other vices which are best not mentioned here. What are they now? We have eight in the vicinity of the mission who do not chew, smoke, gamble, drink, or follow any of their former habits.

Their question in temptations is "What would Jesus do?" and they say it is not like Christ to do any of these evils, and so the Christian can not do so. They are now good examples for many who call themselves Christians that do not live up to all the principles as taught by the Great Teacher. This telling the Gospel is growing strong in the faith, and the Savior has revealed Himself to them with such power that they "count it all joy to be worthy" of persecution. Unlike some who get discouraged as soon as a little opposition comes, they are so filled with love and sympathy for the souls of their companions that they tell the Gospel in the most human effort as some people may imagine, but while we work and try to persuade, we must also pray for God to do His work through His Spirit. There is where the strength lies. "Not by might, nor by power, but by my Spirit, saith the Lord."

We have reason to believe the many earnest prayers of our dear brethren and sisters are being answered, and we look for a bright future for the work at this place. There are at present seven who have expressed a deep desire to have their church home with us and what we really need and are praying for at present is an established church of our faith at this place with a building of our own to worship in. That would be an encouragement for many who are under conviction but whose future looks so dark that they have not the courage to act upon the light they have at present. We must remember these precious souls have not been sitting under the gospel principles of the church all their lives and so they need to be taught the first principles of the Truth. It takes time to get started, but now that the way is opened and many of the prejudices worn away, better work can be done than ever, and now is the time to do our very earnest work in this line. When we get people out of the "slums" to take a stand we may depend upon it that they have "a mind to work," and there will be something accomplished. They feel and know that they have been saved from much and will help and work hard to save others.

Let the lovers of the cause earnestly pray and help in the work already bearing fruit at this place that God may be with the work in the power of His Spirit, that many of these precious souls, whom our Savior died to save, may be drawn unto Himself. We all have a part to do in this grand work. If we do not see the results from this work as we should like, let us, each one, examine ourselves with, "Have I really done my part?" Our interest, our prayers, our encouragement, and our means all consecrated to God may do a great work when given and used in the name of the Lord and to His glory. Amen.

Chicago, Ill.

#### For the Herald of Truth. CLOSER UNION.

BY J. N. DUB.

"All ye are brethren," says Christ. If we are brethren then we are all members of one household. The true Christian Church is a family in which love rules and into which no discord can ever enter. A family of brothers are engaged in the occupation of farming. Their methods of farming agree in general, but they have differences of opinion in regard to the details of work. One believes in the soiling system, another in pasturing while another combines ideas from various systems. They visit one another occasionally and discuss their various methods of work, but not one brother thinks any the less of the others because of differences of opinion they may hold.

Now, one of the members of the family proposes that all the brothers meet at the old homestead to talk over their experiences in work and thus cultivate a mutual feeling of regard for one another. But one of the brothers objects, "Better be careful, now," he says, "we have lived very peaceably as long as we kept apart, but we differ in some matters, and if we get together we will be sure to fight, and our peaceful family will be torn asunder." How much Christian love is there in such a sentiment? How much would you give for the friendship of a brother which could be preserved only by leaving him alone?

A family of Christian workers propose to have a meeting in order to discuss the common interests of all. The members of each household composing this great family are so numerous that they cannot all attend the meeting so they propose to select certain ones from each household to speak for those who do not go. Now, will any one say that when these Christian workers meet they will quarrel because they have slight differences of opinion? If so, how dwelleth the love of God in them? They call this proposed family meeting a General Conference of Mennonites.

Several district conferences (households) have already appointed members of a committee who are empowered to make arrangements for a preliminary General Conference. There seem to be very strong reasons for the delegate system in preference to any other. (1st) It secures a better representation than any other. (2d) It has the sanction of the district conferences that have appointed delegates. (3d) It has the sanction of custom, Acts 15, Conference at Dort, etc.

Why should not this committee meet at once? Will not some one please issue a call stating the time and place for such a meeting.

Woodside, Fayette Co., Pa., Jan. 25, 1896.

For the Herald of Truth.

#### I AM THE TRUE VINE.

BY MILO J. SMUCKER.

"I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing." John 15:5.

Christ is the true vine and we are the branches. Are we really bringing forth much fruit? Are we working for Christ as we ought to, or are we simply branches that are just sending forth green leaves and believe it is a great blessing; it brings us closer to God and is therefore a great aid to Christian people.

Let us devote more time and talent in studying the Scriptures that we may be able to press onward and fight the battles of the Lord. Take the sword of righteousness and the shield of faith and Jesus as our captain and commander, and press on and not give up until we have won and saved the perishing souls.

Smithville, Ohio.

#### For the Herald of Truth. FAITH.

BY ERVIN MARTIN.

If we take faith in its simplest substance, no man can expect the benefits of Christ as a Redeemer unless he believes in Him.

We did not see Christ crucified on the cross and shed His blood for our sins, for that was too long ago, so we have to live in faith, believing that He has gone to prepare a place for His people in the glorious mansions above. (Can we live and please God without faith?) No, for Heb. 11:6 Paul says, "But without faith it is impossible to please Him; for he that cometh to God must believe that He is; and that He is a rewarder of them that diligently seek Him."

Through faith we understand that the world was formed by the word of God; so that things which do appear were not made of things which appear at present.

Many persons have spent all their efforts and means to obtain salva-

tion and gifts from God but they cannot get it, because they have not the true faith of God. I dare say there would not be half the so-called back-sliders in the church if they had the true faith of a Christian.

True faith leads persons to do what appears to others useless and ridiculous. It is right and good for Christians to pray for temporal blessings, for by the faith gained from these things they obtain faith for higher and better things.

Many of God's promises appear too high and too great to be filled by us. But if we would only read what He says, Luke 8:50, "Fear not, believe only," I think there would be more Christian people in this world obeying the commands of God more faithfully.

By faith Noah, being warned by God of things, prepared an ark to the saving of his house. By faith Abraham, when he was tried, offered Isaac; and he that had received the promises offered up his only begotten son. Heb. 11:7.

It is a help to our faith to know that the Savior is ruler over all the forces of nature, noticing every occurrence even to the falling of a sparrow. To prove that He is ruler of all nature's forces, it is recorded in Luke 8 that as Christ was crossing the water with His disciples there arose a great storm, and the water filled the ship, and His disciples awoke Him and said, "We perish!" Then He arose and rebuked the wind, and the raging waters, and they ceased, and there was a calm.

If we read Luke 8:1-4 we get a brief story of the way in which Christ encouraged faith. Earnest devotion always increases faith, and active service destroys doubt.

Let us draw near with a true heart in full assurance of faith having our hearts sprinkled with an ever-continuing remembrance of sin, and our bodies washed with pure water.—the Word.

Rosebud, Neb.

#### For the Herald of Truth. CHRISTIAN COLONY LIFE.

BY M. S. SCHIRCK.

Christian colony life has made such an impression on our minds that we feel it to be interesting to the brethren, therefore we will endeavor to give a few thoughts along that line. We speak our thoughts on all ideas are subject to changes for the better. Come let us reason together and read not to contradict but to weigh and consider.

The Christian colony form of living seems to be a mystery that has entered upon the minds of but few people although it is a subject well worthy of attention by the most profound thinkers. While we all know that our land is to a certain extent panic stricken caused by unjust legislation and corrupt government by which the monopolies and capitalists have overpowered and bound all who are under them until the labor and wealth producing man does not receive justice, but of all he produces he receives only the expense of producing. All profit goes to higher ranks which is certainly unjust and tends to deprive man of his liberties and rob him of his dignity.

But while the country is in an uproar and confusion endeavoring to bring the matter right by ballot, many having their soul and body entrapped with it and all they do seems only to agitate instead of being a remedy, but few of them think of the one just, righteous

and allpowerful God who rules and controls all things and without whose aid all human power is vain.

But while the world is thus entrapped with trials and troubles, and legislative matters are in an irritable condition, we, as children of God, could practice Christian socialism, living in colony form, excluded from the world and worldly people, all children of one Lord, one faith and one baptism, Eph. 4:5, seeking first the kingdom of heaven, with the assurance that all the rest shall be added, (Luke 12:31) protected by a kind and loving heavenly Father, as it were under the hollow of His hand, and the shadow of His wing. Oh, how pleasant to live where all are, as it were, belonging to one family and all having the blessed name of Jesus in the heart and His precepts in their daily life.

Forming Christian communities is the best and the only way that Christians can to a certain extent free themselves from the monopolized system of business of to-day. By consuming all their products among themselves if needed, the balance, if any, sold at first cost and by manufacturing all the articles possible there are needed by people, thus saving the corner taken on them while passing from the manufacturer to the actual purchaser. All will agree that our merchants and business men of to-day have an unjust profit to keep up extravagant living. Many merchants and business men spend more in one year for extravagant living, extensive advertising, amusements, etc., than a farmer can make in ten years, and those who trade with them are they which furnish this money.

How sad it is to know that the products earned under the blessing of God by busy hands and Christian hearts are consumed in the advancement of sin and wickedness of this world. How much good the honest Christian could do with it were he allowed to retain it. Oh, beloved brethren, how long are we going to have the products of our hands used to this end? We feel as used that it becomes every professed follower of Christ to guard well the products of his daily labors and allow as little as possible to be consumed for the benefit of Satan's kingdom. The only preventive is to trade brother with brother who will make good use of his profit and will not charge unjustly, thus allowing you to retain more of your product.

We candidly believe that we are responsible for the products we receive from the bountiful hand of God, and how can we do more good with them than when we live in colony form and consume our own products, and thus encouraging it is to know that all our dealings are with those whom we can trust and in whom we have confidence. It is however sad to know that some profess and have not the spirit of God in their hearts, but if any man have not the spirit of Christ, he is none of His. Rom. 8:9. Awake, thou that sleepest; arise from the dead, and Christ shall give thee light. Eph. 5:14. Oh, that all who are lukewarm could be aroused to a sense of their duty, awake from their sleep, but if any man have not the spirit of Christ, he is none of His. Rom. 8:9. Awake, thou that sleepest; arise from the dead, and Christ shall give thee light. Eph. 5:14. 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minister into the brethren at Lane Co., Oregon. He was accompanied by Bro. Amos Traylor, Deacon of the congregation in Clackamas Co. On his return from there he again stopped here and we observed the Lord's Supper, after which the writer was unanimously chosen as bishop, and two persons were received into church fellowship by letter. All the dear brethren and sisters partook of the Lord's Supper. We wish that the name of the Lord might also be glorified in this part of the country. We are thankful to the dear brethren for their visit and their work, and we ask them, kindly, to visit us again. We need their exhortation and their encouragement. Brethren and sisters, pray for us.

DALTON, WAYNE CO., OHIO, FEB. 4, 1896. The Sonnenberg congregation has been enjoying a rich spiritual feast of late. Bro. John K. Brubaker, of Hollers-town, Pa., paid us a visit on the 22d of Jan. He preached a very interesting sermon, the brother earnestly pointed to us that we shall labor while it is day. On the 31st of January the dear brother paid us another visit accompanied by J. J. Buckwalter, they were very impressively expounded gospel truth and impressed upon our minds the duties that we owe to our God; and that we ask, "What lack I yet?" We are very thankful to the dear brethren; may the good Lord pour His spiritual blessings upon them that they can sow the good seed with joy. A number of young souls expressed a willingness to be instructed and led by God's word. Bishop Nussbaum will hold a series of instruction meetings. May God bless these young souls that they may build on the true foundation Jesus Christ. D. A. SCHNECK.

FROM ROSELAND, ADAMS CO., NEB. As we are always glad to hear of the work of the Lord, and to read the reports from the different congregations, so we believe that others would be glad to hear from this place, and how the Lord's work is prospering here. Bro. D. G. Lapp has been laboring in the southeast corner of the county about two weeks and a half at a place called Antioch schoolhouse. Thirteen souls confessed Christ. May they fully render to God and be led by the Great Shepherd to the pure pastures. Bro. Lapp held a series of meetings there a year ago and the Lord blessed his labors, nineteen having confessed Christ; ten out of that number united with us in church fellowship. It was an isolated place and they were anxious to hear of Jesus and the way of salvation. Indeed, the harvest is great, but the laborers are few. There are many more such places.

A little over a year ago a young lady went to teach the school at the Antioch schoolhouse. She was a member of the Methodist denomination, but had been country and attended the Mennonite church, and had also got a number of tracts to distribute. She thought it was a place where they needed to have the truth preached, so she requested Bro. D. G. Lapp to come and preach there. He went there and was then encouraged by a few others to preach, which he did with the result as above stated; before he went there most of the people had never heard of Mennonites. Since then they have had preaching every two weeks by one of our preachers. With

the new converts they will have a nice little congregation. There are many more places like it where congregations could be built up if the proper efforts were made. The command is, "Go, and preach the gospel to every nation." Pray the Lord to send more laborers into the vineyard. COT.

SOUTH CAYUGA, ONT., JAN. 21, 1896. I wish all the readers the rich blessing of God. Bro. S. F. Coffman has been holding a number of meetings here. During these meetings the weather and roads were not very favorable, but we had good spiritual meetings. The first week the brother explained to us the Book of Romans which seems so hard for some people to understand. Paul speaks so much about the law, and if we would not read it carefully we would think some of his writings would be contradictory. We find that Paul was speaking of two classes of people, Jews and Gentiles. We find in Rom. 7: "Therefore by the deeds of the law shall no flesh be justified; for the law is the knowledge of sin." In Gal. 3:21 we read, "Wherefore the law was our schoolmaster to bring us to Christ that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." So we as Christians are no longer under the law but under grace. "Being justified by faith we have peace with God through our Lord Jesus Christ." Our law is to do the will of our Father in heaven. May it be a service of love to God, not a slavish fear. During these meetings two young men confessed Christ, and we believe that there are others not far from the kingdom. We still continue to pray for them. If we would all pray with one accord like they did on the day of Pentecost we certainly would have a revival of religion. But many of us would be surprised if our prayers would be answered, and perhaps some never have conversation with Christ. It is easy to go to the services and listen to prayers and join in them, are we really conversing with God at those times or have we other thoughts? May God give us all grace to live to our profession. COT.

ALVIN, BRAZORIA CO., TEXAS, JAN. 25, 1896. (Continued.) I wish to give a little information through the HERALD in regard to this part of the country. We came here the latter part of November last, from Vagler City, Mo., on account of our health, and have been benefited more for the time we have been here than we expected to be, for the time of the year and the worst kind of weather we have here for sickly people. I am satisfied that this is a healthy climate. I have never been in any place to which so many people went for their health and remained as here, among them a good many aged people. People with most all kinds of diseases come here but especially those who have catarrh, cough, throat and lung trouble, rheumatism, etc. The winters are mild and having sea breeze makes it healthy and pleasant in summer, as it does not become as hot as where the atmosphere is dry. Our winter season is about over, and was not cold enough to kill all the strawberry blossoms. There were some ripe berries on the market a few days ago and sold for 50 cts. a pint. If the weather were real warm one week they would be shipped north in large quanti-

ties, as a great many are grown here at a good profit. This country is especially adapted for fruit culture of almost all kinds, such as peaches, Japan plums, Peaches, apples, figs, artichokes, etc. People here think this will become a second California in fruit culture; some kinds ripen a few weeks earlier here than in California. Not very much general farming is done here yet, but will be this year. Good corn, oats, cotton, potatoes, etc., were raised, also sugar cane, but the land is rather level here, and will do better if drained. There is some sandy soil here, but most of it is black heavy soil. Water can be had anywhere at a depth of from 16 to 30 feet, but prices on land close to town are high and most of it is laid off in from 5 to 20 acre lots. Raw prairie sells for from \$25.00 to \$100.00 per acre; improved \$100.00 to \$1,000.00; but 15 to 30 miles north and west the land drains better, and is better adapted for general farming and I think as good for fruit, and enough wood for fuel and prices range from \$4.50 to \$10 per acre, and large tracts both heavy loam and sandy soil for sale, and grows good crops after the first breaking, is close to railroad.

There are still good opportunities to settle a colony in here. If enough would come next summer to start it, then I would try to contract for some land to hold the price down as long as I could. The northern people are coming in fast, and where a settlement is started land advances, especially if a town is located. The people here are mostly from the north and are very sociable. As soon as there are enough pupils at a place a schoolhouse is built and this can be used for church services if wanted. There are very few colored people here except in large towns. I hope some of the brethren will come to see this country as soon as convenient. I think you could not help liking it. We expect to make this our future home, but we hope not to be here long until we have enough members and a minister to have church services. So many people are moving north where the winters are so long and cold. Why not come to the south where land is as cheap and the climate mild and pleasant. Cattle winter out on the prairie and are in good condition now. New grass is starting to grow again. From two to three crops are raised on the same ground in one season, and several kinds of vegetables are grown all the year. A man does not need as much land as where only one crop can be grown. This country is not subject to drought. Poultry and stock of all kinds do well if cared for. Pine lumber sells at \$12.00 to \$16.00 per 1000 feet. Hardware, dry goods and groceries are as cheap in the north, and grain is cheaper now than it ever was since this country is settling up. Corn is 37 cents; oats, 26 to 28 cents; bran 80 cents per 100 pounds. Wheat is not raised here yet. To any questions asked in regard to this country I shall be glad to give the information I can. We also desire an interest in your prayers.

L. D. TROYER.

KOKOMO, IND., JAN. 24, 1896.—We herewith enclose a clipping from the Kokomo, Ind. Dispatch concerning the different crimes alleged by different papers to have been committed by the Amish brethren of Howard Co., Ind., in the month of December 1885. After the investigation was made at Kokomo and

the whole matter was found to be a gross misrepresentation this clipping was handed to us by the editor of the Dispatch, which he had published some time before. He requested us to have it published in our denominational paper (HERALD OF TRUTH), in order that our Amish and Mennonite brethren may learn that the accusation against us Amish brethren was false. There is not a word of truth in the allegations that have been made and copied widely against the Amish church of Howard county. There was no one called to answer to the state authorities in regard to any such affairs in this county. JONAS STINEMAN.

G. W. NORTH.

Following is the clipping from the Dispatch of Dec. 3d, 1885.

DATES WERE MIXED.

Story Credited to Howard County which evidently belongs to Adams.

Some wild-eyed correspondent has evidently mixed his dates, as the following special in the Indianapolis News, dated Kokomo, indicates: "It is given out that the grand jury of Howard county has returned indictments against members of the religious sect known as Amish for violating the laws of the state. A recent investigation is alleged to have brought out that the sect marries without license; that cousins and other close relatives are joined in wedlock, the dead are buried at midnight without consulting the health authorities, children are mistreated, and there are other offenses against the common law." That the Amish believe in the old testament, and that all state and national laws are contrary thereto; that they also believe that when a man dies wheat should be planted over his grave; that they never wear buttons on their clothes, never shave or cut their hair, and they will not take an oath.

There are many of the sect commonly known as the Amish, or Omaha, in Howard county. But no one ever heard that they practiced the acts alleged in the telegram. They are peaceful, law-abiding citizens, thrifty and for the most part well to do. Their religion, while differing from many others in some peculiar forms, is no more remarkable than that of many other denominations, and it has no virtue, a member of the Amish church adheres to its tenets. The report published in the News, originated at Decatur, Adams county, where so many blood-curdling events are transpiring daily, but, I believe, the minds of sensation-loving newsmongers.

#### SUNDAY SCHOOL ITEM.

FROM HOLMES CO., OHIO.—The report of the Walnutcreek Sunday school for the year ending Dec. 29th, 1895, is as follows: Number of pupils enrolled, 180; No. of officers and teachers, 21; total enrollment, 201; No. of classes, 17; total average attendance 104. Our school is open the whole year round. Through the winter the attendance is not so large on account of inclement weather, but the interest is very good. May the Lord richly bless us that we may put forth more efforts in the Sunday school work in the coming year than we have in the past. B. F. GERBER.

#### "THE WONDERS OF THE BIBLE."

"It is the wonder of the Bible that you never get through it. You get through all other books; but you never get through the Bible. I have preached twenty-five volumes of sermons upon this book; and now that I have written the very last word, what is my feeling? I ought to have some feeling about it. Why this, that I have not begun it yet! No other book could offer such infinite variety of material as is offered by the Bible. Now, when a man is instructed in the kingdom of heaven, when a preacher or a man of great social position has a revelation communicated to him, it is with the divine intention that it should be passed on to the next man. I must not say, 'God has given me this, and I am going to keep it wholly to myself.' I can not. In all God's revelations I hear the great command, 'Go ye into all the world, and preach the gospel to every creature.' It was meant for the next man, the next parable, until all the world has heard the music that was lavished on me.

"Now the only man who can expound his own book is the Saviour. He only knows what is in Moses and the prophets and psalms concerning Himself. He expounded to them Moses and the prophets and psalms right up to His own self.

"Now I want Him to talk to me in that way. His ascension is His nearness to me; He is now more on earth because He is only in heaven. It is a curious revelation, but there is nothing paradoxical in it. He went up that He might come down. What I want, therefore, is to have my own Bible, my own little personal Bible as it were, and to sit a long time alone and say to Jesus, 'Now what does this mean?' and He will tell me. We can have fine times together, great merriments and jollities and the sound of trumpets and shawms.

"Then the Bible becomes a new book. He expounds it to me when we are alone, no noise of the market place, no roar of the bitter north wind, but a great calm and unspeakable peace.

"And how gently and yet how clearly He speaks, I know what He—there in all His glory, He here in my heart—wants me to do to-day, and I know that I am not mistaken in my knowledge. It is no guess of mine. It is His voice that tells me." J. Parker.

#### A NOMINAL CHRISTIAN.

"Thou hast a name that thou livest, and art dead." Spiritual conditions repeat themselves, and the condition revealed in Sardis in the first century is a true account of the spiritual condition of the many in the Christian church to-day. The United States is a Christian country, which ought to mean that the inhabitants are followers of Christ, but it does not mean that at all. They are simply nominal Christians, they bear the name (nomen) while millions of our inhabitants are no more Christians than are the heathen who are making no profession of allegiance to any Spiritual King, but in this sacred list, in the very ranks of the King's army, are many who only have a name that they live, who are really nominal Christians.

They give their name to serve one Master, and with their lives they serve the other master. They immensely lower the Christian standard, for the new convert is likely, much too likely, to take his measure of Christianity from this class rather than from the few, who exist in every church, as they did in Sardis, whose garments are not defiled, who walk in white. Thus the list of nominal Christians increases continually, and this fact is discouraging, but it is encouraging to know that the list of those who are "out and out for God" is also increasing. There is also a tendency, at least in our branch of the church, to raise the standard, and to make the fulness of the stature of Christ the measure for each Christian, and that the standard may not be set by those who only have the name that they live.

We see as never before how our forces are weakened by inactivity and the lack of faith and earnestness on the part of the large class of nominal Christians, and we begin to realize that Christ's test applies to every age, "By their fruits ye shall know them." An investment that stops paying interest can hardly be counted as an asset of much value, a tree that ceases to blossom or to yield any fruit at harvest time is no addition to the orchard, though the farmer often keeps it in the hope that perhaps it may some day surprise him with a sample of its old-time fruit. The church of Christ is strong or weak in proportion as its members are an out for Him. Every nominal Christian makes the united force so much weaker, and tends to influence some one else to accept a low standard for the true one. The way to convince the unconvinced is to show that our Christianity produces its own fruits which the Founder promised it would, the fruit of a transformed life. American Friend.

#### INFLUENCES THAT LEAD OUR YOUNG PEOPLE AWAY FROM THE OLD LANDMARKS.

The influences with which we are surrounded have much to do in making our life what it is. There are influences at work in some quarters of our conferences that have a tendency to lead our young people away from our teachings on the line of nonconformity to the world. Among these there is one particular one to which we wish to refer here, the influence of the Public School Examinations as held in some of the schools of Waterloo Co., Ont. About a year ago we protested against these so-called public school examinations, but which should be more correctly termed public concerts and festivities.

Our attention has been called to them again lately by several public school teachers who do not believe in them, and several ministers of our Old Mennonite brethren. We, as Mennonites, preach against such public frolics and forbid our children to go to any such public concerts, and we admire the firm stand that many of them are taking against these things, Christmas festivals, socials, picnics, and parties; but here is the devil's finger, as trying to get our opening into our ranks to undermine our teachings and steal away the hearts of our children, in the shape of concerts under the name of public school examinations.

At these examinations the children play a great part, and are taught to play

their part well and make a good appearance. Some foolish dialogues and recitations are rendered, perhaps a few sensible recitations among the lot, to get up which, considerable time is spent by the scholar and teacher, and this, often, time that should be given to the school in other matters. A lot of unnecessary baking and preparing is done and brought to the school, and in this one school tries to excel the other, and then in the forenoon the classes are passed over hurriedly in their lessons at a time when not many visitors are there, and then in the afternoon the crowds gather for a few hours of fun. We are sure should any such concert be held in a public hall these parents would not allow any of their children to attend it, but because it is a public examination, they do not like to keep their children at home, and sometimes go themselves and have to listen to all this trash and call it an examination. Now, we do not see that the people who are opposed to such things need to allow a young, foolish, fun-loving teacher to run away with the community in that shape. The community should let the teacher know his place if he does not know it himself.

At these entertainments the desire for other public frolics, etc., is created in the hearts of our children, and the teacher, who generally has a strong influence over the children, is thus the means of leading them astray.

Let the teacher be ever so good an educator, we think if he undertakes to counteract the moral teaching of our children on these lines he should be told at once that his services are not required. There are plenty of good teachers, good Christian teachers, with just as good abilities to educate the children, who would not sanction such public entertainments in the school. Let our people stand together when they elect trustees and hire teachers and get such if possible who have at least respect for, if they do not fully agree with our way of teaching. Gospel Banner.

#### THE SEVENTH DAY ERROR.

One of the arguments of the seventh-day people is this; say they, God re-marks of Himself, that He changes not; and that Jesus would not change what God had established; also that Jesus says nothing about the day, either in His own honor or otherwise. Luke 6:5. "The Son of man is Lord also of the Sabbath."

On this passage of Scripture almost every shade of interpretation has been placed. However, wherever the proper interpretation may be, evident it is that Jesus did not make the Sabbath in itself an object of worship.

Further, this circumstance occurring in Jesus' history and walk among the disciples would go far toward preparing the mind of the latter to look to the spirit rather than to the letter, this, not only in regard to the Sabbath, but in regard to the whole church system; and their adoption, not indeed through instruction or command from Jesus, but in His honor, their adoption of the rest or Lord's day in honor of Jesus, in commemoration of His resurrection, in commemoration of His appearances, would be a consequence not unnatural.

Other features of Seventh-Day Adventism are the seal of the 144,000, and the mark of the beast. The seal being the Jewish or seventh-day Sabbath, and the 144,000, Seventh-Day Ad-

ventists or all those who observe Saturday as their Sabbath. The sign or mark of the beast, Seventh-Day Adventists say is Sunday, and that all who observe Sunday as their Sabbath have the mark of the beast, that is, the mark or sign of submission to the authority of the Romish church, because, say they, the pope of Rome changed the Sabbath from the seventh to the first day of the week.—Sd.

#### THE MENNONITES OF MANITOBA.

Morden is a brick town of 1,000 people and stands just east of the Pembina Mountain District, that is, on the eastern borders of the second prairie steppe of the Canadian North West. Fine farms surround it, and one source of its prosperity is in trading with the Mennonites' settlement.

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#### STILL THINGS.

Living to Christ in small things, and living for Christ every day, is the secret of large fruitfulness. A peach or an orange tree does not leap into a bounty of fruit by one spasmodic effort; an orchard does not ripen under a single day's sunshine. Every raindrop, every sunbeam, every inch of soil does its part. A fruitful Christian is a growth. To finish up a golly character by a mere religion of Sundays and sermons and sacraments and special seasons is impossible. A man can be converted in an instant, but he must grow by the year. The tough skin of the slender branch which can hold up a half bushel of oranges is very different from a little willow switch. It is the steady compacting process that makes the little limb like a steel wire. Such a character and body believe's life. Every honest prayer breathed, every cross carried, every trial well endured, every work for our fellow-men lovingly done, every little act conscientiously performed for Christ's glory, helps to make the Christian character beautiful, and to lead its branch to bear "apples of gold" for God's "baskets of silver." The Exam-ner.



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GOING NORTH.	STATION.	GOING SOUTH.	STATION.
No. 28.	101.	No. 105.	101.
8:00 a.m.	102.	8:00 p.m.	102.
8:30 a.m.	6.45 Benton Harbor	7:30 p.m.	1.30
8:45 a.m.	1.25	7:45 p.m.	1.45
7:28 a.m.	1.52	7:52 p.m.	1.52
7:30 a.m.	1.55	7:55 p.m.	1.55
7:32 a.m.	1.57	7:57 p.m.	1.57
7:34 a.m.	1.59	7:59 p.m.	1.59
7:36 a.m.	2.01	8:01 p.m.	2.01
7:38 a.m.	2.03	8:03 p.m.	2.03
7:40 a.m.	2.05	8:05 p.m.	2.05
7:42 a.m.	2.07	8:07 p.m.	2.07
7:44 a.m.	2.09	8:09 p.m.	2.09
7:46 a.m.	2.11	8:11 p.m.	2.11
7:48 a.m.	2.13	8:13 p.m.	2.13
7:50 a.m.	2.15	8:15 p.m.	2.15
7:52 a.m.	2.17	8:17 p.m.	2.17
7:54 a.m.	2.19	8:19 p.m.	2.19
7:56 a.m.	2.21	8:21 p.m.	2.21
7:58 a.m.	2.23	8:23 p.m.	2.23
8:00 a.m.	2.25	8:25 p.m.	2.25
8:02 a.m.	2.27	8:27 p.m.	2.27
8:04 a.m.	2.29	8:29 p.m.	2.29
8:06 a.m.	2.31	8:31 p.m.	2.31
8:08 a.m.	2.33	8:33 p.m.	2.33
8:10 a.m.	2.35	8:35 p.m.	2.35
8:12 a.m.	2.37	8:37 p.m.	2.37
8:14 a.m.	2.39	8:39 p.m.	2.39
8:16 a.m.	2.41	8:41 p.m.	2.41
8:18 a.m.	2.43	8:43 p.m.	2.43
8:20 a.m.	2.45	8:45 p.m.	2.45
8:22 a.m.	2.47	8:47 p.m.	2.47
8:24 a.m.	2.49	8:49 p.m.	2.49
8:26 a.m.	2.51	8:51 p.m.	2.51
8:28 a.m.	2.53	8:53 p.m.	2.53
8:30 a.m.	2.55	8:55 p.m.	2.55
8:32 a.m.	2.57	8:57 p.m.	2.57
8:34 a.m.	2.59	8:59 p.m.	2.59
8:36 a.m.	3.01	9:01 p.m.	3.01
8:38 a.m.	3.03	9:03 p.m.	3.03
8:40 a.m.	3.05	9:05 p.m.	3.05
8:42 a.m.	3.07	9:07 p.m.	3.07
8:44 a.m.	3.09	9:09 p.m.	3.09
8:46 a.m.	3.11	9:11 p.m.	3.11
8:48 a.m.	3.13	9:13 p.m.	3.13
8:50 a.m.	3.15	9:15 p.m.	3.15
8:52 a.m.	3.17	9:17 p.m.	3.17
8:54 a.m.	3.19	9:19 p.m.	3.19
8:56 a.m.	3.21	9:21 p.m.	3.21
8:58 a.m.	3.23	9:23 p.m.	3.23
9:00 a.m.	3.25	9:25 p.m.	3.25
9:02 a.m.	3.27	9:27 p.m.	3.27
9:04 a.m.	3.29	9:29 p.m.	3.29
9:06 a.m.	3.31	9:31 p.m.	3.31
9:08 a.m.	3.33	9:33 p.m.	3.33
9:10 a.m.	3.35	9:35 p.m.	3.35
9:12 a.m.	3.37	9:37 p.m.	3.37
9:14 a.m.	3.39	9:39 p.m.	3.39
9:16 a.m.	3.41	9:41 p.m.	3.41
9:18 a.m.	3.43	9:43 p.m.	3.43
9:20 a.m.	3.45	9:45 p.m.	3.45
9:22 a.m.	3.47	9:47 p.m.	3.47
9:24 a.m.	3.49	9:49 p.m.	3.49
9:26 a.m.	3.51	9:51 p.m.	3.51
9:28 a.m.	3.53	9:53 p.m.	3.53
9:30 a.m.	3.55	9:55 p.m.	3.55
9:32 a.m.	3.57	9:57 p.m.	3.57
9:34 a.m.	3.59	9:59 p.m.	3.59
9:36 a.m.	4.01	10:01 p.m.	4.01
9:38 a.m.	4.03	10:03 p.m.	4.03
9:40 a.m.	4.05	10:05 p.m.	4.05
9:42 a.m.	4.07	10:07 p.m.	4.07
9:44 a.m.	4.09	10:09 p.m.	4.09
9:46 a.m.	4.11	10:11 p.m.	4.11
9:48 a.m.	4.13	10:13 p.m.	4.13
9:50 a.m.	4.15	10:15 p.m.	4.15
9:52 a.m.	4.17	10:17 p.m.	4.17
9:54 a.m.	4.19	10:19 p.m.	4.19
9:56 a.m.	4.21	10:21 p.m.	4.21
9:58 a.m.	4.23	10:23 p.m.	4.23
10:00 a.m.	4.25	10:25 p.m.	4.25

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Semi-Monthly.

ELKHART, IND., MARCH 1, 1896.

VOL. XXXIII. No. 5.

JOHN F. FUNK, EDITOR.  
J. S. COFFMAN, ASSISTANT EDITOR.  
ABRAHAM B. KOLB, ASSISTANT EDITOR.

Registered at the Post Office at Elkhart, as second class mail matter.

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## EDITORIAL NOTES.

Twelve persons were received into the Franconia Cong., Montgomery Co., Pa., on the 10th of February.

The number of converts reported in last Sunday in the HERALD to be baptized at Elkhart was four. It should have been seven.

The man who prides himself on his learning, is very much like the man who prides himself on his ignorance. Both are too proud to be useful in the highest calling to which they might attain.

Baptismal services were held at the Olive M. H., Elkhart Co., Ind., on the 23d of February, when 4 persons were baptized and 4 more were received upon confession, having been previously baptized.

Our readers will notice in the book columns of this number the excellent offers for Bibles at reduced rates. The number is limited, so that those only who order early will be sure of getting one of these books.

The letter in another column from our relative and friend, Clara H. Hill, now of Hanza Manteke, Congo, West Africa, will, we believe, be read with much interest. We hope to receive occasional letters from her for publication, and from others who are laboring to spread the gospel in other parts of the world.

Some of our subscribers who ordered the Atlas have been wondering why they did not receive it. The publishers of the Atlas inform us that their edition was exhausted in January, but that the new edition is now ready, and that our subscribers who have ordered it will now receive the Atlas promptly. Had we known this fact sooner we would have informed our readers of the fact, and would thereby have saved them and us some unnecessary trouble.

The Sunday School Lesson Helps for the Second Quarter are ready for delivery. Let every Sunday school that has been closed during the winter months begin the work of re-organization in good time, so as to be able to order the supplies in ample time to receive them for the opening day, the first Sunday in April. We would also call attention to our illustrated weekly, the WORDS OF CHIEF. This paper in its new form is specially designed to meet the wants of young and old in Sunday school and home. See prices on last page.

A thought.—"When I shall see the blood I will pass over you." Ex. 12:13. The safety of Israel did not depend on their feelings or their faith, but upon their having complied with God's command, to put blood upon their doors. They might, from a lack of faith have been weeping, and trembling inside of their houses, yet they were just as safe as those that were singing and rejoicing; but they were not so happy. Just so, from a lack of faith in God's promises, many Christians do not enjoy the fullness of the blessings of the Gospel of Christ.

JOHN M. SHENK.

We were much pained at the sad news of the sudden death of Bro. A. B. Ranner of Markham, Ont. (see death notices), for many years our faithful correspondent and agent for the Markham district. His zeal for the cause of Christ was an inspiration to those who came in contact with him. May the sorrowing family remember that God's providences, though often so mysterious, are so arranged that those who truly love God will be able to draw comfort and consolation out of them all, remembering that God is too wise to err, and too good to be unkind.

Help for the Armenians is coming. Those who have it in their minds to give should do so promptly, as now is the time when help is most urgently needed. All contributions may be sent to Bro. C. K. Hostetter, Treas. M. E. B. of A., Elkhart, Ind., who will forward all money to the proper destination.

In an article in *Illustrated Africa* on "The Dutch Boers" of the Transvaal Republic in South Africa, the author makes mention of something that cannot fail to be of interest to our own people, for in describing their religious life, the article says, "The church to which the majority of the Boers subscribe is the Dutch Reformed, but there is a sect of them called the 'Doopers,' who affect extreme severity and are peculiar in their dress, manners and way of life." Doopers or Wedderdoopers is the name by which our people were known in Holland, 200 and more years ago, the time when, on account of religious persecutions, these people moved to South Africa, England and later to America. It would be interesting to know how closely those brethren in far off Transvaal have held to the principles and testimonies of our faith, for it is evident that in outward matters they have through all these years maintained their peculiarities. We may at some future time be able to give more information regarding these people.

For the Herald of Truth.

BROAD MEN AND NARROW.

BY ANDREW SHENK.

In the Feb. 1st No. of the HERALD I find in an article with the above heading the following expression, "What we need is the narrowness of Jesus and the breadth of Jesus, and that will make us individual workers and workers in harmony with all others." This, to my mind, is misleading, from the fact that (whatever the writer's purpose or views may have been) we would naturally infer that the "all others" meant all Christian professors or workers without any distinction, a theory which is at the present time being advocated more strongly than perhaps ever before. We hear people saying Christianity is fast gaining ground, and Christians are becoming more and more united, and indeed many of the popular churches have in a manner united, and are holding their revival meetings together, i.e., working together in harmony with all others, and the idea is very prevalent at the present time that when persons are

able to give in good testimonies, and offer nice prayers, or are doing some good deeds, they are the children of God. The writer remembers having heard a popular minister (on a funeral occasion) praise the Catholics for their piety. He even went so far as to say that he wished the Protestants would imitate them. Just a few days ago a prominent member of one of the popular churches held up the Catholics as being good Christians on the grounds that they had been kind and obliging to him.

A great many are advocating that as we all have the same Bible and all believe in common in one Savior, and are aiming for the same place, that we should therefore work together in harmony, even if we cannot see alike, i.e., if some do believe in war and others not, if some do believe in conforming to the world and others not, if some believe in and tolerate secrecy and the swearing of oaths and others not. But "we have not so learned Christ," and we would ask with the apostle, "Is Christ divided?" Let us examine the Bible at this point. The Prophet Amos asks the question, "Can two walk together, except they be agreed?" and the apostle in his letter to the Romans says, "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them; for they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple." Again, in his second letter to the Corinthians, "be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?" or what part hath that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people; wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel, which is not another, but there be some that trouble you and would pervert the Gospel of Christ, but though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8.

Whether the doctrine taught by many of the professed followers of Jesus of to-day, viz: That war, the swearing of oaths, secrecy, the following of the abominable fashions of to-day, etc., etc.,

is all right, "if only the heart is right," is the "power" which Christ and His apostles taught or preached, I will leave for every unprejudiced reader to decide. I believe that we are all ready to admit that the Gospel which the apostles "preached" was and is the doctrine of Christ, and that the Apostle John comes and says, "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ hath both the Father and the Son;" and then he continues by saying, "If there come any unto you and bring not this doctrine, receive him not into your houses, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." This language is too strong to be gained, and too plain to be misunderstood. As to whether worshipping or working with such would be bidding them God speed or not, I will again let the reader decide. I do not wish to be understood as saying that the Mennonite church is the only church that is right, or that we should not worship with any outside of our own church, but when we advocate that we should be "workers in harmony with all others," without making any distinction, we are advocating something that is very apt to lead into error, even if our intentions are good, and that they intentionally advocate such a doctrine are simply doing violence to the teachings of Christ and His apostles. That we may "prove all things" (by that infallible proof, the word of God) and hold fast to that which is good," is my prayer.

Orange, Mo.

For the Herald of Truth.  
DOUBLE-MINDEDNESS.

BY J. A. KATZ.

"Ye cannot serve God and mammon," Matt. 6:24. "A double-minded man is unstable in all his ways," James 1:8.

In these texts we can imagine a man staggering under two heavy burdens; a globe which represents the world, and a cross that represents the Christian religion. His knees totter and tremble beneath the cumbersome load. The badge of this double-mindedness for his profession is the cross which he holds or rather drags along with his left hand; this showing that religion is only a secondary concern with him.

In his right hand he carries the world. How many of us professors are holding with the right hand to the world till we stumble and fall and our burden grinds us into powder. Our right hand, being the more dextrous, shows that the practical part of our life is employed in securing the world.

Notwithstanding his profession he has succeeded so well that the globe has got uppermost. It monopolizes. It has turned his feet from the narrow way. We read in Joshua 24:15, "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve: whether the God which your fathers served that were on the other side of the Jordan, or the gods of the Amorites in whose land ye dwell. But as for me and my house we will serve the Lord." Joshua was going to keep his feet on the narrow way which leads to life everlasting. "The way of the wicked he (God) turneth upside down." "There is a way that seemeth right unto a man; but the end thereof are the ways of death." Let us as Christians take heed that we be not turned off on this way

that leads to everlasting destruction, for the man who does not find heaven in this world will never find it in any other. No man can serve two masters. "Ye cannot serve God and mammon." "Choose ye this day whom ye will serve."

Who are the double-minded? Does this class include the sinners alone? No; there are many right among the churches. I will state a few conditions of double-minded men: (1) The worldlings, for they trust in the riches of this world. (2) The hypocrites, who know and knoweth not who shall gather them. "A rich man shall hardly enter into the kingdom of heaven." (Matt. 19:24). "They profess that they know God; but in works they deny him." (Titus 1:16). "If any man love the world, the love of the Father is not in him." (John 2:15). Therefore let us not set our affections upon the riches of this world, for what good would it do us if we had the whole world and would lose our own soul? (2) The deceitful person in the church, and those who indulge in the slander and backbiting. (1st) "The slander and backbiting, they make ready their arrows upon the string that they may privily shoot at the upright in heart." (Ps. 57:4). "Their tongue is a sharp sword." (3) The guilty. Every one that doth evil hateth the light." (John 3:20). (Gal. 5:20-22). "Jealousy, wrath, strife, seditions, enmities, envyings, murders, drunkenness, revellings and such like, of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God." Now if you are double-minded, "Choose ye this day whom ye will serve." "How long hath ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him." (1 Kings 18:21). For "no man can serve two masters." "Ye cannot serve God and mammon."

Now if the double-minded man drag the cross on his left side and the world on the right, this will hide from his view the glorious light of the heavenly city. In going down hill the cross slips out of his left hand, he stumbles over it and falls, and the globe falls upon him and grinds him to powder. This emblem needs but little illustration. It shows the folly and end of a double-minded man. The fabled Atlas who carried the world on his shoulders attempted nothing, accomplished nothing, compared with the man who labors to secure both this world and the next. He has two souls or minds which govern him by turns, but in the end the worldly principle prevails. His folly consists in trying to do what is in itself absolutely impossible, what no man did or ever can do. God himself has separated the world from the cross. What God hath separated, no man may bring together. The nature of the Gospel forbids the world, the influences, doctrines, and final issues are all opposed and contrary to the principles, maxims, practices and interests of this world. In the Gospel provision is made to renew the heart and to enable man to set his affections on things above, not on things on the earth. The riches as much as any man can carry, let him have as much grace as he will. If any doubt remains, Christ, the great umpire of all disputed claims of this kind, has pronounced the decision: No man can serve two masters. "Ye cannot serve God and mammon."

The double-minded man is unstable in all his ways. Sometimes he is seen among the disciples of Christ, then again he appears following the course of this world. Everything connected with him is double; a double cross rests upon him wherever he goes. True Christians are ashamed of him, the ungodly despise him; he is a laughing-stock for devils; his own conscience reproaches him, his own family upbraids him, and a double punishment will be the portion of his cup forever. Beware of double-mindedness.

Mt Eaton, Wayne Co., Ohio.

For the Herald of Truth.

SEPARATION.

BY BARBARA SIEFKE.

"Wherefore have I come among them, and be ye separated, saith the Lord," (John 16:32).

Paul in his Epistle to the Corinthians says plainly that there must be a distinct separation between the children of God and the children of this world, a separation that shows itself in our outward appearance and conduct, as well as in our inner life. If our hearts are the temples of the living God, and He reigns and rules therein, we do not want to be conformed to the world, but transformed by the renewing of our minds. Romans 12:2.

"If any man be in Christ, he is a new creature: old things have passed away; behold, all things are become new." 2 Cor. 5:17.

It is a lamentable fact that the majority of so-called Christians want to go, still be in the world, hand in hand with the world, associate with the ungodly, afraid lest they be unpopular if they refuse to do so. Many also are ashamed to profess their religion by dressing in plain and modest apparel as the Bible teaches.

The soldier is not at all ashamed to wear his uniform; nay, he is proud to do so that he may show that he is a soldier and to what army he belongs. But oh, how very sad it is that so many professing Christians are ashamed to show by dressing in modest apparel that they are soldiers of the cross, and true followers of the Lamb.

The apostle tells us that we are living epistles, read by all men. The world understands these testimonies as we walk the streets, but if we, after all, want to be a little fashionable in some respects, more especially when mingling with those that are so, let us be careful among those that there is no truth in religion. If old things have passed away, and all things have become new to us, and we have sweet communion with God, we do not care for the fashions of the world, or what the worldly-minded think, or say of us.

If all Christians would live and act more consistently, Heaven would rejoice, and the powers of darkness groan at their influence, but will it not cause the reverse when Christians are conforming to the world, and love the things thereof more than their Savior and His teachings?

Oh! my sister, my brother, why do we not aim to please God in all things? If we do all to the honor and glory of God, surely this includes dressing also.

Let simplicity, neatness, and good taste be our motto and model, so as to be a rebuke to fashion and extravagance, and a model worthy of imitation, not being afraid, or shrinking from the

singularity of being right. In this particular Christians should not follow, but set the fashion, and that should be in accordance with God's word.

And now I would more directly appeal to our dear Mennonite people, whose principles are to follow Christ in all things, and who are often called a peculiar people on account of wearing modest apparel, the prayer head-covering, observing feet washing, teaching non-resistance, etc.; and because of this we sometimes want to feel ashamed, more especially when associating with so-called Christians that do not practice or uphold these teachings.

We too often think we would just like to imitate them a little in some things, have at least some part of our clothes a little fashionable, waist and sleeves for instance, or a fashionable tie, coat, or hat. Why may dear people, do you not know that right in this we show our inconsistency, and the world judges us accordingly, and consequently does not and cannot respect us, or believe in us as it could, or would, if we lived up to what we professed, and here is where we lose so much of our influence for good. I have quite frequently heard worldly people remark that they respect us far more if we live up to what we profess than if we do not conform to the fashion of the world in some respects. It after all don't fit or suit together, to have some things quite fashionable and others quite the reverse. Those who follow the fashion are slaves to it, and those that would like to follow it in some respects and still be Christians are still slaves to it.

It is the word of God and the word of their own conscience telling them that it is inconsistent with their profession, and confession of the doctrines and principles they have accepted.

How it must grieve many true hearts to see this, and especially so our dear, faithful ministers who are standing on the walls of Zion as watchmen, and who, no doubt, have many times prayed and pleaded for us. Perhaps in the silent hours of the night they were wrestling with God in prayer in our behalf. Oh my dear Christian friends, how often life could help them to bear their burdens and make them much easier by leading more truly consecrated lives, thereby encouraging them, and showing that their labor is not in vain. But instead we make them all the heavier by being thoughtless and indifferent, seeking worldly pleasures and amusement, which only gratifies the carnal nature, instead of that inner life, "hid with Christ in God," which satisfies the soul, and thereby almost compelling our ministers to preach to us in very plain language, telling us where we are, and where we are going.

My dear Christian friends, let us improve the precious time and talent God has given us for a higher and holier purpose; let us aim for that nobleness and grandness of Christian character which is an adornment to both soul and body, no matter how poor and humble we may be, and where we live. True greatness lies not in outward appearance, but in force of thought, moral and Christian principle and love. Channing says, "The greatest man is he who chooses the right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burdens cheerfully, who is calmest in storms, and most fearless under menace and frowns, whose re-

liance on truth, on virtue, on God, is most unflinching."

Let us vie with each other in running the race after true greatness and perfection in Christ.

He puts within the reach of His true followers the power that gives them the advantage above and beyond all others.

To every one desirous of living this higher and holier life this fact is full of hope and promise. The greatness of the greatest man that lived before Christ may be surpassed. If they had possessed the knowledge and life imparted by Christ, what could and would they not have been.

If the power placed in our hands can do so much, what may not we become? Here is the secret of true greatness. We have not seen or heard nearly all that it is capable of doing, though we have seen the poor and defiled drunkard, as it were, transformed, and the vicious become meek and humble as examples of this power. The result may not be much to boast of, but think of the material.

Let us open our hearts fully to the Spirit of God, and He will reveal Himself with power and joy within us. Let us keep our minds ever open to the teachings of His Spirit; there is always a little ray of light in the school of life. We are the school children, but we are as yet only in the alphabet of truth, and when the Almighty, Allwise Teacher is speaking, the child should keep still; when He appoints us hard lessons we should learn them. He never gives us lessons too hard to learn by His assistance.

The mightiest lesson to be learned in this world is to let God have His own way, and until we do this He cannot reveal Himself in us in all His power.

There are revelations waiting for the capacity in our hearts to receive the disclosure of God. But only to the faithful and truly believing one will He reveal Himself fully. "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I am going to the Father."

"And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it. If ye love Me keep my commandments." John 13:12, 13, 14, 15.

"Speak ever to me Lord in accents low and sweet, let earth's turmoil be still; that every tender word of Thine, my spirit's inmost depths may sweetly thrill."

Ekhardt, Ind.

SWEETENING THE HOME.

If there is any place on earth where we should be uniformly at our best behavior, and make the maximum of our acceptability our general average, that place is home. There we find the best market for our most complete stock of all "the things that make for peace," and to meet the demand it should be our most earnest endeavor to keep a full line of that class of goods, and display and serve them to the best possible effect. Our homes are where we really live, and where we can least afford to impose or be imposed upon. We may resort to our philosophy and make the best of bad bargains in other directions and departments, but for home failure there can be no compensation. It is the worst species of heart-failure.

There is little to show for all the toil and struggle and sharp competition for the world's prizes—even though large success should crown our efforts, if they are not digested and assimilated into home comforts and satisfaction. Home is our refuge and asylum after our conflicts with the opposing forces of the outside world. Home is the sweet harbor where we drop anchor after storming adverse currents and encountering the baffling blasts to which on life's seas we are exposed in all their force. So whatever brawls disturb the street, or the market, or office, or shop, or whatever may be the point of our contact or conflict with our fellow-men, "there should be peace at home." Truly, "There is no place like home."

But "the sweet home" we sing of, and the real homes we live in, are sometimes quite distinct. In this, as on some other lines, the song standard is often in advance of actual realization, and the "no place like home" sentiment is susceptible of some very variant poor translations. There is opportunity for considerable practical difference between "only home," or "home only," as the standard of estimation. The difference is the same in character and in effect as between surveying an object through a field glass directly or inversely.

There are some people who put on their best manners, as they do their best clothes, when they go visiting, but entirely modify their garb and bearing at home. Many who are very *impressive* abroad are very *unimpressive* at home. Mr. Beecher used to say: "That some men had about the same conception of home that a certain domestic animal has of its pen. It is the place to eat and sleep and grunt in." "Grunt"—aye, "there's the rub." It is that which so often transforms the home into a sort of range for battery practice, where every one feels privileged to discharge what ever stock of ill-humor may be in store.

Your bread may not be good, but sour looks are worse, and crusty tones and manners are more serious impediments to home health and happiness than undone or overdone meals or pastry.

If in the family life, in the assembling of parents and children around the hearth and board, all would put themselves under bonds to keep the peace, then the peace would keep itself. Home is an evolution which depends upon the evolution. The dividend is in proportion to the investment. A good many people fall naturally and easily into the habit of making note of every little adverse condition and circumstance. They emphasize every *constriction*, and as there is no lack of such opportunity there is a constant buzz like swarming gnats, of trifling annoyances flying around. The simple remedy for this is in one word—"Don't." It is just as easy to turn on the faucets of kindness and good humor as it is to shut out the gates of irritability. Old John Wesley used to say "That he would as soon *swear* as fret and worry." And we believe his moral estimate of the proportionate evils was correct. Bad as is profanity, vulgar, cowardly and wicked, it does not accomplish the harm, it is not as great a disturbing force as the constant objection to the fine worrying and fretfulness in which many good people indulge, and which is answerable for the sin of much home discomfort.

The wise man said that he who ruleth his spirit is greater than he who ruleth a city. Very many people can bear great trials with fortitude and resignation, and yet are unable to resist the minor provocations and petty annoyances which are as innumerable as the stars in the firmament. Of a certain celebrated theologian and teacher it was said that he would have gone grandly to stake or block, but could not endure the buzzing of a fly. These little ambushed foes which spring upon us at unawares and capture us before we know it are perhaps the great disturbing element in our homes. Home, like life, consists not in the abundance of the possessions. It is not so much the objective attainment as the subjective conditions which decide its character, and the way to make home sweet is to be sweet ourselves. *The Intelligencer.*

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Read Judges 6th and 7th and you will find how Gideon did. See also what David the musician writes in his songs, Psalms 118:5.

"Better to trust the Lord most high, Than on the help of man rely. Better to trust Jehovah's grace, Than confidence in princes place."

I once heard a minister remark that he was full of confidence and running over. I think a person can have too much confidence, so much so that if we are not very careful as to how we use it, we will soon ruin our credit.

MOTHER!

Ah, that is a sacred word—a precious name. Boys, and girls too, in times of thoughtlessness, in their buoyant, hilarious youth, may speak the name triflingly—may even wound that tender, loving heart by thoughtless words or wilful deeds; but when mature life is well advanced they will recall those words and acts with deep regret, and as the shadows lengthen the love and reverence for mother will grow more and more intense.

Look at that kind, intelligent mother. See her bright, sweet children nestled about her in the home. With what skill and assiduity she plans to increase their joy. Often while they are sleeping she is busy preparing some pleasant surprise or preparing food or clothing to add to their comfort. Are they taken sick? then with what tender care and deep anxiety she watches by their couch, night and day, hoping, fearing, praying that they may be speedily restored to health. Nor is this the case only in the homes of the poor. There, too, the mother toils night and day to minister to the wants of "the children which God hath given to her." How she spins and weaves or did fifty years ago, washes and mends, scrubs and bakes, hoes in the garden, milks and churns, all the time inspired in her toil with the thought that she is ministering to the comforts of her children. Who could do and endure all this but mother?

Look in upon that rude mountain home. It is winter. The husband and father is absent gone "across the mountains" with a load of shingles to trade for a little sugar, molasses, coffee, mulling, and calico. The wind howls and piles the snowdrifts big around the cabin. Within is the mother and her four small children. Night is setting in. No neighbors are nearer than half a mile. The cabin stands in the winter wilderness.

Mother wades through the snow to the barn, feeds the cattle, sheep, pigs, and chickens, and milks the cow. Then she carries in plenty of wood for the night, and with a bright fire burning in the hearth chimney, she and her children sit down and partake of their plain supper of mush and milk. Then she keeps the spinning wheel going till about nine o'clock, stopping only long enough as the children one by one weary of the day's labor and fall to sleep, to tuck them into bed. Then she sets the wheel aside, takes her Testament, reads a chapter, bows before God in prayer, and earnestly, continually, commits herself, her children, and her absent husband to the keeping of the Lord, claiming His promises as the formula of her hope and confidence, and then with sweet composure gives herself to sleep till the morning. Ah, what a



Weilerville, Ohio.



## THEY ARE NOT LOST.

RICHARD MERVILLE.  
The look of sympathy, the gentle word,  
Speaks so soft that only angels heard;  
The secret act of pure self-sacrifice,  
Unseen by men, but marked by angels' eyes—  
These are not lost.

The happy dreams that gladdened all our youth,  
When dreams had less of self and more of truth;  
The childhood's faith, so tranquil and so sweet,  
Which said like Mary at the Master's feet—  
These are not lost.

The kindly plan devised for others' good,  
No selfish grudge, no little understood,  
The quiet, steadfast love that strove to win  
Some wanderer from the ways of sin—  
These are not lost.

Not lost, O Lord! for in Thy elly bright,  
Our eyes shall see the past by clearer light,  
And things long hidden from our gaze below  
Thou wilt reveal; and we shall surely know  
These are not lost.

-Sel.

FOR THE HERALD OF TRUTH.  
AN OBJECTION CONSIDERED.

BY A. MITZLER.

One of the most common objections against holding a general conference, and which is also frequently raised as an argument against the Sunday school conference, apparently is that these will be occasions for very large gatherings, and evil results are feared on this account. Were the object anything else than to promote a good cause—the enhancement of Christ's kingdom—a good many reasons might be given why evil results should be apprehended; but since God is love, His kingdom a kingdom of love, and the motive which prompts His subjects (children) to meet together in one common cause is love, we shall fear no evil, for "Perfect love casteth out fear," and the object in view is certainly a good one.

We believe that objections of this character can best be dealt with by bringing Bible facts to bear on them. By carefully following the life of Christ we notice that the great Teacher, as we find from one place to another in His ministry, was almost continually followed by "great multitudes" of people. When He preached the sermon on the mount a multitude was there to hear Him (Matt. 5:1). When He came down from the mountain again the multitude followed Him (Matt. 8:1). See also Matt. 9:14; 9:29; 12:15, and many other passages where "great multitudes" were together.

Fortunately we are not left in ignorance as to the number that composed these multitudes that had gathered together with Him on at least two different occasions. At one time in the desert there was with Him a crowd of "5,000 men, besides women and children" (Matt. 14:21), while on a mountain near the sea of Galilee there was with Him, on another occasion, a crowd of "12,000 men, besides women and children." We need not fail to note, too, in this connection, that Christ did not find fault with them nor chide them for coming together in such large numbers, as perhaps some of us would be apt to do, but on the contrary He had compassion on them all, and even manifested His approval and great love for them by miraculously feeding them. Before He was willing to dismiss them, He had a blessing for them all, whether many or few gathered around Him. At the gathering on the day of Pentecost there must also necessarily have been a considerable crowd, together with the apostles, and heard Peter's discourse,

for there were 3,000 souls added to the church on that day (Acts 2:41). At another time about 5,000 believed at the preaching of Peter and John (Acts 4:4). The fact is universally recognized that in union there is strength. When one man has in view a design he may not have the courage or boldness, and especially not the power, to perpetuate it to the extent he would have if a multitude of the same mind with him were to unite in promoting it. If the enemies of one common cause would stand aloof, each one working separately, but not in union or harmony with the other, the same power could not be exerted nor the same purpose accomplished, even if they all had the same end in view, that they could by uniting in one body and working together as a unit.

Just so in the Christian work. We are all brethren and sisters in Christ, having in view the same object, promulgating the same doctrine, the children of one Father, being guided by the same Spirit, possessing the same faith, united by the same bond of charity (which is the bond of perfectness); yet it seems there is an apprehension that when we all, as God's family, meet together at one place for consultation, we will not be able to counsel together in the spirit of brotherly love.

Where is our love, our faith, our perfect trust in God? Is it growing weak and dim? Whence comes this fear and distrust? Is there not greater power for good in concentrated efforts than when we stand single-handed and alone? God's arm is not shortened that He is not now just as able to lead the armies of His Israel to victory when they *trust in Him* as in time of yore. While some fear that a general conference will cause discord and disunion in the church, others who are more hopeful believe that these very ills! We are inclined to believe that there is greater danger in discord being occasioned by merely opposing the work without unbiased investigation than there would be caused in fact by any actions such a conference might take after it was once established. Indeed, that would be its very purpose to dispel disunion and to harmonize the whole Mennonite church in one united body, even as many grains of wheat are ground and kneaded together in one loaf.

We do not find the gospel opposing the meeting together of a considerable number of God's children for the purpose of mutual laboring and working in the Lord's vineyard, or holding a consultation concerning the great and important duties imposed upon the believers and promoters of Christ's kingdom upon earth. While we can readily understand the minimum number with whom Christ agrees to meet, we fail to find a limit at which the maximum number can be fixed. We prefer to place no restrictions where Christ has left us free to act, neither to remove them from anything upon which He has laid them.

East Lewisville, Ohio.

ONE of the most touching incidents I ever heard was told me the other day about a little girl, the only child of a poor widow, who received a reward of merit, and when she reached the humble home she said: "I held it up to the sky all the way home to let papa see what a good girl I am."

## HERALD OF TRUTH.

## ETERNITY! WHERE WILL I SPEND IT?

BY G. W. NORTON.

"And this is the promise that he promised us, even eternal life." 1 John 2:25.

Dear readers of the HERALD: That sweet still voice of the Spirit often comes to you and me and says, "Art thou prepared for eternity?" God so loved the world, (that includes me) that He gave His only begotten Son, that whosoever will not perish, but have everlasting life. John 3:16.

Each close of the day and each setting of the sun brings us nearer to eternity. The day will come when you and I will make the change from time to eternity. There are two roads upon which we are traveling—the broad and the narrow road. Let us think of the moments that have passed by, and how we have spent them; whether we have spent them to the honor of and to glorify our God, or to the dishonor and degradation of our own selves. Thy days on earth are carrying thee swiftly, silently, but surely, on to eternity and to God, that righteous Judge. The time will soon arrive that will end our lives upon earth, and begin our song in heaven, or our wail in hell. Yes, my dear reader: To-day thy hands may be busy at work, but to-morrow may never come. Thy mind may be thinking, planning for many years of life, to-morrow it may be still; the folded arms and the closed eyes remain, but thou (the spirit) art gone—gone to eternity. Then shall the harvest be according to the seed we have sown, for "the eyes of the Lord are in every place, beholding the evil and the good." *See what shall the harvest be?* Shall it be life eternal, or eternal damnation? Many a voice that has been so familiar to us, has entered eternity. To-day you are nearer eternity than ever before.

Dear reader, ask yourself honestly, "Am I prepared for eternity?" Let us give the conscience time to answer; listen, it speaks to you to-day. Oh! do not drown its voice, or else it may speak to you no more, for "God's Spirit doth not always strive with man." Our chief aim in life should be that we make sure that we have given our hearts to Christ, in believing on Him, in holding up a crucified Savior before the world, so that we shall be sure of living with God, "eternal in the heavens." This is the work at which we must aim, and if we miss it, better would it have been for us not to have lived at all. Better far would it have been for us to have died in our infancy, than to go through this life and world, and into the next, unprepared and without faith in the Lord Jesus. We should have a right understanding of the perfect will of God, and a disposition to follow it. This will give great joy to the people of God. It is a powerful means to extend God's kingdom, and to increase the number of subjects, to spend their eternity in that blissful heaven.

FAITH IN CHRIST is a great "character." In the same family, there may be a great difference in character, in condition, and prospect. Though they may live in the same family, work in the same field, or sleep in the same bed, one believing in Christ, following His directions, and is saved in eternity; the other not believing in Him, and is not

following His directions, and is lost—lost through all eternity.

God says, "Except a man be born again, he cannot see the kingdom of God." (John 3:3). Dear reader, has this regeneration taken place in you? Have you been born again for an eternal heaven? If so, well, but if not, the horrors of an eternal hell are awaiting you, and you are to-day nearer its unquenchable flames than you may think you are.

"Sinners, get a taste of the love that sent Jesus to die for you and me. You may begin to see and realize that you have a soul to be saved or to be eternally lost. Love is the oldest of all the forces that rule the spiritual and moral nature of man, for God is love. God loves His creation, therefore He has prepared a home which is eternal in the heavens." You are traveling to eternity, to everlasting happiness, or to endless misery! Win it!

Kokomo, Ind.

FOR THE HERALD OF TRUTH.  
"THIS DAY IS SALVATION COME TO THIS HOUSE."

BY GEORGE HANLEY.

What words could Jesus have uttered to cheer the heart more than these? Salvation means freedom from sin. How must Zaccheus have rejoiced to know that salvation had come to his house. He considered it worth more than all his wealth. He was willing to give half of all his goods to the poor, and if he had taken anything of his fellowman by false accusation he would restore it four-fold, i. e., he offered to give four times as much if he had taken anything by fraud. Let us consider how poor this man was willing to be with him. We often think that we are a little for Christ. If this man was willing to give half his goods to the poor and in his business transactions would have taken more than was due to him, as he could have done, perhaps he would have been penitent if he would have given four times as much for as he received in a dishonest way, but we can receive a blessing only when we give all to Christ. This man was rich. He had great possessions, yet he was willing to give a goodly part of it for the salvation that had come to his house. He did not boast of his goodness and his Christian acts, as did the young ruler, but he was willing to do the Savior always loved to do, i. e., to show kindness to those that needed help. Zaccheus was penitent. He perhaps saw how often he had done wrong and was very anxious for God's pardon and favor. This is the way for all to come to Christ, with anxious and honest hearts, for then, and only then, are we fit subjects for God's Holy Spirit. We have reason to believe that Zaccheus saw new heavens in God's sight. The light of heaven shone round about him. When we become anxious for the welfare of the world, and as we love to be with them and do them good. We feel to say, like one of old, I know that I have been with Christ, because I love the brethren. Let us consider what a meaning that word "love" has. It is what caused Zaccheus to be willing to sacrifice so much for Christ. Let us be honest with ourselves and our God, so that we may all meet in heaven. Let us bear one another's burdens, and so fulfill the law of Christ.

Orreville, Ohio.

## NOTES.

BY E. J. BERKEY.

Some of the friends have kindly remembered us in sending clothing and provisions. We received one box of clothing from Topeka, Ind., and one box and two barrels of clothing and provisions with a donation of \$8.07 from Sterling, Ill. We are very thankful for the interest taken by our friends and pray that God may richly bless them in their efforts to help in this grand work.

\* \* \*

A few weeks ago we received a letter asking whether we accept volunteer workers at the Mission. We say yes, certainly, and those are really the only workers God can use in His work anywhere. Those who love the work love the souls of men, and because of this love give their lives and means for the cause. The person asking the question said she could not come as she had no means of support. We cannot give any encouragement to any coming in to help except what we ourselves have, viz: Look to God for all support under all circumstances. We have never gone without a meal, but we have seen times when we had not a nickel between us, and things looked dark, but when we needed anything badly and asked God for it it always came. We can say with Paul in Phil. 4:12, 13 H. V. "I have learned the secret both to be filled and to be hungry; both to abound and to be in want. I can do all things in Him that strengtheneth me." It takes faith, and like Jacob, we may have to wrestle and determine not to let Him go till we receive assurance of a blessing, but we need not worry about our wants, for

"Though troubles assail and dangers afright;  
Though friends forsake us, and foes all unite;  
Yet one secure us, whatever befall,  
The Scripture assures us, the Lord will provide."

\* \* \*

Others have asked questions as to what we receive for our labors here. As to money we have paid out of our own pocket much more than we received. We receive many a kind donation from friends but we do not use it for anything more than what we must have to live and carry on the work. If more than that should come we put it into the general treasury. If any one should feel like sending money for the workers he must specify plainly or it is put into the general treasury. We don't take our living out of the donations sent in for the Mission more than rent for our small flat for workers. We don't work for money or honor or anything but God and His glory by bringing precious lost souls to Him by Jesus Christ. We ask that any one sending money here, either for workers or general mission, would also accompany it with a fervent prayer for God's blessing on the means and those using the means.

\* \* \*

Brother Steiner was in our midst laboring with us and is now holding meetings in Ohio. We are expecting him to come and help us again in the near future. It always gives us cheer to meet our brother who has labored here in times past, and give him a hearty welcome.

\* \* \*

We hear of some of our brethren and sisters passing through the city without stopping. We would be very glad to

have them call and become acquainted with us and the work. Remember, we have not kind neighbors of our own people that we can see every week, but we are out in a strange city and when any brother or sister comes we are cheered up, and it gives us new courage, even if it is but a short stay. Of course our means and room are limited, but the brethren and sisters are willing to put up with what we have for the short time they may be here they are perfectly welcome. Come, get a taste of the work away from home, away from friends, and you will be encouraged to push on in the work at home.

\* \* \*

Eight saloons have been closed lately within three blocks of the Mission which throws many a young man out of a place where he used to spend his evenings and where the meetings are getting crowded. There are about six more right in the neighborhood that should be closed. God is working in this city and we hope the time is not far off when "Hell will be rid of the majority of her 'hell gals'."

\* \* \*

We would be very glad to have at least one more brother to come and help us in the work. We need help as the work is growing upon us and we are not able to take care of all that we have to do. Any one feeling that he should spend his time at this place, and God leads you here, we will be glad to help him. We need not think that because there are a few in the city that is all we need, but remember each one has a place to work, and if we but follow the leadings of His Spirit He will open the way for us. If there is any neighborhood where a worker or more could be sent, the neighborhood would do a good work by supporting their worker. We have room for a few without extra rent, so that board and clothes would be all that is necessary. Board costs about \$1.50 per week.

\* \* \*

Any questions regarding any work pertaining to Missions will be gladly answered either by personal letter or in Mission columns, or both. We do not always know what is of interest to the brethren and sisters and so you could help us in this way.

\* \* \*

One brother from Ohio sent us \$8.00 for the widow spoken of in the HERALD several weeks ago. We have made arrangements with a large store to get so we got a pair of shoes for herself and a pair for her son, a full suit of underwear, a dress, two shirts for the son, and several other articles and provisions which has helped her a great deal. We are very thankful to the dear brother for his kind help.

145 West 18th St., Chicago, Ill.

## DAILY WALKING WITH CHRIST.

It is related of an American clergyman that he was once a guest in the house of a prominent man, even more pre-eminent for his sterling and consistent piety than for his deep and universally acknowledged learning. He had an intense curiosity to see and know more of the inner and secret life of that godly man whose simple and saintly piety had made such a deep impression wherever he was known. One night after he had taken leave of his host, he

lingered in his chamber, which adjoined that of his host, with the door ajar, that he might hear, if possible, the last words of his evening devotion. His desire was gratified, for in a little while the good man put aside his papers and books, and closing his Bible knelt down and prayed this simple prayer: "Lord Jesus, things are still just the same between us." Then he retired for the night. This was all; but what a beautiful fellowship! The childlike saint walked so closely and constantly with his Lord, that neither business nor conversation, nor any of the cares of life, could interrupt his communion, and life was all one service and devotion.

"As ye have received the Lord Jesus, so walk ye in him." This is the true Christian life, implicit, simple, inseparable from Christ. "Abide in me, I in you." "Without me ye can do nothing." So close He craves to come. There is no place in life He is not willing to walk with us, except the forbidden ground of sin. There is no hour of darkness and sorrow but He would have us to be with Him, and to lean for support and strength upon Him. It is not only in the closet and the places where we pour out in secret our souls to Him, not only in the sanctuary and the public assemblage, that we find Him, but everywhere, He says, "I will be a sanctuary" to the trusting and obedient soul. Into the business of life He will come with His peace, His wisdom, and His overruling providence, directing, blessing, and crowning with success the enterprise which recognizes Him. As for life's joys and sorrows, He will brighten and increase the one, and by His grace sanctify and make more endurable the other.

"How do you ever get through your work?" said a friend to a gentleman who was proprietor of several large enterprises involving millions, and employing hundreds of men. "I will tell you frankly," was the reply, "because you are a Christian and can understand me. I never could get through at all without Christ. I regard myself simply as managing this business for Him as the true proprietor. I take to Him, therefore, all the embarrassments and perplexities, and He carries the burdens and receives the returns, while I am His steward and servant." This is consecration, this is rest, and this is also true wisdom. Such piety is as practical and wise in a worldly sense as it is devout in a spiritual. Such spirits

Carry much in their hearts  
Through crowded street and wrangling mart,  
"Plying the daily task with busy feet,  
Because their secret souls a holy strain repeat."

Like the truly good and devout man, "things are just the same" with them as they were at the prayer-meeting, in the sanctuary, and at the communion table. True workers for the Master, they are always willing and caring for, not themselves, but for His interest and service. True soldiers, they are always in uniform, always true and to be depended upon, always serving, always honoring their Lord.

And when at last the close comes, "things are just the same still." There is no excitement, no flurry, no oppression of undue fears, no sudden preparation for the presence of Jesus. They have been with Him all their lives. They know Him as one friend known another, and they love Him, even as He hath loved them. "You are soon to be in the presence of your Lord,"

some one said to a dying workman. "My man," he replied, "I've been walking in the light of His presence for more than thirty years." Blessed experience! and three blessed in such an hour. The eccentric preacher, Rowland Hill, often used to repeat the following lines, and it is said that he died repeating them, for with him too things were "still just the same," between him and his Saviour:

And when I'm to die,  
Receive me, O my  
For Jesus has loved me, I cannot tell why;  
But this I can find,  
We two are so joined,  
That He'd not be in glory and leave me behind.

And does any reader think that all this is an experience for others, but too exalted for him or her? If you so err, not knowing the height and depth, the exceeding broadness, the unsearchable riches of Christ. The humblest believer can live so closely in communion with Jesus, can be so intimate in all his relations with Him, as to be actually in personal contact with Him. It is the believer's privilege to grow day by day more and more into the spirit and likeness of his Saviour, until there shall be no strangeness between them, but the closest and most endearing intimacy. It is his privilege to walk with Christ—to abide in Christ; and from such no good thing shall be withheld. The followers of Christ are admitted to an intimacy more close and enduring than any human friendship. The ties of earth run in many ways be severed, and its friendship cooled and broken. But not so with the union between Christ and the believer. That bond once formed is indissoluble. The interest of Christ never fails. His love never wanes. Let us live then as in the presence of Christ, and let us believe that in all things He will do according to His Word, and let us not be content with anything short of a personal and intimate acquaintance with this best of all our friends, remembering that it was He Himself who said, "According to your faith be it unto you."—The Christian Worker.

## ONLY A LITTLE CORRECTION.

"Here is a poem which you may publish in your paper," said a young man, with eyes in a fine frenzy rolling, as he entered the editorial door. "I dashed it off rapidly, in an idle moment, and you will find it in its rough state, as it were. You can make such corrections as you think necessary."

"Ah, much obliged," said the editor, "I will give you a check for it at once." "You are very kind," said the contributor. "I shall be delighted." "There you are," said the editor, handing him the check.

"Many thanks!" exclaimed the young man, "I will bring you some other poems."

When he got near the door he suddenly paused; then he came back. "Excuse me," he said, "but you forgot to put up the check. You have not written the date nor the amount, nor have you signed your name."

"Oh," said the editor, "That is all right. You see I have given you a check in its rough state, as it were. You can make such corrections as you think necessary."

Contributors will avoid an endless amount of annoyance and trouble to the editor by preparing and writing their matter carefully.

## HERALD OF TRUTH.

March 1, 1896.

## SUBSCRIPTION PRICE.

THE HERALD OF TRUTH, one dollar per year. *Der Herald der Wahrheit*, one dollar per year. Both papers to one address, \$1.50 per year. HERALD OF TRUTH & WORDS OF CHEER to one address, \$3.00 per year.

THE HERALD OF TRUTH is the Organ of the following Mennonite conferences.

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa. & Washington Co., Md.
4. Millheim District, Pa.
5. Virginia.
6. Ohio Mennonite.
7. N. Ohio.
8. Southern Pennsylvania.
9. Indiana and Michigan District (Pa.).
10. Indiana District.
11. Illinois.
12. Western District.
13. Missouri.
14. Kansas and Nebraska.
15. Nebraska German.
16. Minnesota District.

(Amish Mennonite.)

## Monthly Calendar for March, 1896.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

☾ 6; ☼ 14; ☾ 22; ☼ 29.

**OUR PAPER, THE WORDS OF CHEER**, hitherto an illustrated monthly for children, has been changed to an illustrated weekly paper for the Sunday school and home. It is now a four page paper, four columns to the page. The price of single subscriptions has also been raised, as there is now more than three times the amount of reading matter in a year in the enlarged paper. The WORDS OF CHEER should have at least a fair trial in every Sunday school.

Following are the prices:

Single copy per year	50 cts.
" " 6 mos.	25 "
2 to 10 copies per year each	35 "
2 to 10 " " 6 mos.	21 "
10 to 50 " " per year	36 "
50 copies and over per year each	30 "
50 " " 6 mos.	15 "

We shall be pleased to send sample copies free to any address, and solicit orders for our Sunday schools.

MENNONITE PUBLISHING CO., ELKHART, IND.

**STOCK FOR SALE.**—Eight shares of Mennonite Pub. Co. Stock. A share is \$25.00 and have for some years paid six per cent dividend. For further information apply to Mennonite Publishing Co., Elkhart, Ind.

The time for those who are working for the special premiums has been extended to March 1. At that time our agents will please send in the list of subscribers they have obtained, and the three who have the highest numbers will receive the large premium bibles as offered in our prospectus.

## HERALD OF TRUTH.

**TUNING FORKS.**—We have on hand a supply of fine silver steel tuning forks in the key of C. Price, post paid to any address, 25 cents each.

**MUSIC PAPER.**—Twelve and fourteen staff heavy sheets 10½x13½ inches, double. The paper is ruled with ten staves on both sides and sells at 40 cts. per half quire, (one dozen sheets) or 75 cents per quire, by mail.

**VERGISENNEICHT** (Forget-me-not)—a collection of verses and passages suitable for Autograph Albums, etc. This is the only collection of this kind that is published that we know of and it is very convenient when a friend asks you to write in his album when you have a collection in which you can find something suitable without any trouble. The selection is a very good one, free from all objectionable matter, and contains verses both in English and German, bound in cloth. Price by mail 10 cents per copy.

**HOUSEHOLD MANUAL OF MEDICINE**, Surgery, Nursing, and Hygiene, for daily use in the preservation of health and care of the sick and injured, with an introductory outline of Anatomy and Physiology, by Henry Hartsborne, A. M., M. D., L. L. D., with eight plates and nearly 300 wood cut illustrations, 562 octavo pages, bound in cloth. A good medical work is of great advantage in every family. This book sells, retail, at \$4.00. We offer this book for \$2.50. Sent by mail, prepaid. This is a bargain.

**THE CHURCH CYCLOPEDIA.**—A Dictionary of Church Doctrine, History, Organization and Ritual, and containing original articles on special topics, written expressly for the work, by bishops, presbyters, and laymen, designed especially for the use of the laity of the Prot. E. church in the United States of America. The book contains much valuable information even to the general reader, though especially designed for members of the P. E. church. It is bound in cloth and contains 810 large, double-column octavo pages. Price, \$1.00. Postage prepaid.

**HISTORY OF THE WORLD** (McCabe) Illustrated, embracing full and authentic accounts of every nation of ancient and modern times, showing the causes of their prosperity and decline, also including full and comprehensive history of the rise and fall of the Greek and Roman Empires, the growth of the nations of modern Europe, the Middle Ages, the Crusades, the Feudal System, the Reformation, the Discovery and Settlement of the New World, &c., with sketches of the Leading Characters of the World's History, by James D. McCabe, embellished with over 650 fine engravings. Price \$2.50.

**HISTORY OF THE KOLB FAMILY.**—We have received a copy of the above genealogical work from the publisher, Daniel Kolb Cassel, of Nicetown, Pa. To the thousands of descendants in America, of Christian Kolb, of Wolfheim in the Palatinate, Germany. It contains nearly 600 pages and the names, arranged in the order of families, of about 5,000 descendants. For sale by the author, Daniel K. Cassel, Nicetown, Price \$2.50.

**A PEN-PICTURE** of Egyptian Children is the attractive title of a bright sketch that appears in *The Sunday School Times* of February 1. Miss

Thompson, who writes from Egypt, describes the every-day life of the youngsters of that far-away land, telling about their good times and hard times, how they study and how they play. Her article is illustrated with reproductions from photographs taken in Egypt, and is one of the series of articles that this periodical has been publishing, describing child life in many lands.

JOHN L. WATKINS & CO., 1031 Walnut Street, Philadelphia, Pa.

**WANTED.**—Two young brethren, who are good farmers and good workers in the Sunday school. There are places where two brethren with the qualifications above referred to can find places to work and where they will have excellent fields for Sunday school and missionary work. These brethren should be, at least, reasonably good singers. Address John P. Funk, Elkhart, Ind.

## THE WEATHER IN 1895.

Moses B. Weaver, of Harrison township, has furnished us with his annual weather report. The following exhibit gives the number of days of each month that were clear or cloudy, and on which we had rain or snow.

	Clear	Cloudy	Rain	Snow
January	9	11	1	10
February	12	6	1	9
March	10	12	3	6
April	9	15	5	1
May	14	9	7	1
June	12	13	5	1
July	9	13	8	1
August	14	9	8	1
September	13	13	4	1
October	12	15	3	1
November	4	16	5	5
December	5	13	6	7

Total 123 145 57 40

## REMARKS.

January was clear nearly throughout. On 5 days the thermometer was below zero, on the 12th dropping to 12 below. Six more days were near zero, rising to 30 above on the 15th.

In February, the 2nd was 13 below, the 9th 12 below, and the 4th and 5th 6 below. The 3d and 10th were only 8 above rising to 62 above on the 26th. Sundogs were seen on the 8th.

March dropped to 10 above on the 4th and 14th, and on the 23d there was a thunder shower. Moondogs on the 10th.

Snow two inches deep fell on the 1st of April.

In May the thermometer rose to 92 on the 1st, 96 on the 9th, 94 on the 26th, 97 on the 30th, and 100 on the 31st. There was frost on the 12th, 16th, 17th, 20th, 22nd and 27th, and ice a quarter of an inch thick on the 21st.

In June the thermometer was 94 on the 8th, 99 on the 9th, 100 on the 2nd, 104 on the 10th and 11th, and 107 on the 3d.

July heat was 94 on the 1st and 101 on the 7th.

The August hot days were on the 16th, 17th, and on the 28th, 98.

In September the mercury was 90 on the 16th, 94 on the 17th, 96 on the 12th, 98 on the 11th, and 100 on the 10th and from the 18th to the 22nd inclusive. On the 23d it dropped to 58, and next morning we had frost.

There was also frost on Oct. 1st.

November 21st the thermometer dropped to 6, and to 14 on the 27th.

The cold days in December were the 23d, when the mercury was at 42, 5th at 10, 31st at 8, 6th at 6, 3d at 4, and on the 12th it was one degree below zero.

March 1,

1896.

## HERALD OF TRUTH.

73

## SUNDAY SCHOOL LESSONS.

LESSON XI.—MARCH 15.

TEACHING ABOUT PRAYER.—Luke 11:1-13.

**GOLDEN TEXT.**—Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Luke 11:9.

## INTRODUCTION.

**TIME.**—A. D. 29, probably November, between the Feast of Tabernacles and the Feast of Dedication.

**PLACE.**—Probably Pera, the country beyond Jordan. Some think this conversation may have taken place in Bethany.

**PARALLEL SCRIPTURES.**—The Lord's Prayer, verses 2-4, is found in fuller form in Matt. 6:9-13. Asking and receiving, verses 9-13; also in Matt. 7:7-11. For prayer and its answer see 2 Chron. 7:14; Psa. 37:4; 145:18, 19; Isa. 55:6, 65:24; Matt. 18:19, 29; Mark 11:24; Luke 18:1-8; John 16:26; James 1:5-7; 1 John 5:14, 15; Rev. 5:8, 8:3, 4.

**CHRIST'S PRAYER.**—It will be interesting to make a study of Christ's prayers, as to kind, form, spirit, public, private, as a means by which He may teach us to pray.

**SEVEN PETITIONS.**—The Lord's Prayer contains an address and seven petitions. **Address.**—Our Father which art in heaven. **Petitions.**—(1) Hallowed be Thy name. (2) Thy kingdom come. (3) Thy will be done. (4) Give us this day our daily bread. (5) Pledge us from our sins. (6) Lead us not into temptation. (7) Deliver us from evil.

**CONNECTING LINKS.**—The links connecting the previous lesson with this one can be clearly seen by studying the following subjects: (1) The visit to Martha and Mary (Luke 10:38-42). (2) Healing of the man blind (John 9). (3) The Good Shepherd (John 10:1-21). (4) Christ at the Feast (John 12:1-24).

## DAILY READINGS.

M. (March 9) Teaching about Prayer. Luke 11:1-13  
T. Sincerity in prayer. Matt. 6:1-15  
W. In His name. John 10:25-33  
T. Ask in faith. 1 John 5:9-15  
F. Impunity in prayer. Luke 18:1-8  
S. Prayer answered. 2 Kings 20:1-11  
S. Testimony of experience. Psalm 34:1-10

LESSON XII.—MARCH 22.

FAITHFUL AND UNFAITHFUL SERVANTS.—Luke 12:37-48.

**GOLDEN TEXT.**—Be not drunk with wine, wherein is excess; but be filled with the Spirit.—Eph. 5:18.

## INTRODUCTION.

**TIME.**—A. D. 29, probably November, shortly after the events of the last lesson.

**PLACE.**—Pera, beyond Jordan. The exact place in the journey to Jerusalem where the sermon recorded in this chapter was delivered cannot be determined.

**PARALLEL SCRIPTURES.**—Matt. 24:43-51.

**THE NEED OF THE HOUR.**—We can best understand this warning of Jesus when we consider the circumstances of the disciples, which demanded continual watchfulness, as we learn them from our Lord Himself.

Six verses are especially noticeable. (1) They would be exposed to great temptations. There were to be wars, persecutions, great iniquities, false prophets, the love of saints even growing cold, fearful tribulations, etc. (Luke 21:25, 26). (2) There was danger of being deceived (Matt. 24:4, 5, 23, 24). (3) There was danger of their becoming careless and worldly, of their love growing cold, of falling asleep (Matt. 24:11, 12; 25:5-7; Mark 13:36). (4) They were left with a great work to do for their Master (Matt. 25:14, 15, 35, 36; 10:7-9). (5) Jesus was soon to leave them by death lives was soon to throw its shadow over them. (6) Jesus was coming again in the Holy Spirit, He came in judgment coming at last to judge the world, and to reign over all the earth.—Condensed from *Pelosi's Notes*.

## DAILY READINGS.

M. (Mar. 16) Faithful and unfaithful servants. Luke 12:35-48  
T. Need of watchfulness. Matt. 24:42-51  
W. Ready and unready. Matt. 25:1-13  
T. Be watchful. Rev. 3:1-6  
F. Walking wisely. Eph. 5:6-21  
S. True service. Eph. 6:1-9  
S. Reward of integrity. Isa. 33:13-17

## For the Herald of Truth. TEN COMMANDMENTS OF THE NEW TESTAMENT.

BY BARBARA SHERK.

1. Repent and believe the Gospel. Mark 1:5
2. Ye must be born again. Except a man be born again, he cannot see the kingdom of God. John 3:7, 3.
3. Seek ye first the kingdom of God, and his righteousness, and all other things shall be added unto you. Matt. 6:33.
4. Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved, he that believeth not shall be damned. Mark 16:15, 16.
5. Teaching them to observe all things whatsoever I have commanded you. Matt. 28:20.
6. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. John 13:34.
7. But I also say unto you, Love your enemies, do good to them which hate you, bless them that curse you, pray for them that despitefully use you. Luke 6:27, 28.
8. And as ye would that men should do unto you, ye also do to them likewise. Luke 6:31.
9. Take ye heed, watch and pray, and what I say unto you, I say unto you. Watch. Mark 13:33, 37.
10. For I have given you an example that ye should do as I have done to you. John 13:15.

Elkhart, Ind.

DR. T. L. CUYLER made a remark full of "pith and moment," on which young men may well ponder that "what a young man earns in the day time goes into his pocket but what he spends in the evening goes into his character."

## CORRESPONDENCE.

GERMAN SPRINGS, OKLAHOMA TERR., Feb. 13th, 1896.—Greeting to the many readers of the HERALD in the precious name of Jesus. On the 1st of February, Bro. W. W. Kauffman of Johnson Co., Kansas, came here and had meeting day and evening till the eve of the 7th. On the 8th Bro. Kauffman and the writer visited the brethren near Barred Springs, 24 miles south of here, and had two good meetings. The afternoon of the 9th Bro. Kauffman returned to German Springs. The writer remained till the 10th then returned to the Springs where we had interesting meetings day and evening till the eve of the 12th. Bro. Good of Harper, Kansas, was also with us a part of the time, God has blessed the work, eleven precious souls were received into church fellowship by baptism and four reclaimed. We pray God that our number may continue to grow. We now have here at German Springs at the "Sod" meeting house the brethren so kindly assisted in building, 33 members and others are counting the cost, so the brethren can see that their money is on "good interest." There are eight members now located 24 miles south of here; four more will locate there this spring. They have no minister there. The writer goes there once a month. The brethren there are much in need of a meeting house, as most of their dwellings are made of sod and are small. Their children go to Sunday school that is conducted by the Methodists. They want a meeting house and Sunday school of their own. Others will attend also, and thereby much good can be accomplished. They want to put up a sod building. If they had funds to get lumber for a door and benches and for window frames and windows they would put up the house soon. The brethren there appointed the writer to solicit aid of the brotherhood, so that they could have a house for worship. They had a poor crop here last year, they want of rain, and they are poor. They have a good soil; if they have the rain they will be all right. Now brethren and sisters, you that are blessed in temporal affairs, think of these brethren and their families; now is an opportunity to do good. There is a large field in which to work. Much good can be done. May God bless the work there. I feel if my Christian duty to work in that field as much as I can by the help of the Lord. Brethren, remember me in your prayers. I must work to provide for my family; I have no one to help me but only by the word of the Lord. I am only a poor man, but I am sure that the Lord will bless the work there. Money orders should be made payable at Cameron, Kansas. We request the prayers of the brotherhood that these young converts might be true and firm, and that the older ones show a good light.

SIMON METTRICK.

OAKLAND MILLS, PA., Feb. 17th, 1896.—Again the Lord has blessed our congregations throughout the Lost Creek Valley. On Jan. 25th Bro. David Hosteter of Webersville, Ohio, came here bringing us the glad tidings of salvation. Like Paul he came not with excellency of speech, but in demonstration of the Spirit and with power. He preached twenty-six sermons while here at thirteen different places of worship

and with one or two exceptions the houses were crowded every night. Several felt their lost condition and came out boldly and expressed a desire to start in the spiritual life. Many more are counting the cost, some of whom we hope may be won by the prayers of God's people and the co-operation of His Holy Spirit. The brother goes from here to Millfin county where he will continue the work for some time. May God give him grace and bless his efforts, and our souls have been restored to rejoice to see so many start for heaven. May the Lord continue to bless us that we may grow in grace and the power of His might so that we will be strong in the Lord, holding high the banner of King Emmanuel that the world may see that we have been with Christ and the learned of Him. God bless the brethren in their efforts for Him, and may they ever hide under the shadow of God's protecting wing. We as a little flock here are very much in need of a shepherd.

J. K. HOOLEY.

NORTH LAWRENCE, OHIO, FEB. 21ST, 1896.—We have again the privilege of reporting a rich blessing of gospel harvest. Bro. J. K. Hrubaker of Robertson, Pa., by request came here to hold meetings. He held meetings about one week at a time at each church, that is at Salem, Martin's and Pleasant View. At the latter place two persons made choice of that one thing needful. Bro. H. also preached one sermon in the M. E. church at Huron City, which was well attended and all felt that they received their portion. The only thing regretted was that the brother's time was limited as others were under conviction. We have here still many intelligent young people that are without God and without hope in the world. I am well pleased with the new appearance of the HERALD and I would like to ask all who have the talent to write, to help in supplying original matter. I like to see nothing better than originality. It makes the paper more interesting and more practical. I have a general conviction that we can do much good. Once work goes on. If we take two persons and separate them, they will soon become unlike in minor things at least. Let our eastern and western conferences have no communication or communion and in time, though they worship the same God and preach the same word, they will become more and more unlike in their opinions and decisions concerning some minor things. So, if we want to be one and united, bound together in love and at the same time be a power for good, we must have something to connect the different districts into one body. If this work is an injury to the church, why not get rid of it at once; the sooner the better. If, on the other hand, it is a benefit, the sooner it is put in motion, the better. If we have no bible reason for the stand we take on either side there is something wrong with us. If we are only bound up on hearsay and prejudices, we are out of our place, and it is necessary to "cast out the beam that is in our own eye."

RUDY SINGER.

KILL CREEK, OSBORNE CO., KANSAS, Feb. 17th, 1896. On Jan. 25th Bro. Daniel G. Lapp in company with Bro. Jacob Burkhardt of Roseland, Neb. came here to hold a series of meetings. They remained here till Feb. 13th, during which time Bro. Lapp earnestly taught us the word and the way of salvation. Deep impressions were made on both saint and sinner, and 12 precious souls became willing to confess Christ as their Savior. Oh, what joy there must be in heaven, for the word tells us there is more joy in heaven over one sinner that repenteth, than over ninety-nine just persons. May God's richest and choicest blessings rest and

abide with them forever, and may we ever lift our eyes unto the hills from whence cometh our help, for "our help cometh from the Lord." (Isaiah 12:1.) 2. Brethren, pray for us that we may always be found on duty and that we may live closer to our Savior in the future than we have in the time past. We praise the Lord for the many blessings which we have received from His hand, for our spirits have been restored, our souls have been renewed, and we rejoice to see so many start for heaven. May the Lord continue to bless us that we may grow in grace and the power of His might so that we will be strong in the Lord, holding high the banner of King Emmanuel that the world may see that we have been with Christ and the learned of Him. God bless the brethren in their efforts for Him, and may they ever hide under the shadow of God's protecting wing. We as a little flock here are very much in need of a shepherd.

On the 25th of January Bro. Milton Near came here to hold a series of meetings. He got his left hand into the gearing of a corn sheller which mashed his hand so that he had to have three of his fingers and part of his hand amputated and he is getting along nicely, but he was deprived of the benefits of the meetings. Sister Schweitzer who has been sitting on her chair most of her time for about a year is slowly improving. Although she is weak in body she is strong in faith. During these meetings her husband and three of her daughters accepted Christ for their Savior. May God bless them and ever keep them. J. L. SHELLENBERGER.

BRESLAU, ONT., FEB. 12TH, 1896.—The meetings conducted at Cresskill, Ont., by Bro. D. H. Bender were closed on Saturday and resulted, by the grace of God, in the conversion of many precious souls. Some 25 persons confessed Christ. The interest was good throughout the meetings. On Sunday morning Bro. Bender preached a sermon on doctrine, and notwithstanding the stormy weather, the house was crowded. He is now holding meetings at the Detweiler M. H. God bless his efforts there.

BLUFFTON, ALLEN CO., OHIO, FEB. 11TH, 1896. Meetings are at present being held at the Zion M. H. by Bro. M. S. Steiner and God has been especially near unto us. Although nearly every family in the community has been more or less affected by the grippe, and many of our young people are away at school or engaged in teaching, the meetings are as well attended as of late. So far eight have made full of heart confession, and others are under deep conviction. May they speedily find rest in a forgiving Savior's love and mercy.

FROM ANTRIM CO., MICH., Bro. L. J. Weaver of Scott, Ind., came into our midst at Wetzel on the 25th of January. He preached 4 sermons, and 3 souls became willing to renounce sin. On the 30th he boarded the train for Brutus and Bliss, Emmet county, and remained till Feb. 7th. Stopping here at Wetzel he preached the evening and left on the morning train for Port Huron to continue his labors there. May the Lord bless his labors. D. H. SHELLENBERGER.



GWINS, Mo., Jan. 21st, 1896.—Bro. Abraham M. Witmer and wife paid us a short visit lately. He filled three appointments for us. His sermons based upon the power of Jesus' speech, the cleansing of the ten lepers and God's manifoldness of us were given with such earnestness and power that they will not be soon forgotten. Such visits are edifying. We are glad to have brethren. Come along, brethren.

JOS. HERTZLER.

FROM CALEDONIA, MICH.—Evangelistic services were held in the Menonite M. H. at Caledonia, Mich., conducted by Bro. John Blosser of New Staik, Ohio and Bro. J. S. Shoemaker of Dakota, Ill., assisted by our young Bro. John Baumgartner of Ohio in singing. Their next station after closing here will be at Downe, Mich. Their motto is: "Christ alone, and one Gospel for all." May God bless their earnest efforts to the upbuilding of Christ's kingdom.

J. H.

FROM MARTINSBURG, BLAIR CO., PA. On Dec. 12th, 1895, our minister, Bro. Aaron Loucks of Westmoreland Co., came into our midst and held a number of meetings, all of which were very impressive and full of interest. We hope that the good seed sown fell into well cultivated ground and that it may root downward and spring upward and bear fruit to the honor and glory of God. On Jan. 20th, 1896, Pre. Levi A. Blough and Bro. Levi Thomas, both of Somerset Co., came here and preached a number of sermons, all of which were full of the love of God for the sinner. We hope that the truths so plainly presented and so full of love divine may long be remembered. We indeed feel thankful that our dear brethren have not forgotten us, and we pray the Master of the great harvest to send more workers into His vineyard, for the harvest truly is great, but the laborers are few. Our bishop, Herman Snyder, is in feeble health and is not able to attend services all the time. We invite all traveling ministers and brethren to visit us. Their labors would not be in vain as there are some "almost persuaded."

M. A. SSVDER.

BANJA MANTKEE, CONGO, W. AFRICA, Dec. 22d, 1895.—Dear friends:—It is now about five months since I arrived at my station. God has been so good to me that I have been spared many of the trials of the earlier missionaries. I have a comfortable house and the work has been all well planned, as I am really not doing pioneer work. There is always a variety of trials and experiences that come to us in the acquisition of a new and strange language, and getting used to a deadly climate. Banja Mantkee is a high elevation and is a very beautiful place. Still we need to fight the malaria all the time, and the missionaries take quinine daily. The climate is exceedingly enervating, and although well, one needs all the force of a strong will to do the work assigned. The natives themselves are miserably slow and lazy. They work so slowly and as little as they can possibly do. We have a number of boys to do the work, and although they are perfectly honest and Christians—one need never lock a door—they must be watched if you expect to get any work done. They grumble

excessively when you keep them working. They tell me I make it "impassi" hard for them.

The Lord has so wonderfully blessed the work here that one sees very little of heathenism. It is practically "done for." Those who have not accepted Christ no longer believe in their "min kis" idols. While this is true of this immediate vicinity, not more than three days' journey away from here you can find yourself in the heart of heathendom. Our people here are very anxious

to spread the good news to them and are doing something themselves toward getting evangelists to the needy towns. About one hundred of our young people are making a united endeavor in this direction. They have just determined to support one of their number as a missionary. It takes about \$50 and that means much more here than at home. The people are very greedy of gain and hence rather selfish about giving, yet I am almost certain they give more accordingly than our Christians at home.

Their houses are very primitive as yet, but we notice that they are improving since they see our houses. Theirs are made of grass, and have one door and no window or chimney. If you happen to have an errand to any one of their houses while they make fire, and spring upward and bear fruit to the honor and glory of God. On Jan. 20th, 1896, Pre. Levi A. Blough and Bro. Levi Thomas, both of Somerset Co., came here and preached a number of sermons, all of which were full of the love of God for the sinner. We hope that the truths so plainly presented and so full of love divine may long be remembered. We indeed feel thankful that our dear brethren have not forgotten us, and we pray the Master of the great harvest to send more workers into His vineyard, for the harvest truly is great, but the laborers are few. Our bishop, Herman Snyder, is in feeble health and is not able to attend services all the time. We invite all traveling ministers and brethren to visit us. Their labors would not be in vain as there are some "almost persuaded."

M. A. SSVDER.

Now, during the growing season, our people are off to their gardens. The women do the digging, etc. If there are older children and they do not go to school, the lady and there *always* is a baby) is given over to their care. It is nothing to see the little sister mothers dragging into the school a baby, and sometimes two of them. If a baby gets noisy we send its sister home with it. They carry a little pot of food, and if the baby gets hungry they give it some food. My pupils are really a very interesting little party of children, of all sizes, and about 60 in number. They are like little machines that you wind up and set going. They sit there with the most listless, vacant air and spell "baba" and all the rest on the chart, but they never know a word when they see it at any other place. They learn very slowly because they lack the will power to apply themselves. They learn Scripture with great ease, and recite whole chapters without a mistake. They love to sing, but how I used to laugh when they sang! The native hymns were all new to them, and the children would yell at the top of their voices until I felt sure that if they were white children their faces would turn black. They are dirty and ragged. You would smile at the variety and style of their dress. There is a small tree known as "Tatamana" with a man's long black vest on. He looks very funny. Then here is another little fellow with an undershirt on that is a man's size. The sleeves are rolled back and he feels finely dressed. The regulation dress for women and girls is a short, tight-fitting "bushard" dress with short sleeves, and for men and boys a shirt or coat and a piece of cloth about two yards wide draped to look almost like a skirt. They go barefooted; very seldom do you see a pair of shoes.

Here comes the pest of Africa—a little insect he called a "nigger." They burrow into the feet and hands, especially

about the toe and finger nails. The insect swells until its eggs are mature, when the little cyst bursts and it is set free. If not taken out, inflammation sets in, and many of the people have lost toes.

There are plenty of wild beasts about. To-night there was a general excitement over in the village. A large leopard had stolen into the town and taken a goat. One of the missionaries a few years ago shot a large one right in the station.

Many monkeys inhabit the woods. Antelope and buffalo are also to be found—I have had some of each to eat since I am here.

Hippopotami and crocodiles are very numerous in the river. Our steward in the ship coming out was "chopped" by a crocodile while the ship was at port in the Congo river.

There are elephants about too, but the state forbids the killing of elephants without a permit.

The language is now written in English characters, but has more of the French pronunciation. They had no written language, so the missionaries had to write it from sound. I am learning it slowly. It is a very musical language, and I think I shall like it more and more and can talk to the people better.

I must close this rather lengthy letter. There is much more to tell, but the demands for letters are many. Surely God meant these people to have the Gospel too, but alas, poor Africa has had to wait so long for the light. I began interest in your prayers for this darkened country and it millions who have not yet heard of Jesus Christ, the Savior of the world. Sincerely your fellow-worker in Christ.

CLARA R. HILL.

#### SUNDAY SCHOOL ITEMS.

FROM GARDEN CITY, MO.—The Bethel Sunday school was organized on the 15th of December, for year 1896. C. T. Kauffman was re-elected Supt., A. L. Hartzler, assistant Supt., J. T. Zook, chorister, Emma Shep, secretary and treasurer. The Lord bless the efforts put forth by the school for the advancement of Christ's kingdom. Con.

LANCASTER, PA., FEB. 8TH, 1896.—

The Sunday school at Lancaster was reorganized for the ensuing year with the following officers elected: Bro. L. B. Herr, superintendent; Bro. A. Brackbill, treasurer; Sister Susan M. Hershey, secretary; Bro. C. B. Lands, librarian; Sister Alice Herr, assistant librarian. The interest in the Sunday school continues unabated. Attendance is good, is largely increasing, and a good degree of enthusiasm is manifested in the work. May God bless all the efforts put forth in every department of Christian labor and may many precious souls be brought into His kingdom. Con.

#### THE MENONITE CHURCH IN GENERAL.

ELD. A. H. KAUFFMAN, of the M. B. C. church, has opened a mission at 35 Pearl street, Grand Rapids, Mich.

We are informed that our Menonite people in Manitoba have, on account of the recent troubles connected with educational matters in that province, appealed to the government for separate schools.

#### REPORT

Of Sunday School Conference, York Co., Ontario.

The Wideman Sunday school of Markham, York county, held their first Sunday school conference on Friday, Dec. 27th, 1895, at the Wideman meeting house, a large number of people meeting there to enjoy a season of refreshing such as we have never before been permitted to enjoy in this vicinity.

Conference was opened at 9:30 A. M. Hymn No. 431 H. T. was sung, and Bro. S. F. Coffman led in prayer, after which Bro. S. R. Hoover gave a short address of welcome. This was responded to by Bro. L. A. Wambold of Breslau. Hymn No. 432 was next sung.

The first topic was, "What is the object of a Sunday school conference?" Bro. S. S. Herner was the first speaker on the programme.

Our conference forms acquaintances.

We want to see also if our Sunday school is a success. We meet to see whether our conference is used in training the young and whether new Sunday schools are organized. We meet to teach our people what the Sabbath is for and we train our children and even our older people to work together. We maintain our doctrine is the true doctrine of Jesus Christ. We are beset by temptations on all sides. We should have a strict guard over our children, and how many of us do our duty in this respect?

Bro. H. Cassel was the next speaker. We want to see also if our Sunday school is being done by the Sunday school. Forty-seven years ago there were only a few who went to Sunday school, but now almost every person goes.

Bro. S. R. Hoover was the next speaker. It is necessary to meet together. The speaker rejoiced in the good work that was going on in the Sunday schools. Hymn No. 380 was then sung. A general discussion followed, and very many interesting thoughts were presented by the brethren, Moses R. Hoover, Eli S. Hallman and S. F. Coffman.

Second topic, "What are the qualifications of a Sunday school superintendent, and what are his duties?" Bro. Lewis Burkholder.

A superintendent should be a Christian. He should practice what he preaches, and he should be a friend of children. He should also improve the time to the interest of the school. He should be sociable and welcome visitors to the Sunday school and so create a desire for them to come again. He should be intelligent and quick to foresee danger and he will find out his duties.

Bro. Anson Groh: The ideal superintendent is held forth as a leader of mankind and will support united work and be capable of binding the members together and get others to do the work. There are three steps to the office of superintendent: 1st, Born anew in Christ; 2nd, Consecrate our gifts to God. We must all be at the work. He has to do with the outside and inside world, with the young as well as the old, and he must see that no Saul takes the place of a David. He should have a thorough knowledge of human nature. Many mistakes arise from the want of it, and he will be a failure if he has no influence over those over whom he is placed. He should have the right

teachers in their proper places, for evil, as well as good, may be done in the Sunday school.

Bro. M. M. Shantz:

The duties of a superintendent are many. He should guard against the wolf coming into the Sunday school. He should give liberty to visitors to speak, and he also should have his eyes open while the Sunday school is in session and guard against wrong impressions. In the open discussion that followed, the brethren A. C. Kolb, S. F. Coffman and J. Z. Kolb gave short talks on the subject. We should accept and live the doctrine of Jesus Christ. Do not elect the superintendent, then expect him to fill the place. Let the Spirit give the gift and then let him receive it. Hymn No. 123.

Third topic, "Regularity and punctuality."

Bro. Eli S. Hallman: Regularity and punctuality mean to be always present and always on time. By being punctual we receive a blessing in the opening exercises, which, if we are not on time, we frequently lose. The superintendent and teachers should be regular, the pupils should be regular and punctual also. (Romans 12:11.) Fervency and zeal in the Christian work will make us regular and punctual. There are hindrances caused by leaving too much work for Sunday morning. If we had the love of the Sunday school and church more at heart there would not be so much left for these precious hours. We should be punctual at home. Every home should be a Christian home. (Deut. 6:7.) We should teach our children diligently at home and have families worship every morning, and watch and pray daily and be sure to be on the gospel train. How do we bring it about? By being filled with the Holy Spirit.

Bro. Daniel Wideman: If we miss the gospel train, we have not the advantage of an ordinary train, we will be forever too late.

Bro. Erwin Hoover: We should be ready for any duty. (Luke 12:40.) Losing interest is a stepping stone to backsliding. Our journey heavenward is best begun in our younger years.

In the open discussion the brethren I. A. Wambold, Anson Groh, Moses Hoover, J. Z. Kolb, S. R. Hoover and S. F. Coffman took part. Many think Sunday is a day of rest, and they sleep too long and so lose many of the blessings they would receive by being punctual. The thoughtful person is never without much use. It is also very annoying when pupils come in late; some people have three hands, one of which is the "behind hand." Do not lose any time, neither take the time of any one else.

Closing Hymn No. 121. Bro. John R. Hoover led in prayer.

AFTERNOON SESSION opened at 1:40 P. M. by singing No. 333. Bro. Samuel Wideman led in prayer. Hymn No. 39 was then sung.

Fourth topic, "What kind of a person should be the Sunday school teacher, and what are his duties?" Bro. I. A. Wambold:

A teacher is one who imparts knowledge to his pupils. There is no difference between the Sunday school teacher and the church worker. He should set a good example and have a good report. (1 Peter 3:8.) This should be the disposition of every true worker and Sunday school teacher. A great deal

can be done by being courteous and kind. He must be prayerful; without it he is little concerned in the work. He should hold his class up to a throne of grace. He should believe in united prayer. The teacher should visit the homes of his pupils. This has a tendency to get the parents to take more interest in the Sunday school. The teacher must know his lesson and find Christ in each one. The more religion the pupils have the greater the attachment to the teacher.

Bro. S. F. Coffman: The teacher should prepare his lesson well and read alternately with his pupils. Some take well with older ones, some better with younger people. The teacher should have the class to which he is best adapted. He should use simple words for younger classes. The teacher must adapt himself to all classes. A great deal of tact is required in teaching a Sunday school class. The object of the teacher should not be to be taught but to teach. He should get the pupils to think, and try to bring out what is in their minds. Want of interest in the class is very often the fault of the teacher.

Bro. A. C. Kolb: To be successful a teacher must be thoroughly converted and grounded in the faith of the Lord Jesus Christ. The teacher should have his lesson so well prepared that he need not use his quarterly in the school. He should be in co-operation with the superintendent. He must draw the attention of the class to the lesson and elicit the incidents of the lesson with firmness and with gospel truth. He should be an example of godliness to his class. We are at liberty to use what God gives us. Promptness is of great importance. The teacher should be in his seat first and greet his scholars with a kind "good day" or "good morning."

In the open discussion the brethren Anson Groh and S. S. Herner brought out some good thoughts. The teacher should have abilities for teaching. The class should be in sympathy with the teacher and he with the superintendent, and he should be able to draw the attention of his class.

Hymn No. 124.

"A talk to the children," by Bro. J. Z. Kolb, was very interesting. We know that children are apt imitators, and are quick to grasp ideas and likely carry them to old age. Question: Why did Christ become a child? Ans: That He might feel and know the state of man. Question: By what means did Christ become able to ask and answer questions? He learned the law and the prophets in Sunday school (in the synagogues or schools of that day).

Bro. Isaiah Hoover: God is in heaven. He sees all we do in the whole universe. He loves His own. He loves little children and they should love Him. Question: What did Christ do when He became a man? Ans: He gave His life for us. He was pure and holy. If we want to be like Him and if you have a good teacher you can learn to love Him. The children then sang hymn No. 156.

Sixth topic, "How to teach an infant class."

Bro. Titus L. Kolb: We all know that infants cannot comprehend as readily as older pupils. The teacher must be a devoted Christian, and he must be interested in his class as all teachers should be. The

teacher of an infant class has a great responsibility resting upon him. If their answers and ideas are wrong he must correct them and give his reasons in plain simple language. He should simplify the lesson so that they can understand it, for their little minds must take in what is given them. The lesson should therefore be put into story form. The aim and object of the teacher should be to lead them to Christ.

Bro. Moses R. Hoover: We should at all times try to get the good will of the children. We must be careful in our daily life that we do not set a bad example. What we want them to see should be in our actions, for actions speak louder than words. Get them to look to Christ.

Bro. M. M. Shantz: He would prefer object lessons for infant class teaching. By showing them the picture and explaining it to them, they better understand the lesson.

In the open discussion the brethren J. Z. Kolb, Anson Groh and S. F. Coffman gave short talks on the topic. Regarding object lessons for infant class teaching, we are of such a disposition that we learn what we can see better than what we hear. The children should be taken into a separate room for teaching. Teach the child to "fear God and keep His commandments."

Hymns No. 184 and No. 122. Bro. I. A. Wambold led in prayer.

EVENING SESSION opened at 7 P. M. by singing No. 92. Bro. Moses R. Hoover led in prayer. Hymn No. 108 was next sung.

Seventh topic, "Necessity of prayer and consecration for the Sunday school worker."

Bro. Otto Geibner: God is our employer and we must go to Him for advice, but we must go in prayer. The Sunday school worker is God's work. We can commune with Him in our prayer by having our minds directed heavenward. He will reveal to us His will. In Sunday school work we must come to God in special prayer, but we must not pray as the heathen do. We should pray in a childlike manner. (John 15.) A vine has been planted that has stood for 1900 years, and we are the branches. Some of them take hold of the treble work (God), some spring up into high branches. These are formalists and are not truly converted. Some reach out to the side and go down to the ground (sin). These are classed as backsliders; they want to be handled carefully and taken on the treble work (God), and lean on the older ones and they will bring fruit as well as the others. The tender shoots are our Sunday school pupils, the little girls and boys. To bring forth fruit we must consecrate time and means to the work.

Bro. S. F. Coffman: "Knock, and it shall be opened; ask, and ye shall receive." We need the guardianship and advice of God. Peter was released from prison through united prayer. We should pray for individuals and be intensely in earnest, for a deliverance from sin is necessary. What does consecration mean? (Romans 12.) Consecration is, given up entirely to God, for we are bought with a price, with the precious blood of Jesus. The

Sunday school worker is a shepherd servant in the hands of God, but not a hired servant. The true servant will give his life for God's sheep, he is entirely surrendered into the hands of God. Such must the Sunday school worker be, wholly consecrated. He will be there every Sunday. We want to be waked up here on earth to the life and light of Christ. God has communion with us here, and He can wake the sinner.

Bro. S. Geibner: A Christian that does not feel the necessity of prayer is no Christian. A Sunday school worker must feel the necessity of prayer. Prayer means the act of asking a favor from God. We must be born of God to be heirs of God. If we are capable of rightly praying we should not be afraid to ask God for His guidance in Sunday school and church work.

In the open discussion the brethren Erwin Hoover, Otto Geibner and Daniel Wideman took part. We should be wholly consecrated to God's service and work together for peace and always be willing to do our Master's will.

Hymn No. 385. Short addresses followed by a number of the brethren. Hymn No. 138 was then sung, after which Bro. S. F. Coffman offered the closing prayer.

This, the first Sunday school conference here provided to be a spiritual and all went away feeling that they had enjoyed a season of spiritual refreshing.

THE SECRETARY.

For the Herald of Truth.

PUBLIC SCHOOL EXAMINATIONS.

BY MAGGIE YODER.

Dear Editor:—In reading the last issue of the HERALD OF TRUTH, I noticed the item entitled, "Influences that lead our young people away from the old landmarks," and also noticed that the writer has termed the so-called "Influences" "Public School Examinations" in the beginning, but has termed them "entertainments" in the latter part of the statement. Now, for my part, I know there is a wonderful difference between the two. In my younger days I myself took part in entertainments, and have found it as you have fully described in your statement.

But as to the "public school examinations," there never has been found anything like foolish dialogues and recitations, but merely a review of the school work during the year, or month according to the time when they are held. I have taken a common public school examination myself, and also teacher's examination, but have never found, or seen, anything silly or foolish about it.

For my part, I think it worth a great deal to the minds of the pupils in helping them to the work they have gone over in their studies. I also noticed the statement that they were held in Waterloo Co., Ont., to which I would say they are not only in the above-named place, but in nearly all the western states, and in some of the eastern states also; and no necessary barking is required to hold them.

Now, I did not write merely to criticize, but I think it is so very unjust to term school examinations "entertainments."

Lexington, McLean Co., Ill.

A LITTLE Moslem girl who had seemed upon one difference between Mohammedanism and Christianity said, "I like your Jesus because he loved little girls. Our Mohammed did not love little girls."



## THE SHORE OF ETERNITY.

BY REV. FREDERICK W. FAIRER.

Alone! to land alone upon that shore!  
With no one sight that we have seen before:  
Things of a distant time,  
And the sounds of life,  
And fragrances so sweet the soul may faint.  
Alone! Oh, that first hour of being a saint!

Alone! to land alone upon that shore!  
On which no waves rise, no billows roar,  
Perhaps no shape of ground,  
Perhaps no sight or sound,  
No forms of earth or fables to arrange,  
But to begin alone that mighty change!

Alone! to land alone upon that shore!  
Knowing no one we can return no more;  
No voice or face of friend,  
None with us to attend  
Our disembarking on that awful strand,  
To arrive alone in such a land!

Alone! to land alone upon that shore;  
To begin alone to live for evermore,  
To have no one to teach  
The manner of the speech  
Of that new life, or put us as our ease:  
Would we might die in pairs or companies!

Alone! No, God hath been there long before,  
Eternally bathed within the shore  
For us who were to come  
To our eternal home;  
And He hath taught the angels to prepare  
In what way we are to be welcomed there.

Like one that waits and watches He hath met,  
As if there were none else for whom to wait,  
Waiting for us, for us  
Who keep Him waiting thus,  
And who bring loss to satisfy His love  
Than any other of the sons above.

Alone! The God we know is on that shore,  
The God of whose attractions we know more  
Than of those who may appear  
Near and dearest here;  
Oh, is He not the lifelong friend we know  
More privily than any friend below?

Alone! The God we trust is on that shore,  
The Faithful one whom we have trusted more  
In trials and in weal  
Than we have trusted those  
On whom we leaned most in our earthly strife:  
Oh, we shall trust Him more in that new life!

Alone! The God we love is on that shore,  
Love not enough, yet how we love for more,  
And whom we loved all through,  
And with a love more true  
Than other loves—yet now shall love Him more:

True love of Him begins upon that shore!  
No one alone who that may see  
We shall meet more we know  
Than we can meet below,  
And find our rest like some returning dove,  
And be at home once with our Eternal Love!

—Selected.

# For the Herald of Truth, IS A GENERAL CONFERENCE IN ORDER?

BY ISAAC E. HEDSBY.

Why should any of our brethren  
doubt the propriety or fear the result  
of a General Conference if there is wisdom  
and infallible truth in the saying,  
In a multitude of counsellors there is safety.

The present condition of the Mennonite Church seems very like the condition of the early Church, when Paul and certain officers were teaching among the Gentiles, of whom the Lord by the preaching of the cross through these same apostles converted many unto Himself; but certain brethren came down from Judea and troubled them, teaching that except they observed certain rites they could not be saved, causing much contention.

Now in order that the work of the Lord through the different brethren might be the better understood by all, the brethren determined to send delegates to Jerusalem about this matter, and when they rehearsed how the Lord

had through them converted the Gentiles, it caused much joy among the brethren, and after much discussion it pleased the apostles and elders together with the whole church to send a kindly greeting to the new converts, and also to send along with those men whom God had made a means of grace unto the Gentiles, other brethren who had hazarded their lives for the cause, who also exhorted them with many words.

So we verily believe that if there were delegates assembled from all the different conference districts, who would fairly state one to another how gracious the Lord has been to us and what life has accomplished through the different mediums, there would be much room for rejoicing, a much closer union affected and greater and more effective zeal for the work established, and, as Paul and Barnabas went back to their work, not only with the approval of the brotherhood assembled at Jerusalem, but accompanied by brethren to assist them, so our brethren, after seeing the different conditions and possibilities, would make an effort, and God would grant them success to send other brethren to the Gentiles.

May the Spirit of God through the medium of one of His servants preside over the coming Conference; and each and every delegate go there supported by the fervent prayers of his congregation, and a fervent desire within himself to be useful to the best possible advantage for the edification of others, so as to be able to do more and better work for the Master. Each esteeming others, as the word teaches us we should, better than himself, fully realizing that the test by which all men shall be judged is the discipleship of Christ, if we have love one for another, so that the united prayer to God might be, Lord help us to learn one from the other and from Thy word and from whatsoever providence Thou hast in store for us more and better how we may hold up the cross to a dying world so that all may see and live without the adulteration of one single involuntary. Oh, may we be able to get our faith (Mennonite form of worship) established more fully.

Bayerstown, Pa.

## RIGHTeousNESS.

There is no quality of character more often set forth in the Bible than righteousness. It runs through the Old Testament, and it reappears as the highest quality in the New; but righteousness as the New Testament teaches it is not simply a regularity of life, or a stability of character, or an undeviating onward course, like the train on its unending rails. Some men and women who could square their lives and acts by the world's moral measuring rod, and whose chief boast is straight, undeviating morality, are not without hearing disapproval of the New Testament conception of righteousness. Righteousness in the Old Testament period meant the perfect observance of the requirements of the law. The Jew held the strictest of the sect found it almost impossible to satisfy this stern requirement, and he always felt himself under a shadow of guilt, which the clouds of his own sinful nature cast over his life. The situation has not changed; the man who seeks to satisfy himself by his "straight" life and his "square" dealing, whose religion is nothing but a scrupulous or-

thodoxy in creed, never gets out of the shadow caused by his own darkness. Christian righteousness, then, is not right morality, or even church orthodoxy, any more than health consists in believing in the laws of hygiene. Christian righteousness is a state of heart and life resulting from the restoration of man to his divine sonship, so that he henceforth can conduct himself as a son, and not as a frightened servant, terrified by the darkness of his own heart. He is not born into the Kingdom of Heaven and enlightened by the Holy Spirit can be righteous as Christ was righteous, for only a son can do the will of God under all circumstances and do it purely out of love; and a righteous act done from any other motive is of a selfish character, and of a different order from the works of our Master. Christian righteousness is the normal activity of a Christ-formed and a Christ-controlled life. It is not an excess or a lack of activity; it is not a freedom from law or morality; it is rather the joyous acceptance of the Divine will as our law, but as our will. That man is righteous who chooses above all things to do the will of his Father, and who hungers for the establishment of the Kingdom of God in his own heart, and who bends his activities to make that state universal. — Am. Friend.

## "UNTIL HE FIND IT."

"The Shepherd sought His sheep,  
The Father sought His child;  
They followed one o'er vale and hill,  
O'er desert waste and wild;  
They found me nigh to death,  
Faint and faint and dead;  
They bound me with the hands of love,  
They saved the wandering one."

In the two parables at the beginning of Luke fifteenth there are two noteworthy passages: Christ tells us the shepherd who has lost a sheep will search for it "until He find it," and the woman who has lost her silver piece will seek diligently "until she find it."

One design of our Lord in these parables no doubt was, to illustrate to that patient, persevering love with which He has sought out each of His redeemed ones. It is a type, dear believer, of His dealings with you, and with all who have "washed their robes and made them white in the blood of the Lamb." He sought us, despite our long and willful wanderings "until He found us." Oh, matchless grace!

"But none of the ransomed ever knew how deep were the waters crossed,  
Nor how dark was the night that the Lord passed thro'  
Ere He found His sheep that was lost;  
Far out in the desert He heard its cry—  
"Twice helpless and sick and ready to die."

But both these parables, and still more His own example, are designed to encourage His followers to a like perseverance. He bids the Christian pastor, who has "colled all night and caught nothing," the Sabbath school teacher, the praying father, mother or friend, not to cease praying and laboring until the blessing is obtained.

"Oh for an overruling faith,  
To credit what the Almighty saith."

## JESTING OF SACRED THINGS.

Yes, why does not some one rise and speak on the divorce question? That it is a growing evil none will deny. Is it not time we ask ourselves, "How far am I responsible? What can I do to remedy it?" To my mind

the lightness with which marriage is regarded by so many, is one of the main causes of the growing frequency of divorce. I was painfully astonished not long ago to hear a woman, a Christian woman, say, in speaking of a young married sister and her husband, who had no serious trouble but seemed not to find each other's society pleasant, after a year of married life, "if it were not for the baby, why, she needn't live with him if she didn't want to." We need to hear the echo in our ears of the solemn words, "Till death do you part." We need to realize their solemnity before no less than after marriage. And where shall we seek the cause of this lightness? In the joking habit, more than in any other one thing, I believe.

No subject seems to be too sacred for the joker, and the marriage relation is no exception. I have been pained and shocked to hear a husband and wife teasing each other (like foolish school children) about other men and women, and that even in the presence of their own or other people's children. This may not harm themselves (though who can say how much the moral tone may not be lowered by such jesting in your own family or with others?) but upon the children whose minds are yet unformed, and who see only the surface meanings, the effects may prove appalling. How can they be taught the sanctity of the marriage vows later, when they have, all unconsciously, been led to regard it lightly? This jesting, or even lightly speaking about sacred things, is pernicious, awful. Could the parents own or other people's children, who they do to see what its effects will be, believe they would, if they loved their children, or cared for the future of their country, go down on their knees and say, "God helping me, I will never do it again." If we wish to see the divorce evil lessened, let us take care how we flippantly speak of sacred things. Let us read Matt. 5:31, 32, remembering those whose words they are, and let us teach the young people that sacredness of the relation which our Savior chose as the type of His own relation to His church. — Zuluah.

## JOHN WESLEY AGAINST PRIDE.

I exhort all those who desire me to watch over their souls to wear no gold, no pearls, or precious stones; use no curling of hair, or costly apparel, how grave soever. I advise those who are able to receive this saying, buy no velvet, no silk, no fine linen, no superfluities, no more ornaments, though ever so much in fashion. Wear nothing, though you have it already, which is of a glaring color, or which is in any kind, gay, glistening or showy; nothing made in the very height of fashion, nothing apt to attract the eye of the bystanders. I do not advise women to wear rings, ear rings, necklaces of whatsoever kind or color, or ruffles, which by little and little may shoot easily from one to twelve inches deep. — Sel.

Education is not that, which is made up of the shreds and patches of useless arts, but that which inculcates principles, polishes taste, regulates temper, cultivates reason, subdues the passions, directs the feelings, habituates to reflection, trains to self denial, and, more especially, that which refines all actions, feelings, sentiments, tastes and passions, to the love and fear of God.

## THE MASTER'S TOUCH.

"He touched her hand and the fever left her."  
He touched her hand, as He only can,  
With the wondrous skill of the great Physician.

With the tender touch of the Son of man,  
And the fever pain in the throbbing temples  
Died out with the flush on brow and cheek,  
And the lips that had been so parched and burning.

Trembled with thanks that she could not speak,  
And the eyes where the fever light had faded,  
Looked up, as her grateful tears made dim,  
And she rose and ministered to her household,  
She rose and ministered unto Him.

"He touched her hand and the fever left her,"  
Oh, blessed touch of the Man Divine!  
So beautiful then to arise and serve Him,  
When the fever is gone from your life and mine;

I may be the fever of restless serving,  
With heart all thirsty for love and praise,  
And eyes all aching and strained with yearning.

Toward selfish goals in the future days,  
Or it may be a fever of spirit anguish,  
Some tempter of sorrow that does not down,  
Till the cross at last in meekness lifted  
And the head stoops low for the thorny crown.

Or it may be a fever of pain and anger,  
When the wounded spirit is left to bear,  
And only the Lord can draw forth the arrows  
Left carelessly, cruelly, rankling there.

Whatever the fever, His touch can heal it;  
Whatever the tempter, His voice can still it;  
There is only joy as we seek His pleasure,  
And there is only rest as we choose His will.

And some day, after life's tidal fever,  
I think we shall say, in the home on high,  
"If the hands that He touched but did His bidding,  
How little it matters what else went by!"

Ab, Lord! Thou knowest us altogether,  
Each heart's sore sickness, whatever it be;  
Touch Thou our hands! Let the fever leave us,  
And so shall we minister unto Thee.

—London Christian.

## "OH, COME WITH ME."

Towards the end of the sixteenth century a Scottish preacher labored with very great success. He was preeminently a man of prayer. One day he was to preach in a certain neighborhood, and the hour for service came, but no preacher appeared. His host sent a servant to tell him that the congregation was waiting. The servant went and returned, saying that he had gone to the minister's bed room door, but did not disturb him, because he was talking to some one. "Did you hear anything that was said?" asked the master. "I heard him say, 'I will not go except thou come with me,' and he kept begging the other to come." "That will do," replied the farmer; "he will come, and the Other will come with him, and great things will be done here to-day."

"Yes; the Other is needed by us all. Our service will be effectual if we first get the quickening influence of the Other. Let us ask Him, for He has promised to grant the blessing in answer to prayer."

## A TOUCHING INCIDENT.

We heard a story told the other day that made our eyes moisten. We have determined to tell it, just as we heard it, to our little ones.

A company of poor children, who had been gathered out of the alleys and garrets of the city, were preparing for their departure to new and distant homes in the West. Just before the time of starting of the cars, one of the boys was noticed aside from the others, and apparently very busy with a cast-off garment. The superintendent stepped up to him, and found that he was cut-

ting a small piece out of the patched linings.

It proved to be his old jacket, which having been replaced by a new one, had been thrown away. There was no time to be lost.

"Come, John, come," said the superintendent, "what are you going to do with that old piece of calico?"

"Please, sir," said John, "I'm cutting it to take with me. My dead mother put the lining in this old jacket for me. This was a piece of her dress, and it is all I have to remember my dear mother by. She was so good to me, but she said, 'God bless you; be a good boy and meet your dear mother in heaven where we can all be rich.'"

The little fellow was not disturbed until he had finished his work and had safely tucked the to him almost sacred relic of his best friend on earth.

## MARRIAGES.

KAUFFMAN-EASIE.—On the 23d of January 1896, in the home of the bride, by Jacob Aebly, John J. Kauffman, of Indiana, to Amanda E. Kauffman, of Kansas.

DEIBEL-HARTMAN.—February 18th 1896, by Peter Luedeker at the home of the bride's parents, Bro. John Diebel, of Washington, Ill., to Sister Margaret Hartman, of Kansas. May the Lord bless them in their new relationship.

ECKMAN-ALTHOUSE.—On the 30th of January, 1896, by Abraham H. Herr, Frank M. Eckman to Nevada Althouse, both of Quarryville, Lancaster Co., Pa.

SNYDER-SHUPPE.—Jan. 18th, 1896, by Bish. Albrecht Schiffer, at his residence near Roseland, Neb., to Lizzie Snyder of Roseland, Neb., to Lizzie Shuppe of Newton, Kansas.

FRIED-UNGER.—On the 22nd of February 1896, at the home of C. E. Selmer, in Elkhart, Ind., by J. F. Funk, William Freed of Elkhart Co., Ind., Clara M. Ungert of St. Joseph County, Ind.

## DEATHS.

YODER.—On the 19th of January 1896, near Nappanee, Ind., of lagrippe and lung fever, Elizabeth, wife of William Yoder, aged 35 years, 10 months, 16 days. She leaves her husband and 8 small children, 3 sisters and 3 brothers to mourn her early death, yet not as those who have no hope. She was a faithful sister in the Old Amish church. Buried in the 2nd at Welly's school-house. She will be sadly missed at home and in the community. Many friends followed the remains to the grave. Funeral services by Moses Burkholder and John C. Schlaach from John 5:21—29 and 1 Cor. 1:15.

MARTIN.—On the 30th of Jan. 1896, in Cerro Gordo, Platt Co., Ill., of paralysis, Bro. Abraham Martin, aged one month less than 90 years. He was born in Cumberland Co., Pa., April 1st 1806. Moved with his parents to Wayne Co., Ohio, in 1832, where he married Martha Leidigh in 1837. They had 12 children of whom 9 are surviving. He died at C. Ely's meeting-house, Berlin. She leaves a sorrowing brother and many relatives and friends. Funeral services by Daniel Wismer and Tobias Bowman.

EICHELBERGER.—On the 18th of February 1896, of croup and lung fever, Jacob Eichelberger, infant son of Andrew and Anna Eichelberger, aged 11 months. This is the third and last child of this family which the Lord has taken to Himself. The other two died at the same age and hour. Funeral services by Daniel Grendorf and John P. Smith.

ENGESOLE.—Sarah A. Engesole was born January 29th 1818 and died January 13th 1896, at the ripe age of nearly eighty-five years. She was the mother of seven children, and forty-six boys and girls and men and women called her grandmother. She was left a widow at the age of thirty years, with her large family, the youngest child being only seven months old. At the time of her death she had been a widow for fifty years, having raised her large family by her own efforts and a small income in the shape of interest on a dower. She was for about sixty years a consistent member of the Mennonite church. She was however not content with holding church membership but made, we think, and honest effort to exemplify in her life the principles of Christianity. Although she was not rich in this world's goods yet the poor never appealed to her in vain for help. She fed the professional beggar as well as those who were in need of her hospitality. The old adage that the poor is ever the poor man's friend was verified in her life. She commended to God first the kingdom of God and His righteousness was obeyed and the promise that all these things shall be added to her was singularly true in her case, for besides being charitable to every one almost to a fault and feeding and partly clothing a host of tramps she earned for herself and her youngest son, an invalid, a very snug and comfortable home. She had unbounded faith in God for her temporal support as well as for her spiritual comfort, but she suited her actions to her faith so that it might not be a dead faith. Although infirm she was able to do her "house" work to within a few weeks of her death, and was patient in suffering and longed to depart this life and to be with Christ; while she was not faultless, yet her life was in many respects and inspiration to those with whom she came in contact.

## HER NEXT DOOR NEIGHBOR.

BENDER.—Savannah, daughter of Enoch W. and Mary Bender, of near Cuba, Pa., died Jan. 13th 1896. She was 8 years, 6 months and 29 days old. Funeral services were held in the Amish Mennonite M. H., near Grantsville, Md., conducted by Jacob S. Miller and Joel J. Miller. Use was made of the central clause of Mark 10:14, as a basis for the principal discourse. Over two hundred persons attended the obsequies. The gain of the departed, who passed over the mystic river in childhood's innocence and purity, is beyond doubt infinitely greater than the loss of the bereft, though the visitation of death in a family is terrible and appalling with its dark and gloomy miseries and heart-rending agonies of grief. Truly, a night well spent, in its freedom from sin, might well say, to survivors, with the words of Jesus, "Weep not for me, but weep for yourselves, and for your children."

Savannah is gone!  
Her earthly home has left;  
Her absence makes her home  
Her loved ones thus bereft.

The family group  
Has lost one of its members:  
It makes the spirit droop  
When the loved ones are remembered.  
Playmates spent all recall,  
The hours spent all remember;  
But now, earthly ties, all  
Are severed forever.

But through clouds of grief,  
Divine sunlight streams;  
The throes of pain are brief,  
Follow'd by celestial beams,  
On the blissful shore,  
Where the ransomed shall be  
When the loved ones are remembered,  
Through all eternity.

A. FRIEND.

ATSPRING.—On the 17th of February 1896, in Butler Co., Ohio, Pre. Joseph Augspurger, aged 80 years, 1 month, and 13 days. Bro. Augspurger was born in France on the 4th of January 1816. In 1819 he came with his parents to America. They settled in the then wilds of Butler Co., Ohio. In 1843 he was married to Catherine Goldschmidt, who preceded him 10 years ago. They were blessed with seven children, of whom one preceded the parents. In the year 1861 Bro. Augspurger was ordained to the ministry, and was capable he was a faithful laborer for 31 years. He enjoyed the blessing of sound health up to 2 years ago, when he had an attack of illness from which he never fully recovered. Three weeks before his death he had a severe attack of fever, to which he finally succumbed. Besides his eight children he leaves fourteen grandchildren and three great-grandchildren and many warm friends to mourn his departure. Funeral services were conducted by Pre. Imhoff and H. J. Kreibitz. Texts, Luke 2:29 and Num. 23:10.

WEAVER.—On the 3d of February 1896, in Lancaster Co., Pa., of convulsions, Ella, daughter of Jacob and Hettie Weber, aged 2 years and 1 day. She was buried on the 5th at the Mennonite graveyard. Services by Bro. Horning and Henry G. Good.

"Go to thy rest, fair child,  
Go to thy dreamless bed,  
While yet so goodly undied,  
With blessings on thy head."

However painful it may be  
To know that thou art gone,  
The thought is sweet that may see  
Thee in thy heavenly home.

WEAVER.—On the 4th of January 1896, in Hinkleytown, Pa., of diphtheria, Daniel O., son of George and Mattie Weaver, aged 1 years, 1 month and 12 days.

WEAVER.—On the 14th of January 1896, in Hinkleytown, Pa., of diphtheria, Rosebud, daughter of George and Mattie Weaver, aged 5 years, 1 month and 22 days. The above three children were buried at Weaverland, the 8th, 13th and 21st respectively. Services by J. W. Taylor and Rudolph Reidenbach of the German Baptist church.

GOSWALD.—On the 16th of January 1896, in Elkhart Co., Ind., Edna Louisa, daughter of William and Emma Goswald, aged 2 years, 11 months and 3 days. Services were held at the Mennonite church in Elkhart on the following Sunday by J. F. Funk.

Go to thy rest, fair child,  
Go to thy dreamless bed,  
While yet so goodly undied,  
With blessings on thy head.

Shall love, with weak embrace,  
Thy upward wing be free,  
Not gentle angel, seek thy place  
Amid the cherub train.

HOAK.—Ella C. Hoak, youngest daughter of Mr. and Mrs. Jonathan Hoak, was born in Jordan, Wyo., November 27th 1884, and died February 6th 1896, near Morrison, Ill., aged 12 years, 2 months and 9 days. Bro. Hoak was buried at the Mennonite church in 1884, where a large number of people had gathered together. Funeral services were conducted by John McCullough and John Nier from Eccl. 12:7. During her last brief sickness she was a patient, self-sacrificing, and thoughtful girl, and a blessing to all who knew her.

"Fare thee well, my child,  
Gentle as the summer breeze,  
Pleasant as the air of evening,  
When it flows among the trees,  
Dearest sister, that hast left us,  
Here thy loss we deeply feel,  
But 'tis God that hath bereft us—  
He can all our sorrows heal."

**CLERHOUSE.** On January 24th 1896, in Ulrich, Henry Co., Mo., of pneumonia and pleurisy, Elizabeth Stella, wife of Eugene Clehouse, and daughter of Daniel and Catherine Ietz, aged 23 years, 5 months, 19 days. She leaves a husband, and an only daughter seven weeks old, father, four brothers and one son, all of whom she loved very dearly. She was buried on Sunday the 22d at 10 o'clock in the morning. She was a member of the Christian church. When she had her friends good-bye she earnestly plead with them that had not yet accepted their Savior to prepare to meet her in Heaven. Her remains were taken to the Bethel church in Cass Co., Mo., on the 25th, where the funeral services were held by Daniel Kauffman from Eccl. 12:7 and 2 Kings 21:19, part of first verse, and by D. Y. Hooley from Gal. 6:2. Buried in the Clearfork cemetery.

**LUNING.** On the 23d of December 1895, near Elm Dale, Julia Co., Mich., of consumption, Maudie, daughter of Isaac and Catherine Long, aged 14 years, 7 months and 11 days. She was buried on the 25th at 11 o'clock in the morning. In August she sealed her vow with God by baptism and lived a devoted life the rest of her time. She did not desire to get well again. She often wished to go home to God. The funeral occurred on the 23d at 2 P. M. and 5 days later. Burial services by Christian Wenger and Isaac Weaver.

**SHIRK.** On the 30th of January 1896, near Ephrata, Lancaster Co., Pa., of several weeks' illness, Sister Susan, wife of John M. Shirk, aged 64 years, 9 months and 21 days. Buried in the cemetery near the Weaverland meeting-house. Funeral services by Elias Nolt in German and John M. Zimmerman in English. Text, Phil. 1:21, which the departed sister had selected in her will. The church loses a faithful member. A deeply bereaved husband and 4 sons mourn her loss, yet in her assurance that it is well for her, May God comfort them.

**HAVERSTICK.** On the 21st of February 1896, near Washington Borough, Pa., Kate H., daughter of Levi Haverstick, aged 41 years, 3 months and 5 days. She was for years a faithful member of the Mennonite church, and died with a faithful trust in her Savior. A glorious hope for eternal glory. Even when her sufferings were almost unbearable, she prayed and trusted that Jesus would receive her to Himself. Services were conducted by Jacob N. Brubacher and A. Whitner. Text: "In the world ye shall have tribulation, but be of good cheer; I have overcome the world." Interment in Hlabekker's cemetery.

Her prayers were granted and she rose Victorious over the last of foes. Where peace, and joy, and love and bliss Makes life one round of happiness. How sweet to know that God in love Has borne her to the home above. This comfort only those can tell Who feel and know that "all is well."

**NOLT.** On the 28th of January 1896, Elizabeth Nolt, wife of Jonas Nolt, near Vogauville, Lancaster Co., Pa., of influenza of old age. She was buried on February 1st 1896, in the grave yard at Groffdale near meeting-house. Services at the meeting-house by Jonas H. Martin and John Kirtz. She was almost totally blind the last years, but she bore her affliction patiently. She was a member of the Mennonite church for a number of years. She leaves a husband, six sons and two daughters, and many grand children to mourn her loss, but we hope our loss is her eternal gain.

**BLONSLIE.** On the 31st of January 1896, in Lancaster Co., Pa., Peter Blosser, aged 31 years, 1 month and 23 days. He was buried on Tuesday, February 4th at Weaverland. Services at the meeting-house and grave yard were conducted by Jonas H. Martin, M. Zimmerman and H. H. Horing. Text: John 16:22. He leaves a wife and two children. He was a member of the Mennonite church and a native of Indiana.

**BAUMAN.** At Rosendale, Waterloo Co., Ont., very suddenly of heart disease, on the night of the 20th of December 1895, Abraham Bauman, aged 71 years, 10 months and 3 days. Bro. Bauman was married to Hannah Buelher (maiden name Woolner) on September the 5th 1865. He leaves a wife and three children. He was buried on Sunday the 22d at 10 o'clock in the morning. He was a member of the Lutheran church. He was a member of the Lutheran church. He was a member of the Lutheran church.

"So shall the bodies of the just, In weakness soon, be raised in power The precious seed shall leave the dust, O glorious and immortal tower."

**RESCHLEY.** On Jan. 22d 1896, near Wayland, Henry Co., Iowa, the aged Reschley, 9 months and 11 days, Anna, wife of Joseph Reschley. They lived in matrimony 12 years, 10 months and 4 days. She leaves a sorrowful husband and seven children to mourn their loss. She was buried in the Sugar Creek graveyard, near the Reschley house, held by Pre. Schlenker in English and D. Graber and S. Gerig in German. Text, 2 Cor. 5:8.

**HELMUTH.** Matilda Helmut, daughter of Michael and Christina Troyer, and wife of John Helmut, was born in Lagrange Co., Ind., January the 19th 1862. She died on January 21st 1896, aged 27 years, 11 months and 20 days. She leaves a husband and one child and many friends to mourn their loss. Farwell, farwell, Matilda dear, Now in your grave you sleep; Your loving form is resting Over yonder grave we weep.

Dear husband, you are lonely now, Be sure and keep that lonely vow, To live in his life, To live with him in life.

Then parents, cease to mourn and weep. Since your beloved has gone to sleep, The time is short till he is here, May God comfort them.

Brother and sisters, weep no more, I longed to be at rest; How happy, happy I shall be, When pilloved on my Savior's breast."

**YODER.** On the morning of the 22d of January, 1896, of consumption, Rufus A. Yoder, of Salem Twp., Champaign Co., Ohio, aged 46 years, 9 months, 19 days. His health began to fail gradually about 3 years ago and in the last year of his life he was unable to do any work at all. While he saw that he was approaching the end of his earthly career, which he loved, would end ere long, he followed the steps of providence with a single murmur, waiting to know God's will, and when he was fully persuaded that the Lord intended to call him hence he longed for the time of his departure. On one occasion shortly before he died he asked his companion whether she did not desire to go home as he could leave soon. He watched the changes that he was undergoing with such acuteness that he was able to write to notice the death rattle in his throat and spoke of it as a good sign now. He leaves a companion, three daughters, a mother, three brothers and two sisters to follow him. Funeral services at the Oak Grove church conducted by H. H. Horing, assisted by Bro. Hilly and Bro. Stutzman from Psalm 37:23.

**MERTIG.** On the 31st of February 1896, near Wayland, Henry Co., Iowa, of inflammation of the lungs, many days. The deceased was born in Canton Berne, Switzerland.

**BLONSLIE.** On the 31st of January 1896, in Lancaster Co., Pa., Peter Blosser, aged 31 years, 1 month and 23 days. He was buried on Tuesday, February 4th at Weaverland. Services at the meeting-house and grave yard were conducted by Jonas H. Martin, M. Zimmerman and H. H. Horing. Text: John 16:22. He leaves a wife and two children. He was a member of the Mennonite church and a native of Indiana.

**WISE.** On the 19th of December 1895, in Harmony, Butler Co., Pa., Bro. Jacob F. Wise, aged 77 years, 11 months and 7 days.

**KIPFER.** On the 21st of January 1896, in Mornington Twp., Perth Co., Ont., Johnny son of Nicholas and Lena Kipfer, aged 1 year, 5 months and 17 days. He was buried on Sunday the 22d at 10 o'clock in the morning. He was a member of the Lutheran church. He was a member of the Lutheran church.

**INGOLD.** On the 31st of Feb. 1896, near Fossiland, Ill., of lung trouble, David, son of David and Katie Ingold, aged 1 year and 21 days. Funeral services by Peter Zehr from Matt. 19:13-15.

**PICKEL.** January 28th 1896, in Landisville, Lancaster Co., Pa., Sister Anna Pickel, widow, aged 80 years, 8 months and 24 days. Funeral on the 21st. Text, Heb. 4:9-11. Buried at Landisville meeting-house. Sister Pickel was a faithful Christian.

**RAMER.** On the 6th of February 1896, in Market town, Ontario, Ontario, of heart trouble, Bro. Abraham R. Ramer, aged 71 years, 5 months and 22 days. Buried on Sunday February 9th in the Wide-man grave-yard, when a large concourse of friends assembled to sympathize with the bereaved family. He leaves a sorrowful widow and six children, three sons and three daughters, to mourn their loss. Bro. Ramer was up and around and did most of his work about the barn, but used to complain about his health that he used to get so tired. On the 6th he was in the house in the forenoon but did not complain. After dinner he went out to do his feeding, while the latter are heathen from necessity.

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**Farwell, dear wife and children dear, I loved you all while I was here, Grieve not for me, nor sorrow make, But love each other for my sake."**

## ITEMS.

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**—The Roman Catholic church is charged with the death of 70,500,000 martyrs.**

**—The dispute between Italy and Brazil is the request of those countries to be arbitrated by President Cleveland.**

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**—Twenty million dollars' worth of bank notes leave the Bank of England daily, while 60 folio volumes or ledgers are filled with writing in keeping the accounts of a single day.**

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We do not esteem that inward teacher, the Holy Spirit, enough. He affects all that is within us. He is the form of our soul. We could not form a thought or desire but through Him. We could not desire to be our blinders. We esteem ourselves as if alone in this inward sanctuary, but on the contrary, God is there more intimately than we are ourselves. Perhaps it will be said, "But then, are we always to be in this inward dwelling without the actual inspiration of the Spirit of grace we could neither do, will, or believe any good. We are always inspired, but perhaps we are incessantly stifling this inspiration, God ceases not to speak, but we do not hear." Hence, without, and our passions within, asleep, and hinder us from attending to Him. We must silence every creature, we must silence ourselves also to hear, in the profound stillness of a soul, the bridegroom of our souls. We must be very attentive; for it is a very low and still small voice which is not to be heard but by those who listen to it alone. At this, how seldom does the soul keep quiet. The least noise, the least whisper, the least vain desire, or self love, attentive to itself, disturb all the words of the spirit of God. We hear plainly enough that He asks for something, but we do not understand it. The smallest reserve, the least regard for self, the least fear of understanding too plainly that God asks more than we are willing to give Him, disturbs this inward voice.

"I shall be surprised then," one may even say, "if I am not a person, but a desire, false wisdom and confidence in their own virtues, cannot hear it, and

regard this inward voice as a fanatical chimera? Alas, what would they be by their disdainful reasonings? To what purpose would the outward word of teachers be, and even of the Scriptures, were it not for the inward voice of the Holy Spirit which gives them all their efficacy? The outward word of the Gospel itself without this living, efficacious word within, would be but an empty sound. It is the letter that alone kills, and the spirit that alone gives life. Oh word of the Father, it is thou that speak in the bottom of our souls. That word which proceeded out of the mouth of our Saviour during the days of His mortal life would not have had so much virtue, nor been productive of such fruits on earth, had it not been animated by this life, which is the word itself. This made Peter say, "Lord, to whom shall we go, thou hast the words of eternal life." John 6:68.

It is not then only the outward law of the Gospel which God shows us inwardly by the light of reason and faith. It is His Spirit that speaks, that moves us, that operates in us and animates us. It is this Spirit which does in us all that we do, as it is our soul that animates our body and regulates all its motions. It is true, then, that we are continually inspired, and that we live the life of faith only so far as we partake of this inward inspiration. But few Christians are sensible of this. For there are very few, who by their voluntary dissipation or their resistance do not destroy it. This inspiration instills into us obedience, patience, sweetness, humility and all the other virtues necessary to every Christian. It is an invitation in the bottom of the soul to oblation and resignation suitable to the designs of the love of God; it contains not in itself any presumptuous or illusive snare. On the contrary, it preserves us in the hands of God, attributing everything to grace without destroying our liberty, and leaving nothing to pride or imagination. These principles being laid down, it must be acknowledged that God speaks incessantly in us. He speaks to the impatient sinners, but they, being deafened by the voice of the world and their passions, cannot hear Him; His word is to them as a tale that is told.

He speaks also in the penitent sinners. These feel a remorse of conscience, and that remorse is the voice of God, which reproaches them inwardly for their sins. When these sinners are effectually touched they find no difficulty in understanding this secret voice, for it is that which smites them so sharply. It is in them the two edged sword of which Paul speaks. It goes to the dividing asunder of the soul and spirit. Heb. 4:12. God causes Himself to be felt, tasted and obeyed; they hear His soft voice which conveys into the bottom of their heart a tender reproach, and by this the heart is broken. This is true and pure contrition.

God speaks likewise in enlightened and learned persons, whose outward lives are regular in all things, and who are apparently adorned with many virtues, but who very frequently being full of themselves and their own knowledge, hearken too much to themselves to hear God. They reason upon everything; they do everything upon principles of human wisdom, and prudent

rules, which would be better done through the channels of simplicity, and docility to the Spirit of God. These persons sometimes seem to have more goodness than others, but it is an adulterated goodness. They are masters of themselves, and would always be so according to the capacity of their reason. They would always be in the hand of their own council; they are strong and great in their own eyes. Oh God, I thank Thee, with Jesus, that Thou hast hid Thy secrets from the wise and prudent, and hast revealed them unto babes. It is only children Thou art familiar with, Thou treatest others after their own way. They desire knowledge and splendid virtues. Thou givest them shining paths and makest them great, but this is not the best portion, there is something more reserved for Thy dear children. They repose themselves with John on Thy bosom. As for those great ones who always dream stooping and becoming little, Thou testest them remain in their greatness; they shall never taste Thy caresses and favors.

I have remarked that a sinner of small natural understanding, when he becomes sensibly affected with the love of God and a sense of his errors, is more disposed to hear this inward language of the spirit of grace than some enlightened and learned persons who have grown old in their own wisdom. God, who seeks only to communicate Himself, finds not room in those souls, full of themselves and so long nourished by their own wisdom and virtues, but He converses freely with the simple, and as the Scriptures say, "His secret is with the righteous." Prov. 3:32. It is very common for such as are entirely devoted to God to fall into deliberate sins. Small faults appear great in our eyes, in proportion as the pure light of God increases in our souls. As the rising sun discovers to us with more exactness and clearness those objects which during the night we could only see confusedly, the increase of the light will discover many imperfections, in a far worse light than they have heretofore appeared; many miseries will be seen to flow out of the heart, which were little suspected to be found there. A soul that depends on good alone is not surprised at the sight of its own wretchedness. It is contented to see that it can do nothing, and that God alone can do all. One important rule is to abstain from sin. Let us beware of resisting or extinguishing the Spirit of God, who inwardly accuses us of it. Passions committed through precipitation or weakness are trifles in comparison with those where we are deaf to the secret voice of the blessed Spirit, which speaks in the bottom of our hearts. When anything is required from these secret impressions of nature, say to thyself, Nothing is impossible with God. We must not be discouraged by the experience of our weakness, or the dislike of a busy life, if we are engaged in it. It is a mercy from God that we be aware of these perturbations, and the bewailing of it is an antidote which prevents it from corrupting our nature. When we stumble or even fall, let us think of nothing but rising again and renewing our course. Be discouraged at nothing, but support thyself with humility in inequalities, weaknesses, and troubles. Bless God for the progress others make in the virtue as sincerely as if thou hadst made it thyself.

#### For the Herald of Truth. A MIND TO WORK. BY GEO. DINTAMAN.

Before we can have a good and active mind to work successfully, we must first have some idea how to do the work, and must see the necessity of the work being done, and then we often need the encouragement and counsel of others to help us on the way to prosperity. Take for instance the tiller of the soil. He must first have a mind to the church before we can know how not to rely upon at all times, but he seeks to gain all the knowledge and experience of others that he can, so as to be more successful in his work.

So it is also in the work of the Lord. We must understand God's word, and must work according to His word, if we wish to be successful, and have our work stand the test at that great day of accounts. We must work, not for ourselves, but for the Lord. We should see the necessity of working for the salvation of never-dying souls.

When Nehemiah was away over in Babylon or Persia, he was always in Arabia desert between him and his native country, Judea, after learning the condition of his brethren, the Jews, who were left of the captivity of Judea, he sat down and wept, and mourned certain days, and fasted and prayed, because he saw that the gates were shut, and his father's house had sinned in not keeping the commandments and judgments that God had given to His servant, Moses. Then with a resolute mind to go to work, he gets the consent of the king of Persia, with letters to travel the long and arduous journey to Jerusalem, and after he arrives there, he goes out after night to view the dilapidated walls that were thrown down, and the gates that were burned. He then returns to the nobles and the priests and says, "Ye see the great distress that we are in, how that Jerusalem lieth waste, and that the gates are burned," and after telling the people of the good hand of God, they said, "Let us arise up and build. So they strengthened their hands for the work, and built the wall" while their enemy scoffed and laughed at their work, and said, "What will these feeble Jews do to build the wall? If a fox goes upon alone it will break down." But those noble servants were not dismayed or confounded, but cried unto the God of heaven to prosper the work, and so built they the wall, "for the people had a mind to work."

When a great number of accomplishments may be brought forth where people have a unanimous mind to work. In union there is strength. The Saviour says, John 5:17 "My Father worketh hitherto, and I work." Paul says to the Philippians brethren Phil. 2:12, "Work out your own salvation with fear and trembling." Our minds and hands must work together. The poet says,

"Take my life, and let it be  
Consecrated, Lord to Thee,  
Take my hands, and let them move  
At the house of Thee."

We should work, not to become aristocrats or autocrats, but as the meek and lowly followers of Jesus of Nazareth, who offered up His body on the cross to save us from the corruptions and pollutions of the world, and fit us for the glorious realms above, where the soul will be at rest. To the faithful worker He will say at death, "Thy work is done, come up higher."

#### For the Herald of Truth. THE SISTERS' RELATION TO THE SUNDAY SCHOOL AND THEIR QUALIFICATIONS FOR WORK.

BY ALLIE M. HILTY.

What relation does the sister bear to the Sunday school? The same as a brother. What is a brother's relation? The same as to the church. So we must yet see what relation the brother bears to the church before we can know how nearly both he and the sister are related to the Sunday school. Christ says, Mark 4:35, "For whosoever shall do the will of God, the same is my brother, and my sister, and mother." This shows us that one is as near and dear to Christ as the other. Christ is the Son of God, also the Head of the Church. As we accept God and do His holy will we become members of His family, the church, and the Sunday school.

What a beautiful thought for us sisters, that Christ did not try to depress us, but has also lifted us up.

All Bible readers know that during His sojourn here, He was always ready to extend a helping hand to the women or sisterhood. How many of us have read in Luke, seventh chapter, of a wicked woman who dwelt in the city, (when she heard that Christ was going to spend a part of the day with Simon.) How she came and seated herself behind him, she remained behind him weeping, and began to wash His feet with her tears and to wipe them with her hair, also kissing them and anointing them with precious ointment. What did Christ do? We do think He allowed her to do this unadvised? No, indeed. He rebuked the proud Pharisee by telling him that when he entered his house he had not ministered to Him, but this woman had. He comes with these words, "Thou gavest me no kiss, but this woman hath not ceased to kiss my feet." He then lifted her up out of her sins and said, "Thy sins are forgiven thee," also, "Thy faith hath saved thee; go in peace." Christ showed as much love to her as He could have shown a brother.

In the next chapter we read of Christ traveling through the country into all cities and villages, preaching the glad tidings, and certain women ministered unto Him; in the tenth chapter we find a sister sitting at the feet of Jesus, learning of Him, and Christ says, "She has chosen that good part which shall not be taken away from her." Would a brother have not more right there than a sister? Have we not all the same privileges there? We must not come to the feet of Jesus if we wish to be accepted. Dear brethren and sisters, these incidents are all recorded to prove that we as sisters are as dear to Christ as the brethren are and related to the church and Sunday school through the same love and power. I am so glad that God has not rejected us, but has also called us to a nobler, higher life, and has seen fit to use us in His service and to His honor and glory.

I will prove to you by some Bible facts that a sister is also qualified for work in the church. Such taught Abraham, (the one who called, Lord, and there was to be a separation between the children of promise and the children of the world. Through the prophetess Anna we see that already in the old dispensation God chose women by bestowing on them the gift of prophecy. Anna remained in the temple, and served God

with fastings and prayers night and day and spoke to all them who were looking for redemption. What was she teaching them? Was it not about Christ, Yes, that was her theme and should be ours. Paul writes in 1 Cor. 14:1, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy;" prophesy here means to teach or to explain. They were to desire spiritual gifts, so they might teach; In the thirty-ninth verse of the same chapter; "Wherefore brethren, covet to prophesy and forbid not to speak with tongues. I think this means that they were not to silence anyone who had a call to teach or to help in the work of God; if we are filled with the spirit as Anna was, God can and will use us. Ephesians 4:8, "Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men;" some may say it was only given unto men; but we have already shown that it was also given to the sisters. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, etc.

In Matthew 28, we read about a sister anointing Christ and when His disciples were indignant He explained unto them how this woman had wrought a good work for Him in that she had anointed Him for His burial, and then says, "Verily, I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

There was a certain disciple named Tabitha or Dorcas, a woman who was full of good works, which she did. Do we not think Christ was filled with joy at their willingness to serve and follow Him. If He did not want sisters to work for Him, He would not have left these words to be recorded.

We remember reading about Paul being called over into Macedonia to help the people there, James Stalker writes in his book entitled, "Life of St. Paul" "A prominent feature of the work in Macedonia was the part taken in it by women. Amid the general decay of religions throughout at this period many women everywhere sought satisfaction for their religious instincts in the pure faith of the synagogue. In Macedonia, perhaps on account of its sound morality, these female proselytes were more numerous than elsewhere, and they presented a large number into the Christian church. This was a good omen; it was a prophecy of the happy change in the lot of women. If man owes much to Christ, woman owes still more. He has delivered her from the degradation of being man's slave and property and raised her to be an equal and equal before heaven. These things were vividly illustrated in the earliest footsteps of Christianity on the European continent. The first convert was a woman. At the first Christian service held in Europe was opened to receive the truth, and the change which passed upon her prefigured what woman in Europe was to become under the influence of Christianity. In the same town of Philippi there was seen, too, at the same time an equally representative image of the condition of woman in Europe before the gospel reached it. In a poor girl, possessed of a spirit of divination and held in slavery

by men who were making gain out of her misfortune, whom Paul restored to sanity. Her misery and degradation were a symbol of the degradation, as Lydia's sweet and benevolent Christian character was of the transfiguration of womanhood."

Philip the evangelist had four daughters and each one was a prophetess. What did they do, but teach? Do not misunderstand me, or think that I am in favor of sisters taking charge of the pulpit or trying to usurp authority as Miriam did, but Paul, in writing to the Romans, commends unto them "Phoebe our sister, which is a servant of the church," and then goes on to tell them how they shall receive her and they were to assist her in whatsoever business she had need of them, "For she hath been a succor of many, and of myself also." If we read the remainder of the chapter we will see how many more sisters he names, and how they labored for Christ. How many of us have heard of Sara Hays and her sister, whose body now lies in Graceland cemetery, Chicago. We can see how well qualified she was and how willing she must have been to consecrate herself to Christ and to work for Him, in the experience of six young men who met and walked out to her grave one Thanksgiving day to praise God for what He had wrought through this woman. Each one tells his experience there and they all point to her as the instrument whereby they were brought to God, and four of the six tell how she brought them to her Bible class. If this woman was not qualified, and God was not pleased to have her teach and work for Him, do we think He would have blessed her work as He did? No, if it was wrong He would show us the wrong and not bless the work of sisters. The leader of these six young men said, "Here lies the dust of a holy woman. I gain her as the vol of his father, or the voice of his mother, and that, when they have chartered him, will not bestir him to leave them; then shall his father and mother lay hold on him and bring him out unto the elders of his city; unto the elders of his place, and they shall say unto the elders of his city, this our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard." Psal. 21:16-19.

The road over which our son's thoughts, lusts and imaginations pass from the soul to the body, is the highway over which unbridled appetites, unrestrained passions, and unsubdued lusts of the body pass to the soul. If you want to empty a boiler of steam, it will not help you much by lifting it the safety valve, if you keep water in the boiler and fire in the furnace.

Prayer, Bible reading, and Psalm singing will not help one much to get rid of his lusts, if he keeps up a set of bodily habits to fire the body and inflame the soul to continue its sinning.

That you may see the connection more clearly between vice and victims. I will try to show you how food may damage our bodies and demoralize our souls. The blood is the life of the body. The physical, mental and moral nature is so intimately connected that whatever affects one, affects the others, so that a man's mental and moral nature, as well as his physical, can be largely determined by the quality of blood. It is a physiological fact that our blood is made out of the food we eat. The food that enters our mouth is assimilated, and makes blood by the marvelous processes of digestion and assimilation. Our food is transformed into blood, and the blood passes through the veins and

We will yet show a few Bible facts to prove that Christ does not want His children to be exalted in their own strength, and also to prove the doctrine of plainness. Christ was humble, and He was an example for us. Let us take Him as our pattern to mould our lives. In Matthew 18, Christ calls a little child to Him, sets him in the midst of the disciples and says, "Verily, I say unto you, except ye be converted, and become as little children ye shall not enter the kingdom of heaven." Peter tells us in his Epistle that we are all to be subject one to another, and clothed with humility; "for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." Paul, in writing to Timothy says, that women were to "adorn themselves in modest apparel and sobriety; not with gold, pearls, or costly array; but with good works, as in producing gentleness, and meekness, which teaches us concerning the prayer heard covering. How many of us wear it as we should, to leave the right impression on those who do not believe in wearing it. I am afraid a great many of us do not. It is necessary to wear it at every public gathering, and if we profess to believe in it by wearing it to the school as well as to Sunday school, because we are related as closely to the school as to the church and should do all we can to promote the good work and especially in the Sunday school. Let us strive earnestly for more spiritual gifts and divine love.

(This.)

#### For the Herald of Truth. THE RELATION OF BODY AND SOUL.

BY A. B. BAEL.

"If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: then shall his father and mother lay hold on him and bring him out unto the elders of his city; unto the elders of his place, and they shall say unto the elders of his city, this our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard." Psal. 21:16-19.

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arteries, and repairs waste tissue, and forms new ones, thus building up the body, and sustaining life. It follows then, that our bodies are made of the food we eat. Evidently it was the design of our Creator that the prime object of eating was to build up tissue, muscle, bone and brain.

That this might be a pleasure to us, life has associated with eating, delight of appetite, but most of us have so far perverted the divine order as to make the pleasure of appetite the chief object of eating. "Give me something good to eat" is the cry of humanity. The goodness of food is usually judged by the sensation of the palate, and not by the laws of nutrition. Most people determine the goodness of food by the amount of sensual delight it imparts to the palate, no matter how it angers the stomach. Hence a vast amount of food that enters the mouth makes bad blood. Blood that is in itself corrupt carries poisonous particles to every part of the system, putting us into a ripe condition to be easily provoked to some outburst of anger, passion or revenge. Blood always tells in human morals, as well as in muscles. Very much of the flesh we eat makes bad blood. Sty feed pigs, and still feeders are fattened under the most unhealthy conditions possible, shut up in the dark, cut off from exercise, the fat deposit on their bodies is made up of the waste matter that the life forces of the animal were unable to expel. This waste, fatty matter surcharged, with unexpelled excretions, is liable to induce disease in all who consume it.

Does any one doubt that the unhealthy, ugly and vicious elements that make up most of the flesh we eat enters the blood and in that way affects the disposition, or carriage of the soul? "Every seed after its kind," is the law of all creation. This principle obtains not only the production of life, but the processes of its development. If a man's body is made chiefly of flesh of diseased animals, his whole frame becomes saturated with lusts and corrupts the mind. The impressions and impulses the soul receives from such a body are debasing. If what we eat has something to do with our morals and our food affects our faith, it seems to me that many of our efforts to make men genuine by devotional exercises ought to be preface by efforts to correct bad dietetic habits.

All our powers are many members in one body. Whatever affects one must surely affect the others.

The spiritual, mental and physical are one life. Slight the body and you smite the soul and enervate the mind. Corrupt the mind, and you debase both soul and body. The great apostle Paul, who more than any other sacred writer, maintained the sanctity of the body and observed the connection between the soul and mind, hear him, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

I do not say that all human evils and ills have their primary origin in physical habits, but I do say that the greater mass of impulses from the excited, inflamed overstimulated body towards the soul is in the interests of sin. The economy of salvation orders otherwise. By the Gospel the body may become the temple of the Holy Ghost, by a self-denial from the New Testament, all

our fiery elements may be made an inspiration to our souls. It is not the purpose of God that we should live a life-time warfare between the body and soul; there ought to come to every true Christian a day of victory over the powers of the body, in which they will cease their rebellion and come into the sweetest union with the soul, in the great work in developing a likeness to Christ.

Margland.

#### For the Herald of Truth. WHAT IS YOUR LIFE?

BY JACOB LONG.

"What is your life?" the apostle James asks. "That is, what are we making of our life as we pass through this world? The life of our body is even a way that appeareth for a little time and then vanisheth away, to be seen no more. Will our lives also be forgotten, never more to be remembered, as our bodies shall never more be seen? Oh! no, dear friends, our life will not be so soon forgotten. I have two little sons in the paradise of joy, who have been with us but a few days, and I can remember the little forms and short lives. I have a father and a mother over there, who were with us till old age, and I still remember their form and their life. No, my dear reader, we will not forget the life of our companions and associates. So then, if this is true, no life, no influence for good. Oh! Lord, come from the four winds, Oh! breathe upon these slain that they may live; that their life may go out to the world as an influence for good, living epistles known and read by all men. Dear readers, let us then, and let us, dear friends, let us show to the life and death of Jesus Christ in all departments of life, that God may be glorified in us before all the people. Will God say of us as He did to Israel? When the house of Israel dwelt in their own land, they defiled it by their own ways and doings; their way was before me as the uncleanness of a removed woman." Ezek. 36:19, "and I scattered them among the heathen, and they were dispersed through the countries; according to their way, and according to their doings I judged them."

Oh! if we are among those who have profaned the name of the Lord among the children of men, let us repent and ask God to cleanse and purify and sanctify us, that we may sanctify the Lord God to the world, by the life of God in us, "and the heathen shall know that I am the Lord God, when I shall be seen of them as a sanctified people. Then will I sprinkle clean water upon you, and ye shall be clean from all your iniquities, and from all your idols will I cleanse you; a new heart will I also give you, and a new spirit will I put within you, and I will purify my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." "And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God. Then shall ye remember your own evil ways and your doings that were not good, and shall say, 'Why do we dwell in this way?'"

I hear the expression often by some one that is yet out in the cold world. "If I once profess Christianity, I will not follow the vanities of the world, like this or that church member; I want to show a better example." My brothers, my sisters, is this the way we present our influence before the world?

Oh! these things ought not so to be. Again I hear some one say, pointing to some church member, "he or she is no better Christian than I am." They go to such amusements as the world has, laugh and joke in their conversation, their conduct is no better than mine, even do things that I would not do. Oh! my dear Christian brethren and sisters, where is our influence if our conduct and example is such as is here represented by the world? I say again, where is our influence, or where will it lead to? Will it lead to God? Is it for the Lord Jesus? Is it for Christianity? No! Is it for our beloved Mennonite church? No. Is it for the good of those around us, who are still outside the church of Christ? No. Where is it then? Is it for the cold world? Yes. Our influence will be such as keeps them out in the world.

My dear professing readers, if this is the case with your influence, I say, "awake, and repent and be converted, that your sins may be blotted out." Is it so that we are "dry bones," like those of whom the prophet Ezekiel speaks, "Behold! a sound and a shaking, and the bones came together, bone to his bone, Lo, the sinews and the flesh came upon them, and the skin covered them above, but there was no breath in them." Oh! the resurrection of the dry bones! bone to his bone, sinews and flesh covered them, but not breath, no life, no influence for good. Oh! Lord, come from the four winds, Oh! breathe upon these slain that they may live; that their life may go out to the world as an influence for good, living epistles known and read by all men. Dear readers, let us then, and let us, dear friends, let us show to the life and death of Jesus Christ in all departments of life, that God may be glorified in us before all the people. Will God say of us as He did to Israel? When the house of Israel dwelt in their own land, they defiled it by their own ways and doings; their way was before me as the uncleanness of a removed woman." Ezek. 36:19, "and I scattered them among the heathen, and they were dispersed through the countries; according to their way, and according to their doings I judged them."

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Dearly beloved, do we not see the great and precious promises in God's word for us, if we are His truly consecrated children? May God purify and sanctify our lives, our conduct and conversation, that in the light of the Gospel we may shine that the world may be

hold it, and say, "truly this land that was desolate and corrupt in our bodies is become like the garden of Eden, for none of us liveth to himself, and no man dieth to himself." May we who name the name of Christ be led by the Holy Spirit of God, in all holy life and conversation that the world and those around us may truly confess that the life of Christ, the God life, is in us, "for whether we live, we live unto the Lord and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's." Rom. 14:8.

Friends, let us "walk in the light," and have fellowship one with another, then we may be a true light, an example to the weak ones, who are yet in darkness, and be a help to bring them up higher. We shall not be judged for the wrong doings of others, but for our own life. "Why dost thou judge thy brethren, or why dost thou set at naught thy brother, for we shall all stand before the judgment seat of Christ." So then, every one of us shall give an account of ourselves before God. "What is our life?" It is the grass which grows up in the morning, and in the evening it is cut down and cast into the fire and is burned, or "as a weaver's shuttle flying to an fro in the world" but it is soon cut off, and we fly away. "Man dieth and wasteth away, yea, man giveth up the ghost, and where is he?"

Elkhart, Ind.

For the Herald of Truth.

#### WHICH ROAD?

BY ALICE R. KAUFFMAN.

On which road are you traveling? the broad one or the narrow one? the one which leadeth to destruction, or that which leadeth unto life? It may be, you have never seriously considered this question. It may be that you have never sat down and quietly considered if you were to be cut off suddenly, as thousands are, whether you would spend your eternity in heaven or in hell.

Pause now, I entreat you, and consider your ways. Your soul is surely worth a moment's sober consideration. If you must be ever admitted to heaven, you must be fitted for the holy place, for nothing unholly or unclean can ever enter those poorly gated and bright abodes. The word of God says, "You must be born again," that is, you must be changed by the Spirit of God, you must become anew, a different creature from what you are by nature; the Lord demands that sanctified you cannot enter into the kingdom of God (John 3:5). Now let me reason with you. Is it worth your while to indulge in sin and wicked ways for a few short days or years, and then make your hell in heaven?

Is it better to enjoy the pleasure of sin for a season and then be doomed to all eternity? Do pause and consider. Is it not madness to pursue such a course? If heaven were a cheat, and hell a delusion, then you might go on in your sins, and laugh at religion. But if, indeed, there be a hell for impenitent sinners and a heaven for repentant ones, and if you must dwell a whole eternity in one place or the other, which will you choose?

If you are not certain that you are saved, or certain that you are not saved, are you wise in living as you do, unthinking, careless, Godless? The way of salvation, the door of mercy, is opened still. You can not save yourself, God

knows that, and therefore He has provided a Savior for the lost. The Son of God left the throne of heaven, and came into this world to save sinners. He saves them by His atoning death, by bearing the punishment which their sins deserve. He gave His life a ransom for many (Matt. 20:28). He paid the great sin-debt which we owed to God, and which we never could have paid, so that now you have nothing to do but personally accept of Jesus, your Savior. If you will heartily trust Him, you will be saved. You have God's word for it.

Relying on His word you never can be confounded. Flee to Jesus, believe in Him, and receive forgiveness of all your sins. He wept over sinners that have refused Him. Come to Him who says "Come unto me, all ye that labor and are heavy laden, I will give you rest." (Matt. 11:28), and "him that cometh to me I will in no wise cast out." (John 6:37).

Goshen, Ind.

For the Herald of Truth.

#### WHERE DO YOU BELONG?

BY D. B. SHELLEY.

"Oh that they were wise and understood this, that they would consider their latter end." Deut. 32:35.

When Moses, the servant of the Lord, had almost finished his course, God commanded him to ascend Mt. Nebo, where he should die after he had viewed the promised land. Moses looked over this vast army, the chosen people of God who should become a mighty nation, and with a prophetic eye, seeing what would become of the nation in its latter end, he broke forth in this lamentation, "Oh, that they were wise and understood this, that they would consider their latter end." Moses saw in their spirit the sins that they would commit from the beginning of that nation till the destruction of Jerusalem. It seems that they were bound to serve idols notwithstanding all the warnings they received from the men of God that had been sent to them, whom they rejected and killed.

While I am penning these lines, my mind thinks of our own nation of the United States. It is looked upon by other nations as a mighty nation. But behold the wickedness of this nation, how it has fallen into idolatry and sin, idolatry in the churches and out of the churches. You may look where you will, you will see idolatry reigning as a king, card playing in the churches, and in the homes of professing Christians, parents, parties of all grades, socials, eating and drinking and banqueting to excess, horse-racing, prize-fighting, and gambling of all sorts, and it seems our government is powerless to prohibit all these evil doings.

Alcohol and another king which justice does not reach to punish for its crimes. Oh that this nation were wise and understood this, that they would consider their latter end. The cup of indignation of God's wrath will be full at some period or other, and God will mete out vengeance on this nation as well as on the kingdoms of the earth, if they will not repent of their sins.

But my text covers another class of people, which come under three heads: the sinner, the ungodly, and the hypocrite, and the last is the worst character of the three, as I will try to explain hereafter. A sinner is one who lives in open rebellion against God. He cares very little and is not ashamed to use his

profanely before a Christian any more than before a worldling, and is not so dangerous to a Christian as an ungodly man. You know just what he is, and you can shun his company.

The ungodly man comes under the second head. He is one who knows nothing about God and the workings of the spirit of God, but wants to stand in relation with God with works of his own righteousness and goodness, and yet find some people who seem perfectly contented with the pleasures of the world to comprehend his calling. When we think how wonderfully we are made, being able to apprehend, at least in a measure, the meaning of God's vast creation, when we think how God has blessed us more than all other creatures on this wide world, having endowed us with a mind that is capable of reasoning even with Him, then, and only then, can we see how high our calling truly is. And then when we consider how tender, and loving, and concerned He is about our welfare, recognizing us as being formed in His image, having thus conferred upon us an honor above all His creatures, such knowledge makes us so wonderful for us to fully understand.

Can we say God does not care whether we, who do not possess as bright minds, and as strong intellectual capabilities as some others, prosper as grandly in our temporal and spiritual life? No; for the soul of the man poor in knowledge is worth just as much to God as that of the man whose mind is a rich storehouse. God knows that it is best for our good, and that it will bring Him more glory and honor that man should be different, but it becomes our duty to exercise ourselves in intellectual and spiritual life, in order that we may accomplish more. We all have the same God, the same faith, though in different measures, the same hope, and we are all needed to bring to God the glory and praise and honor that is due Him.

We cannot, however, appreciate the full estimation God places upon us until we consider that our soul is worth more than all the world, and even this is a very poor comparison to make in order to ascertain the value of a soul. Think of it! And yet thousands upon thousands sell themselves, you even give themselves away to the enemy of souls for a trifling amusement, or a sinful enjoyment. Have such ones learned the purpose of their creation? Are they enjoying their rights? Surely they have no idea of the wonderful disgrace they heap upon themselves by thus neglecting of the purpose of their high calling. God has given His kingdom to the children of men, and all have been purchased in order that they might enjoy that which is God's. Everything has been given over to us. His whole kingdom is ours. God rules all. We have the privilege to enjoy all. Who can fathom the depth of such love! And yet we are all entitled to it. Of no other creature is it said, "Ye are the temples of the living God."

What does Christ within us do for us? He makes us free from the law of sin and death and becomes in us the hope of glory. When we realize and appreciate this then it is that we desire to continue in grace, faith, love, prayer, praise, service and sacrifice, and continuing thus we are happy, loving, fearing, gathered, preserved, precious and witnessing saints. So, being in Christ, we

Wetzell, Mich

For the Herald of Truth.

#### THE BELIEVER'S PRIVILEGES.

BY A. C. ROBE.

"All are yours." 1 Cor. 3:22.

There is often a doubt in our minds as to the extent of our liberties, or the scope of our privileges, and we imagine ourselves hemmed in on all sides, while at the same time we feel entitled to a great deal which we do not enjoy. There is certainly a reason for this, and when we know that all things are at our command, through Christ which dwelleth in us, we must ascribe all the fault to ourselves. It is true that when we really are in possession of Christ, and are in love with Him in God, that we are rulers and kings of dominions of which we know not. Great, and wonderful, and mysterious are the workings and mind of God, and since we are heirs, and joint heirs with Christ, and are brought to where God can impart His

very life unto us, we are shrouded in mystery, and behold our situation with reverential awe. Can a soul thus thrilled with the greatness and filled with the spirit of God be content with the things of earth? Ah, no, but he seeks to learn to enjoy the deep things of God, and his mind is carried up into the heavens where his Maker dwells. Earth cannot contain the mind and soul of him who is one with God, and yet we find so many people who seem perfectly contented with the pleasures of the world to comprehend his calling. When we think how wonderfully we are made, being able to apprehend, at least in a measure, the meaning of God's vast creation, when we think how God has blessed us more than all other creatures on this wide world, having endowed us with a mind that is capable of reasoning even with Him, then, and only then, can we see how high our calling truly is. And then when we consider how tender, and loving, and concerned He is about our welfare, recognizing us as being formed in His image, having thus conferred upon us an honor above all His creatures, such knowledge makes us so wonderful for us to fully understand.

Can we say God does not care whether we, who do not possess as bright minds, and as strong intellectual capabilities as some others, prosper as grandly in our temporal and spiritual life? No; for the soul of the man poor in knowledge is worth just as much to God as that of the man whose mind is a rich storehouse. God knows that it is best for our good, and that it will bring Him more glory and honor that man should be different, but it becomes our duty to exercise ourselves in intellectual and spiritual life, in order that we may accomplish more. We all have the same God, the same faith, though in different measures, the same hope, and we are all needed to bring to God the glory and praise and honor that is due Him.

We cannot, however, appreciate the full estimation God places upon us until we consider that our soul is worth more than all the world, and even this is a very poor comparison to make in order to ascertain the value of a soul. Think of it! And yet thousands upon thousands sell themselves, you even give themselves away to the enemy of souls for a trifling amusement, or a sinful enjoyment. Have such ones learned the purpose of their creation? Are they enjoying their rights? Surely they have no idea of the wonderful disgrace they heap upon themselves by thus neglecting of the purpose of their high calling. God has given His kingdom to the children of men, and all have been purchased in order that they might enjoy that which is God's. Everything has been given over to us. His whole kingdom is ours. God rules all. We have the privilege to enjoy all. Who can fathom the depth of such love! And yet we are all entitled to it. Of no other creature is it said, "Ye are the temples of the living God."

What does Christ within us do for us? He makes us free from the law of sin and death and becomes in us the hope of glory. When we realize and appreciate this then it is that we desire to continue in grace, faith, love, prayer, praise, service and sacrifice, and continuing thus we are happy, loving, fearing, gathered, preserved, precious and witnessing saints. So, being in Christ, we

walk with Him, we are rooted in Him, we are complete in Him, we have been buried with Him, we have been raised with Him, we shall appear with Him. Being therefore truly converted from the power of sin and death unto God, we have Christ in the heart, glory in our faces, the Spirit as our leader, the fear of God to guide us, the path of holiness in which to walk, and heaven as our eternal rest. What more need we have? What more can we wish? What higher can we attain? I find that we may enjoy all the precious gifts, these glorious privileges, while on earth, and the eternal bliss of heaven, through Jesus Christ our Lord. Amen.

Elkhart, Ind.

For the Herald of Truth.

#### SUBMISSION.

BY A BROTHER.

"Submit yourselves to every ordinance of man, for the Lord's sake, whether it be to the king as supreme or to governors." 1 Peter 2:13, 14.

This was written for us, as well as for the people at that time. It is for us to the people that we submit ourselves to the ordinance of man for the Lord's sake, as far as it is not against the Lord's will. If we do, it is well for us, if we do not, we vote us. If we are free, we are not to use our liberty for a cloak of maliciousness, but as the servants of God. Now, for one of us to try to take advantage of laws of the railroad company, to get reduced tickets, pretending to go preaching when we intend to do business for the pocket book, is not legal. A minister who does this makes use of his calling as a cloak to defraud the railroad company, and is not acting as the servant of God. Neither does he submit to the ordinance of man, for the Lord's sake. God is not mocked. God wants His ministers to work honestly, to be perfect, and walk in the truth, and be obedient in all things, or else our work will be in vain. God will not sanctify us in the truth if we are not willing to accept the truth. Now, God is not mocked. Let us all submit ourselves to the ordinance of man, as far as it is not against the Lord's will. It is not hard to do, when we really want to do God's will.

Wettersville, Ohio.

For the Herald of Truth.

#### A LESSON ON FAITH.

BY R. A. TOWNEY.

1. MEANING OF FAITH. Faith in general is the assurance of things hoped for, a conviction of things not seen. Heb. 11:1. (R. V.), compare Heb. 11:1, 17, 19, 30. The ground of things hoped for, the assurance of things not seen is God's word.

2. Meaning of faith when used in connection with prayer, is the unquestioned expectation and assurance of that for which it asks. James 1:5, 7, Mark 11:24. 3. Meaning of faith when used in connection with God, is to rely upon or have assurance of the truth of God's promise, through everything else is against it. 1 John 5:10. (R. V.): John 5:24; Acts 27:22-25; Rom. 4:13. Compare (Gen. 15:1-6; Rom. 4:19-21). (R. V.): 2 Chron. 20:20.

4. Meaning of faith when used in connection with Christ, is confidence or trust in Jesus Christ. The assurance

that he will do the things sought of Him or take care of them. John 14:1. (R. V.), compare Matt. 10:28, 29; Matt. 8:25-26; Mark 15:25, 26; Luke 7:48-50; John 14:12. What He is relied upon for, that will He do.

11. SAVING FAITH. 1. Character of saving faith or how we must believe in order to be saved, is a faith that receives Jesus Christ to be for us, in which He offers himself to be for us. John 1:12.

2. Saving faith in Jesus Christ, is a faith that commits to Christ. 2 Tim. 1:12.

3. Saving faith in Jesus Christ, is a heart faith, that is, a faith that governs the life, or leads to action in that direction. Rom. 10:9, 10.

4. Saving faith is a faith that calls on the name of the Lord. Rom. 10:13, 14.

5. Saving faith is a faith that confesses with the mouth Jesus as Lord. Rom. 10:9.

6. Saving faith is a faith that works, that reveals itself by doing that which the one believed in bids him do. James 2:14, 21, 22, 24, 25. (R. V.)

7. Saving faith is a faith that works by love. Gal. 5:6. From Notes, by Aaron Loucks.

For the Herald of Truth.

#### FAITH OUR GUIDE.

BY LIZZIE S. DONKER.

"All things are possible to him that believeth." Mark 9:23.

Faith is the principal thing in the Christian religion. It is the spiritual eye enlightening the mind, directing the feet and cheering the heart; the whole turns upon it. As our faith is, so is our strength in fruitfulness, in good works; but at the same time there is nothing unattainable out of our own power, than to believe, even after the work of grace has been actually wrought in our hearts; therefore nothing is more useful than to pray for faith as long as we live. May the Lord give and increase it continually.

Nothing is stronger in the universe than the law of faith. By this we lay sure hold on our most glorious and almighty Lord in heaven and such an inviolable union is established between Christ and a believing soul that none can separate the one from the other; all things can avail nothing against it. Faith breaks through the greatest obstacles, removes mountains of difficulties, and has, as it were, a kind of omnipotence in it. He that is faithful, keeping ever close to Christ and His light, strictly watching and obeying the motions of His spirit, will see even the most difficult things accomplished. He may need some light, consequently he will become more and more deeply rooted in repentance, faith and assurance, so as either to be preserved from many combats and disorders or at least be enabled to overcome them. He may need some light, consequently he will become more and more deeply rooted in repentance, faith and assurance, so as either to be preserved from many combats and disorders or at least be enabled to overcome them. He may need some light, consequently he will become more and more deeply rooted in repentance, faith and assurance, so as either to be preserved from many combats and disorders or at least be enabled to overcome them.

The glory of the Lord is often seen beaming in the clouds of heaven. The light of faith to me, O Lord, impart. Which while it bringeth peace, Will daily purify my heart. And bring in holiness!"

Landville, Pa.



thankful however for the interest manifested throughout the meetings, and believe that the Lord will bless the ef-

torts made, although no direct results  
 were manifested. We are especially  
 thankful for the visit of a number  
 of friends from the Twenty congregation.  
 Bro. Gilbert Beassey of Camden, and  
 Bro. Moses Hoover of Selkirk, were also  
 with us for a while. Our congregation  
 here is small, but we feel that the Lord  
 is with us. Bro. Nelson Michael is the  
 minister of our congregation here.

PALMYRA, MO., FEB. 24, 1896.—On the 15th of February, 1896, Bro. D. F. Driver of Morgan Co., Mo., came to preach for us, and staid here until the 19th, preaching, and visiting the members and friends living around here.

He preached for us on Saturday evening Sunday morning and evening, and on Monday and Tuesday evenings. Attention and interest in the meetings were good, but owing to the bad roads, they were not quite as well attended as they might have been. We have been preaching for us nearly every month for some time, and we hope his earnest efforts, for winning souls to Christ, will not be in vain, as we would so much like to build up a church here. A few are under conviction, and seem almost ready to give up their idols and idols, and very few country here and we would be very much pleased to see some of our church members coming here and making this their home. We hope and pray they may do so, and that we may soon be enabled to build up a church here. I thank you very much for the letter, and will worship every Sunday, according to the dictates of our consciences.

McVEY TOWN, PA. Bro. David Hostettler of Weilersville, Ohio, favored us with a visit the last week in February. Four well attended and deeply interesting evening meetings were held, at which he preached in English; our bishop, Michael Yoder, assisting in German. Bro. Hostettler also preached in German at the funeral of the daugh-

Our weekly Sunday evening Bible readings have been well attended and have been a means of instruction on many subjects contained in the word of

God. We are trying to keep clear of hobbies and extremes, and learn what the Bible, not man, says touching faith, doctrine and the Christian life. Some of our parents and older people have enjoyed these meetings about as much as our young people, and those who

have attended with a pure motive have received blessings from God in the way of more light, fresh encouragement and strength and nearness to God. The Sunday school, which hitherto closed in the fall or at the end of the year, has been continued through the winter. The attendance has not been up to the average in summer, but we have nevertheless had some good and helpful lessons and feel encouraged to go on. H.

CUMBERLAND CO., PA., FEB. 25, 1896.  
On Feb. 22d and 23d services were held at the Diller church. The following ministering brethren were present: Bish. Isaac Eby from Lancaster Co.; Bish. Benjamin Zimmerman from Shiremanstown, Pre. J. M. Herr from Churchtown, and Pre. P. H. Parrett from

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MENNONITE PUBLISHING CO.









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## HERALD OF TRUTH.

April 1, 1896.

SUBSCRIPTION PRICE.  
THE HERALD OF TRUTH, one dollar per year.  
Der Herald der Wahrheit, one dollar per year.  
Herald of Truth & Words of Christ to one address, \$1.00 per year.

THE HERALD OF TRUTH is the Organ of the following Mennonite conferences:  
1. Lancaster, Pa.  
2. Eastern District (Franklin Co., Pa. & Washington Co., Md.)  
3. Franklin Co., Pa. & Washington Co., Md.  
4. Millin District, Pa.  
5. Virginia.  
6. Canada.  
7. Ohio.  
8. Ohio Mennonite.  
9. South Western Pennsylvania.  
10. Indiana (Spring).  
11. Indiana and Michigan District (Fall).  
12. Illinois.  
13. Western District.  
14. Missouri.  
15. Kansas and Nebraska.  
16. Nebraska German.  
17. Minnesota District.  
(Amish Mennonite).

## Monthly Calendar for April, 1896.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

☾ 4; ☼ 12; ☾ 20; ☼ 27.

OUR PAPER, the WORDS OF CHEER, hitherto an illustrated monthly for children, has been changed to an illustrated weekly paper for the Sunday school and home. It is now a four page paper, four columns to the page. The price of single subscriptions has also been raised, as there is now more than three times the amount of reading matter in a year in the enlarged paper. The WORDS OF CHEER should have at least a fair trial in every Sunday school.

Following are the prices:  
Single copy per year 50 cts.  
" 6 mos. 25 "  
2 to 10 copies per year each 42 "  
2 to 10 " 6 mos. 21 "  
10 to 50 " per year 36 "  
50 copies and over per year each 30 "  
50 " 6 mos. 15 "

We shall be pleased to send sample copies free to any address, and solicit orders for our Sunday schools.

MENNONITE PUBLISHING CO., ELKHART, IND.

MUSIC PAPER.—Twelve and fourteen staff heavy sheets 10½x13½ inches, double. The paper is ruled with the staffs on both sides and sells at 40 cts. per half quire, (one dozen sheets) or 75 cents per quire, by mail.

WE HAVE a better line of Sunday school cards and tickets now than ever before. Over thirty-five varieties. Sample package only 15 cents.

TUNING FORKS.—We have on hand a supply of fine silver steel tuning forks in the key of C. Price, post paid to any address, 25 cents each.

## HERALD OF TRUTH.

SUNDAY SCHOOL picture cards, of all sizes, with Scripture texts, English or German, can be obtained at us at lowest prices. For 15 cents we will mail to any address a fine assortment of samples from which to select.

VERGISTEINICHUNG (Forget-me-not)—a collection of verses and passages suitable for Autograph Albums, etc. This is the only collection of this kind that is published that we know of and it is very convenient when a friend asks you to write in his album when you have a collection in which you can find something suitable without any trouble. The selection is a very good one, free from all objectionable matter, and contains verses both in English and German, bound in cloth. Price by mail 10 cents per copy.

HOUSEHOLD MANUAL OF MEDICINE, Surgery, Nursing, and Hygiene, for daily use in the preservation of health and care of the sick and injured, with an introductory outline of Anatomy and Physiology, by Henry Hartsborne, A. M., M. D., L. L. D., with eight plates and nearly 300 wood-cut illustrations, 963 octavo pages, bound in cloth. A good medical work is of great advantage in every family. This book sells, retail, at \$4.00. We offer this book for \$2.50. Sent by mail, prepaid. This is a bargain.

THE CHURCH CYCLOPEDIA.—A Dictionary of Church Doctrine, History, Organization and Ritual, and containing original articles on special topics, written expressly for the work, by bishops, presbyters, and laymen, designed especially for the use of the laity of the A. M. E. church in the United States of America. The book contains much valuable information even to the general reader, though especially designed for members of the P. E. church. It is bound in cloth and contains 810 large, double-column octavo pages. Price, \$1.00. Postage prepaid.

HISTORY OF THE WORLD (McCabe) Illustrated, embracing full and authentic accounts of every nation of ancient and modern times, showing the cause of their prosperity and decline, also including full and comprehensive history of the rise and fall of the Greek and Roman Empires, the growth of the nations of modern Europe, the Middle Ages, the Crusades, the Feudal System, the Reformation, the Discovery and Settlement of the New World, &c., with sketches of the Leading Characters of the World's History, by James D. McCabe, embellished with over 650 fine engravings. Price \$2.50.

HISTORY OF THE KOLB FAMILY.—We have received a copy of the above genealogical work from the publisher, Daniel Kolb Cassel, of Nicotown, Pa. To the thousands of descendants in America, of Dielman Kolb, of Wolfshelm in the Palatinate, Germany. It contains nearly 600 pages and the names, arranged in the order of families, of about 5,000 descendants. For sale by the author, Daniel K. Cassel, Nicotown, Pa. Price \$2.50.

IT MAY BE of interest to some of our readers to know that during the last few months we have shipped out thousands of Shoemaker's Almanac and Annual of Fine Poultry. The reason for this is that the publication contains the choicest information on poultry raising, besides a description of the finest strains of poultry. It is artistically printed on the very best book paper, and bound in

a handsome, attractive cover. It contains 100 pages of illustrations and reading matter, and is the finest publication of its kind that has ever been issued. The price asked for it is a small matter compared with the intrinsic value of the book and as we have some on hand yet, it will be to your advantage to avail yourself of the opportunity to obtain this excellent work. The price is only 15 cents postpaid. Special rates to agents. Address,

MENNONITE PUBLISHING CO., ELKHART, INDIANA.

STORIES OF MARY; or, evidences of Mariolatry. By Prof. F. A. Wagner. This is a neat, paper bound book of 298 pages, showing the superstitious errors of the Roman Catholic Church. It is credible to say this work is free from abuse or slander, but all the arguments are proven from the most reliable Catholic authorities. Price 15 cents.

JOHN F. ROWE, Publisher, Cincinnati, Ohio.

JAPAN and the Japanese are fruitful themes in the literature of the day. Not only individual readers, but missionary societies, bands, etc., often want to know where to find succinct, vivacious, and authoritative statements which can be readily utilized. Under the general title "Japanese Problems," *The Sunday School Times*, in the issue for March 21, begins the publication of a series of six articles by Henry Hartsborne, M. D. Dr. Hartsborne is a well-known member of the Society of Friends, who has gained a wide reputation as a scientific writer, having been also Professor of Hygiene in the University of Pennsylvania and of Organic Science and Philosophy at Haverford College. He has resided more than a year in Japan, and in these articles he gives the results of his large acquaintance with the literature of his subject, together with his own observations. The articles are at once popular and scholarly, dealing with questions of universal interest, in language unburdened by technical phrase. The first article treats of the geography of Japan. Other articles will follow on earthquakes and their effects on the Japanese; the racial origin and affiliation of the Japanese; Japanese characteristics, and their comparison with the Chinese; the Ainos; and the Japanese language.

JOHN D. WATKINS & CO., 1031 Walnut St., Philadelphia, Pa.

For the Herald of Truth.

KINDNESS.

By S. D. REAM.

Do not be afraid of spoiling one with kindness. It cannot be done. Instead of spoiling, it beautifies the character, cheers the heart, and helps to raise the burden from the shoulders, which, though brave, sometimes grow very tired. Let not a little adversity frighten you away, for under the most trying exterior, there is always to be found a tender chord, which can be touched by kindness, and which responds in beautiful harmony to those little acts of courtesy that are as sunshine to a struggling plant. Let us all try, and control ourselves, to be more kind and friendly to those around us, in so doing, we may do more good than many a sermon, to bring sinners to Christ.

New Stark, Ohio.

April 1,

1896.

## SUNDAY SCHOOL LESSONS.

LESSON II.—APRIL 12.

PARABLE OF THE GREAT SUPPER.—Luke 14:15-24.

GOLDEN TEXT.—Come, for all things are now ready.—Luke 14:17.

INTRODUCTION.

TIME.—A Sabbath day, probably in December, A. D. 29.

PLACE.—Perea, in the vicinity of Bethabara, in a Pharisee's house. Jesus was on his way to Jerusalem by the fords of Jericho.

PARALLEL SCRIPTURES.—There are none; but a corresponding story is that of the Marriage Feast, told three or four months later, given in Matt. 22:1-14.

READING LESSON.—The whole chapter of Luke 14.

SURROUNDINGS OF THE LESSON.—Jesus was dining with a Pharisee. Surrounded by the splendor of an oriental feast, He took His surroundings as a text, uttered a parable about seeking the best places at table, gave instruction about making feasts for the poor, and then spoke this parable.—*Hurlbut*.

DAILY READINGS.  
M. (April 6) Parable of the Great Supper. Luke 14:15-24  
T. The marriage feast. Matt. 22:1-14  
W. Wisdom's invitation. Prov. 9:1-11  
T. Sin of refusing. Prov. 1:20-33  
F. Free invitation. Isa. 55:1-7  
S. The supper rejected. Acts 13:42-52  
S. The supper of the Lamb. Rev. 19:4-10

LESSON III.—APRIL 19.

THE LOST FOUND.—Luke 15:11-24.

GOLDEN TEXT.—Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.—Luke 15:10.

INTRODUCTION.

TIME.—Probably late in December, A. D. 29, or early in January, A. D. 30.

PLACE.—Perea, where some of the greatest of our Savior's parables were spoken.

READING LESSON.—Luke 15:1-32.

DEVELOPMENT OF CHRIST'S WORK.—These parables—the Lost Sheep, the Lost Piece of Money, and the Prodigal Son—were a further unfolding of the truth that the Gospel was for all men. It prepared the way for the reception of the Gentiles. It enabled the disciples, when the time came, to see that the welcoming of the Gentiles was a part of the original plan of Jesus.

THE LESSON.—Not all who heard this parable could understand the Savior's intimation that every human soul was wandering farther away from God than did the prodigal son from his indulgent father. To us its teachings are exhaustless. Our youngest and least attuned scholar should be made to understand that the Lord here portrays the condition of the lost, points out the path wherein they may find pardon, and proclaims the welcome they may expect from our heavenly Father.—*Hurlbut*.

DAILY READINGS.

M. (April 13) Joy in heaven. Luke 15:1-10  
T. The lost found. Luke 15:11-24  
W. Joy of salvation. Luke 15:25-32

T. Departing from God. Jer. 17:1-10  
F. Punishment and pardon.

2 Chron. 33:1-13  
S. The Father's voice. Ezek. 18:20-32  
S. Return! Return! Hosea 14

## CONFERENCES.

(ANNUAL.)

The Indiana (Amish) Mennonite conference will be held, the Lord willing, on the 28th and 29th of May, at the Nappanee meeting house. All our ministers and deacons in the Amish and Mennonite congregations are invited. All questions intended for consideration at the conference should be sent to the corresponding secretary, Brother D. D. Miller, Middlebury, Ind., not later than the 25th of May.

For Ohio, at the Salem meeting house, Allen county, on the third Thursday and Friday in May.

For Illinois, at the meeting house near Sterling, Whiteside county, on the 4th Friday in May.

SEMI-ANNUAL.

The semi-annual conference of Virginia will be held on the first Friday and Saturday of May 1896, at the Weaver M. H., Middle District, Rockingham Co., Va. Brethren and sisters from abroad are cordially invited to attend, especially ministers and deacons. Harrisonburg on the B. & O. R. R. is the nearest station. Any one desiring to come by rail will be met at the station by informing Samuel Brunk or the writer of their coming. Their address is Harrisonburg, Va.

S. M. BURKHOLDER.

For the Herald of Truth.

READING LOVE STORIES.

BY SISTER F.

Some brother or sister may say when they look at the heading, "What a subject on which to write for the HERALD OF TRUTH!" But I say it is a subject of great importance. How often do we visit Christian families whose grown children we hear ask one another, "Have you read the story entitled, 'A fatal love,' or perhaps some other familiar novel, so the other replies, 'No, what kind of a story is it?' 'Oh, it is a grand love story, very romantic indeed.'"

I would say to those who make a practice of reading such trash, if they would only give up those vile love stories and read the truly grand love story entitled, "The Holy Bible," they would do their soul a great good, with out injury, instead of a great injury without good. How careful we older people should be that the young members of the family yet out in the world cannot say, "Why, she is a church member and reads novels!"

Let us ever be found with the greatest, best and oldest story, namely, the story of Christ, in our hands, for greater love than life showed, no one can show.

Brothers and sisters, let us "let our light so shine that men may see our good works which follow us, and glorify the Father which is in heaven."

Lancaster, Pa.

"I wish I could mind God as my little dog does me," said a little boy, looking thoughtfully on his shaggy friend; "he always looks so pleased to mind, and I don't."

## HERALD OF TRUTH.

## CORRESPONDENCE.

FROM KOKOMO, IND.—The Howard and Miami county congregations were recently made to rejoice. On the 25th of February, Bro. M. S. Steiner came into our midst, and preached three very interesting sermons. On Monday Bro. S. boarded the train at Kokomo for Chicago where he expected to stay a week with brethren and sisters and labor in the Home Mission. We pray that God will be with the brother in his work for the blessed Master, especially at Chicago where the work is very urging and heavy. There are a number of our young people that have left and will yet leave for Illinois where they intend to stay during the summer season to work. May God bless them and keep them as true and shining lights. We will rejoice to see them all back again in the fall.

G. W. N.

CONESTOGA, WATERLOO CO., ONT., MARCH 16, 1896.—On the 15th of March seven persons were baptized at Conestoga and received into church membership. Bishops Elias Weaver and Snyder officiated, another person was received upon confession, having been previously baptized in another denomination. The Lord bless and keep these dear ones ever near Him.

HIRAM WEBER.

ORONOGO, JASPER CO., MO., MARCH 11, 1896.—Our hearts were again gladdened inasmuch as a number of young souls have come out on the Lord's side, willing to first seek the kingdom of God and His righteousness, and then trust in the Lord for all other things that they may need, because they have that promise. On the first Sunday of the present month baptismal services were held, at which time eleven young persons were received into church fellowship by baptism. Brethren and sisters, pray for them that they may be kept under the influence of His Holy Spirit and be guided in all righteousness and truth that they may walk in newness of life and that they may become shining lights to the world. O that many more might become willing to first seek the kingdom of God and His righteousness. For we have the promise that all other things that we need will be added unto us. Surely we can enjoy God's goodness more if we can enfold His temporal and spiritual blessings together, for as all blessings, both spiritual and temporal, come from God, why not enjoy both together. God bless the faithful efforts that have been put forth in the past and that may be put forth in the future at this place.

J. G. GOOD.

GOOSHEN, ELKHART CO., IND., MARCH 10, 1896.—The Clinton congregation was favored with a visit from Bro. David Garber of Orrville, Ohio, in January. He came on the 9th and remained a week and a half, preaching every evening. The meetings were well attended, and seven young souls were moved to accept Christ. There are now nine converts here receiving instructions. From here Bro. Garber went to the Shore congregation and then west of Gooshen. He remained in all nearly two months among the congregations in Elkhart and Lagrange counties, preaching nearly every evening, and a number of times at day services. On the 3d of March he went to Allen Co., Ohio, but on the 5th he was called back again to attend the funeral of his brother, Martin Garber, who died in Davis Co., Iowa and was brought here for burial. Our dear brother David is always welcome here.

COR.

KILL CREEK, KANSAS, MARCH 9, 1896.—Baptismal services were held at Kill Creek, Osborne Co., Kansas, on March 1st. Five persons were received into fellowship by baptism, and two by confession. The services were conducted by Bishop A. Shiffer, of Roseland, Neb.

COR.

TROUSDALE, KANSAS, MARCH 8, 1896.—We have recently been favored with a visit from what are known as the Egli Amish brotherhood of Reno Co., Kansas. The Deacon's wife, sister Witmer, was the only one of middle age;

this being the place where he grew up, and where he was received into church membership and ordained to the ministry. We organized a Young People's Meeting here six weeks ago and the interest and attendance are on the increase; may God bless our work.

ABR. HONDERICH.

LADD, VA., MARCH 16, 1896.—After being silent from this district for some time we are truly glad to have an occasion again to report one more applicant for membership, who will be received by water baptism on the 23d inst. at Union Chapel M. H., the lower end of Bish. A. P. Heatwold's district. We hope there will yet be others as we have evidence that there are some under conviction. May the prayers of all God's people be directed in behalf of all such. We had an excellent sermon delivered us at the Spring Dale church the 15th from the text, "Wherefore, come out from among them, and be ye separate, saith the Lord." 2 Cor. 6:17, by Bish. A. P. Heatwold. A successful sing was held at the Spring Dale church during the holiday week under the instruction of Bro. J. H. Burkholder, a gifted and efficient teacher. Much benefit was derived and the grand God-given talent of music was much improved and is being kept in practice by regular appointments with the brethren. M. W. Brunk and Jos. H. Weaver as leaders. As singing is part of God's worship, and one of the ways by which the children of God can pour out their praise to Him to whom all honor and praise belong, it should be supported and kept up rather than mechanical music.

COR.

FROM LOGAN, MICH.—We were favored with a very pleasant visit from our ministering brethren J. S. Shoemaker of Dakota, Ill. and J. Blosser of New Stark, Ohio. They held meetings in the Bowne M. H., during the month of February. Our young Bro. John Baumgartner of Ohio, a number of the brethren and sisters from the Caladonia congregation also attended these meetings. We hope that the earnest efforts put forth by the dear brethren may not have been in vain. They labored very earnestly while with us.

S. J. NEFFCHER.

FROM ORONOGO, JASPER CO., MO., MARCH 20, 1896.—Most of the readers of the HERALD know that Bro. Andrew Shenk of Ohio moved here last fall. He has now located here permanently having bought a very nice and desirable little farm here right in our midst. He has indeed been made welcome here, not only by the church but by all who have formed his acquaintances. On Sunday March the 1st eleven persons were received into church here by water baptism. May the good work go on. We have an "evergreen" Sunday school here with good attendance and good interest manifested.

R. F. WEAVER.

CUMBERLAND CO., PA., MARCH 11, 1896.—On February 17th Bro. Isaac Eby of Kinzer's, Lancaster Co., Pa., came here breaking into us the bread of life. He held four interesting and well attended meetings at Slate Hill and Mechanistown, and on Thursday, Friday evening he was at Churchtown. The weather was very stormy and cold, but those who were present enjoyed the



services. On Saturday, accompanied by J. M. Herr, he went to Newville, where they were met by Bro. P. Parret from Chambersburg. On Saturday evening he instructed the converts and on Sunday morning he and Bro. Benj. Zimmerman who had arrived the evening before preached an edifying and instructive baptismal sermon, after which five precious young souls were baptized and received into the church. Two others were also received who had previously been baptized in other denominations. It was truly refreshing to be there. May God bless and keep these dear young people in this life that they may fill their mission here, then receive the crown. In the evening Bro. Ely filled an appointment at the Diller M. H., and on Monday evening at Hiverton near Harrisburg, when he left us for his home. We hope the brother may be enabled to make many more such visits through Cumberland Co. On the 7th of March Bro. Benj. Hertzler from near Lancaster City came here. In the evening a goodly number gathered at the house of his uncle, Bro. Abraham Hertzler, who is feeble from age, and is unable to attend any meetings. By his request we had services, which were much enjoyed by the old brother and by all who were present. Next day, Sunday, at Churchtown, Bro. Hertzler spoke from John 3:16. He told us of the great love of God on account of which we all ought to love God in return. In the evening he held forth the word of life using Rom. 12:12 showing the blessed hope of the Christian. Even if we have some tribulation in this life all can be overcome by being instant in prayer. After visiting his only living uncle and aunt both of which are past 80 years old, (Mary Herr is almost 84 years old) he again returned home on Monday. Come again, brother, for we feel greatly encouraged by these visits. COR.

FROM BELLEVILLE, MISSOURI, CO., PA.—It has pleased our heavenly Father to permit one of His ministering servants to come into our midst and proclaim the glad tidings of salvation to us. Bro. David Hostetter, of Wayne Co., Ohio, paid us a welcome visit on the 17th of February and remained in our valley till Sunday the 23d. He filled five appointments at the A. M. church near Belleville, three at our church near Allensville and one by special request in the Presbyterian church at Belleville. Our people heard him with much interest and close attention. We are thankful to God for the privilege we have had to enjoy a season of spiritual refreshing. May God's blessing always attend our dear brother in all his labors. COR.

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years, and above all, our communications with the inhabitants beyond the sea are in a chaotic state. No one can tell when the mails will arrive or when out going mail will leave Jaffa. More than once we have not had any mail communications with the outside world for three or four weeks, and although the sun is shining now and has been for the past two days, the storm is raging as fiercely as ever, and I cannot tell when this postal will leave the Holy Land. Fraternally yours,  
CORNELIUS RICHTER.

CANTON, KANSAS, MARCH 15, 1896.—We have here at the Spring Valley church an "ever green" Sunday school with good attendance. The winter being pleasant we could all attend regularly as a general thing. Young and old come apparently in good faith. We also had a number of meetings conducted by Bro. George Brunk, and by the blessings of God who is always ready to give the increase, ten souls confessed Christ, mostly young people. Others are under deep conviction. May they speedily find rest in a risen and forgiving Savior.  
D. K. WEAVER.

WEST LIBERTY, OHIO, MARCH 7, 1896.—We have again the privilege of reporting a rich blessing of gospel showers. Bro. J. S. Coffman, of Elk-hart, Ind., came here on the 22d of Feb. to hold meetings and remained with us until March 7th. Bro. Coffman earnestly taught us the word and the way of salvation. Deep impressions were made on both saint and sinner, and eight precious souls became willing to confess Christ as their Savior. Bro. Coffman left on the 7th for Medina Co., Ohio, to continue his labors there. May the Lord bless his labors.  
J. P. B.

FROM STRANGE, FLEMORE CO., NEB.—On March 2d Pre. John Nunnamaker and Bro. Jacob Burkhardt, of Ioseland, Adams county, Neb., came here to hold several meetings. They remained until Friday the 6th, during which time Bro. Nunnamaker earnestly taught us the word and the way of salvation. Deep impressions were made on both saint and sinner, and seven precious souls became willing to confess Christ as their Savior. May God's richest blessing abide with them forever. Brethren, pray for us. Thanks to God and God's servants for this refreshing ministry; come often to help us on our way Zionward to the new Jerusalem.  
JOS. KUTINS.

HUNTSVILLE, LOGAN CO., OHIO, MARCH 6th 1896. Greetings to all. We enjoyed a very pleasant visit on March 2d from our brother, J. P. Smucker of Goshen, Ind. He preached two very interesting sermons on texts 1 Thess. 5 and Rom. 12. The preaching and visit of our brother was highly appreciated, and we trust for God's blessing to follow. Our hearts have been made glad that five young souls have given themselves up to God and will be received into church. We have our Sunday school every two weeks and we also have a Bible Reading every week and are taking great interest in it. None will be hurt if they go to learn of God's word. How necessary it is to study God's word while we have the opportunity. Dear readers, let us, both Amish and Mennonites, work for more peace. Let us by the grace of God cast away all

selfishness and malice and be as dear children in Christ. May the Lord bind us all together in love and union in our Lord and Master. LYDIA M. YODER.

FROM STRANGE, FLEMORE CO., NEB.—On February 22d 1896 we were again blessed with the preaching of the word of God through Bro. Joseph Schlegel of Milford, Seward Co., Neb. During his stay he held five meetings, all well attended. We were again privileged by the grace of God to hold the communion of the Lord's supper at this time and to have added to our number six members by letter. God bless them. May they ever be true workers in God's vineyard. God bless our dear brother in his ministry.  
COR.

SUNDAY SCHOOL ITEM.  
VINELAND, ONT., MARCH 9, 1896.—The officers in our Sunday-school at the Twenty, consist of superintendent, and assistant, 9 teachers and secretaries. The average number of pupils for the year ending December 31st 1895, was 65. Our Sunday school is open all the year, although during the winter the number of pupils decreases on account of the cold weather. The interest taken by all our Sunday school workers is good and we hope they will keep on in the good work of the Lord and not get weary in well doing. May the good Lord bless the work in our Sunday school.  
THE SECRETARY.

THE MENNONITE CHURCH IN GENERAL.  
THE Pennsylvania Conference of the Mennonite B. C. church reports a membership of 720, an increase of 59 for the year; 178 subscribers to the Gospel Banner, and collections for all purposes amounting to \$894.45.

THE "Mennonite Protective Society" is the name of a new organization in Montgomery Co., Pa., established for the pecuniary aid of members who suffer losses by fire.

The Eastern District Conference of the General Conference Mennonites has bought the building and grounds known as the Frederick Institute, situated in Frederick Twp., Montgomery Co., Pa., for \$1150. The building contains 26 rooms, and was erected for school purposes at a cost of over \$8000. The property has been bought for the purpose of converting it into a comfortable home for the aged and indigent of the church.

In his annual report to the "Gemeinde Blätt" of Reichen, Germany, the Mennonite missionary, P. A. Jansz of Margaretha, Java, shows that the two mission schools under the care of the brethren Huebert and Fast have 124 pupils enrolled and that both are doing satisfactory work for the upbuilding of the cause of Christ in the islands of Japan and Sumatra.

The report of the treasurer, H. Funk, shows that the total contributions to the evangelizing fund of the Baden, Bavarian and Palatinate Conference in Germany for the year 1895 was 2835 marks (about \$700) and the amount paid to traveling ministers 2281 marks, (about \$560).

P. R. P. H. VEEN, the oldest Mennonite minister in Holland, and one of the oldest Mennonite ministers in the

world, died on the 19th of February at Nijmegen, Holland, at the advanced age of nearly 92 years. He was the author of several valuable works, among which the work "Historische schetsen, Geschiedenis der Doopsgezinden in Schotland," published in 1809, is perhaps of the greatest value to the church. He was ordained to the ministry in 1832.

The Amish ministers of Decatur Co., Ind., who were arrested some time ago for alleged violation of the statutes regarding the solemnization of the marriage ceremony, were placed on trial the last week in January. Out of thirteen indictments against them and some members there were seven convictions, all for minor offenses against the statutes, and these offenses were not committed with the intention or knowledge of any violation of law. The graver charges against them were all dismissed. The whole matter seems to point out that the affair was brought about by some maliciously inclined person, for the readiness of the defendants in the case to comply with the statutes, once they knew them, seems to indicate that if they had been simply informed that their mode of procedure was contrary to law, they would have complied with the law without further pressure. Bish. Jacob Swartz, in his defence, eloquently set forth his views regarding the state of matrimony, of marriage, and swearing of oaths and used the word of God with convincing effect. It is satisfactory to note that the accused made no attempt to hedge the facts, but made straightforward statements, and all of the cases were passed upon in half a day. They are indebted to our Bro. Bish. J. P. Smucker for the facts as stated above.

THE HELP OF ARMENIA.  
The international disagreements and jealousies of the European powers, have operated, as on all sides has been conceded, to prevent that united, harmonious representation to the Turkish government, which, presumably, would have resulted in definite, if not altogether effective, reforms in Armenia, stopping the bloody persecutions there. The intense sympathy which has been felt by a large proportion of the Anglo-Saxon peoples for the suffering and unrelieved Christians, has eventuated in a semi-demand for a crusade against the Turk. If there ever was, or ever could be, a "holy war," this, it is said, would surely be it. The echo of this cry from Britain has been heard in America, for there are those of our own nationality, dwellers in the land of Mount Ararat, who can now experimentally testify that the cruelty of the Turk is indeed "unspeakable." A crusade or a war of relief, it is contended, will be the only way to require of the policy of non-entanglement in foreign alliances. Stated in last week's words of a friend and former editorial associate: "Lord Salisbury has made an ignoble speech disavowing all responsibility for curbing the Turk in his work of death, which is the work of American ironclads for the unselfish defense of the oppressed more than ever a national duty."

There is a brief Scripture invocation to the Almighty, and an avowed following, which reads—"Give us help from trouble: for vain is the help of man." A compelled persuasion of this,

in the present juncture, has come to a good many thoughtful, religiously concerned minds. In place of insistences on a so-called "holy war," which, it may be, some reluctantly relinquish, there has been promulgated in England a "Call to Prayer," which bears the subscription of a considerable number of that country's most prominent clergymen and ministers. "We most humbly and earnestly implore," it concludes, "all those who influence the mind and direct the efforts of the church of Christ scattered throughout the world, to draw the whole force of the church's corporate prayer into an entreaty to God the Father, and Christ our King, and the Holy Ghost the Comforter, that this shame may cease, that this crime may be stayed, and that we may no longer by our selfish indifference, our hindering jealousies, withhold the righteousness and compassion of God from coming to the succor of His people, who are keeping fast their faith to the death."

The foregoing movement has been followed by a suggestively similar appeal, in the action of the Young Peoples' Societies of the Presbytery of Monmouth, who petition the executive committee of the World's Evangelical Alliance to consider the propriety of appointing a day of fasting and prayer throughout the world, for the removal of the sufferings of our Christian brethren and sisters in Armenia.

It is the day of the Lord's opportunity, it seems to me, if we will let Him work, and it were wise to seek succor and salvation concerning this serious thing where they may be found. The righteous impulse has come particularly to the Anglo-Saxon, in Europe and America, to brethren who but late were greatly angered, even to threat of war, over the disputed matter of a state boundary, but whose eyes being providentially opened to the senselessness and crime of such a determination of the difference, their thoughts have been to-day turned with nearly one accord to ending it in peace.

What warrant have we for supposing, or for presuming to suppose, (as some might say), that the Lord will hear concerning this matter the impleaders upon the earth His footstool? "Verily God hath heard me," said the Psalmist, "He hath attended to the voice of my cry."

An historical incident in point, which it will be interesting to revive at this time, occurs in the "Memorials of John Vennings," published by Knight & Son, of London. John Vennings spent a large portion of his useful life in St. Petersburg, and the narrative referred to was imparted to him by a German missionary, Sallet, from Basak Shushi, the scene of the incident, was within the bounds of Armenia before its partition, and was strongly fortified, when attached to Persia, by the redoubtable Nadir Pasha early in the eighteenth century. It is on the north slope of the valley of the Araxes, the peak of Ararat being over one hundred miles distant to the westward. Vennings's account says: "After some months' stay in St. Petersburg, Mr. Sallet proceeded in his destination at Shushi, a Persian town ceded to Russia, and there he was richly blessed in gathering a great church of converts. One morning, I think in 1828, the town was struck with dismay on perceiving the hills covered with a body of Persian cavalry, 10,000 in number, under the command of Abbas Mirza, who had thus invaded the country with-

out provocation, in a time of peace, when the Russians were unprepared to meet such a force. A herald was sent by the Persian Prince, using menaces like those of Rabsakeh, bidding the heretics open their gates, and adding, 'See if your King Jesus can help you, whom we defy?' The few troops in the town were called to arms; all was confusion and dismay. Sallet called his little Christian band together, and said, 'Let us go into our house of prayer, and there lay the Persian's blasphemies before Hezekiah's God.' They went into the sanctuary, and laid the words and menaces of the Mahometan herald before their 'King Jesus,' and continued in prayer to Him who is a very present help in trouble. Towards the close of the afternoon, the Persians thought they heard the approach of a Russian army (which was not the case), and they decamped; not a Persian was to be seen. Sallet wrote me a long account of this, with many other details of the goodness of God in their sore distress."

Two notable events, happening about half a century apart, and forming one of the most remarkable contrasts of history, it will be appropriate to allude to in this place. The line of retreat of Xenophon and his Ten Thousand Greeks, after the battle of Cunaxa, was up the valley of the Tigris, and through the heart of the then Armenia to the shores of the Euxine. Its hardly-fought accomplishment was a triumph of military generalship, endurance and prowess over seemingly insurmountable obstacles interposed by hostile man and the physical ruggedness of nature. The errand of the fighting Greek had been for its purpose the aiding of the younger Cyrus against his elder brother, Artaxerxes, the Persian King; while subsequent to the eventful retreat, he went off upon an expedition of pillage wherein enough spoil was secured to keep him in abundance the rest of his days. The way of Xenophon was that of the mere warrior—of Alexander, Caesar, Tamerlane, Nadir Shah, Napoleon.

The contrasted account is that of Ezra, the scribe, who carried back from Babylon (which was not many miles from Xenophon's initial point of retreat, Cunaxa) to Jerusalem, the sacred vessels of the temple, with the valuable offerings of silver and gold from the Jews in exile. The desert route from the Euphrates to the Jordan, for even a large caravan company, was undoubtedly an exceedingly unsafe one. But he will convert, convert and conquer the Turk, where the wager of battle never will. Ezra, the righteous, God-dependent scribe, is a type of the one; Xenophon, the resourceful, brutally courageous fighter of pagan Greece, a type of the other. The leopard will not lose his spots, but the heart of the Greek and even the Turk will change at the touch of Divine Grace. For an example, read this extract from the writer's tract on peace, "The Dress Parade at West Point."

"Basil Patras Zulu, a Greek, the chief of a band, was born in the year 1843. He was educated as a warrior, with the most intense hatred of the Turks, the oppressors of his nation. When not yet twenty years of age, he took part with his hand in the noted defence of Missolonghi, and a few years later, saw the Ottoman yoke cast off. Stunned by the horrible scenes of war which he beheld, and particularly the cold-blooded murder

of a captive band of Turks by his own countrymen, he retired from the army with disgust. Leaving his native land, he found his way to Dublin. At a hotel in that city he heard prayer offered up by a Moravian woman, which was so different from anything that he, as a Greek Catholic, had ever listened to before, that it immediately secured his serious attention. In short, he became earnestly interested in the history and religious belief of the Moravians, and was taken into fellowship by them, though he scarcely knew how to give up his persuasion that the Lord Jesus Christ and His Apostles, had they been yet in the flesh, would have had no mercy on those bloody tyrants, the Turks. One day, however, Basil surprised one of his new friends by entering his room, and in great agitation exclaiming: 'Come now! Come! I see it now!' Hastily leading him who had been his instructor to his own apartment, the late soldier pointed to the text, (Matt. 5:44), 'Love your enemies! Love your enemies!' 'I see it now!—even the Turks! It bids us love our enemies; even the Turks! even the Turks!' He died at the early age of forty, with words of hope and resignation upon his lips, a loving, peaceable, and forgiving Christian, his loss lamented by a bereaved family and a sorrowing church."

Yes, there may well be prayer for mercy upon Armenia, while remembrance is had, in order for its acceptance, that "the effectual fervent prayer" of one righteous man avails more who "established the earth and it abideth," than countless words unprompted of the Spirit, that may be repeated by order or by rote. There should be a *fast*, too, as we consider the great and manifold sufferings of the brethren in the land of Ararat at the hands of the bloody and seemingly relentless Turk—and what if it be especially a long, long fast of Christendom from the murderous armaments, the massing of armies and the building of battle ships? A Christian physician, sent for in haste to attend upon a very sick child, waited in a prayerfully-concerned state of mind, by a window of the patient's home, almost hopeless of his ability to afford any relief. Just then his eye rested upon a wild plant of *stramonium*, and recollecting with joy that it was a specific for the ailment afflicting the child, its application immediately followed, proved effectual, and the patient was restored to health. So while casting about for the help of Armenia, let us not forget certain likely specifics in the sermon on the Mount. Many, I believe, may not need the call for present, immediate relief, are seeking elsewhere than in armies and gun boats for that plant of healing which shall more effectually overcome the oppressor of Armenia.—*Joshiah W. Leeds in Christian Standardman.*

As in a standing pool, worms and filthy creepers increase, so do evil and corrupt thoughts in an idle person.—*Burton.*

FILLING UP our time with and for God is the best way to rise up and lie down in peace.

THOSE who shrink from facing trouble find that trouble comes to them.—*Stanley.*





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to be easily captured with three thousand Israelites. But the Israelites were defeated, and were pursued as far as Shebarim. They feared God had forsaken them. Joshua and the elders fell down in mourning before the ark and cried aloud to Jehovah. Their prayers were answered by a command that was given to Joshua to sanctify the people, and on the morrow cast lots to find out who was the offender. The lot fell upon Achan, the son of Carmi. The

sister, like King Saul did. Saul could easily destroy the women, children and sucklings with the edge of the sword but when it came to the great King Agag and the best of the flock it was different. So it might be with many a day. They could destroy the small sins with the sword of the Spirit, but when it comes to the greatest of heridances to the soul's salvation, it is harder to bring into subjection. But let us examine ourselves, and so live the

what harm is there in having a few called innocent games? The harm may not be so apparent at first, but let me tell you, where you cannot take a sus with you, and have Him present to your enjoyment, there is a hidden harm. It is sometimes said of such things that there is not so much good in them, but there does not appear to be any harm either. I believe there never was an act performed, or a word spoken, to

Holy Ghost for which a man is never pardoned. Once having committed he is bound hand and foot for the dungeons of despair. Sermons may be preached to him; songs may be sung him; prayers may be offered in his behalf, but all to no purpose. He is captive for this world, and a captive to the world that is to come.

Do you suppose that there is any in this, our time, who has committed

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for a mess of pottage, and he was very sorry afterward, but he found no place for repentance, though he sought carefully with tears.

There is an impression in almost every man's mind that somewhere in the future there will be a chance when he can correct all his mistakes, and then live as we may, if we only repent in time God will forgive us, and then

dignity and vital importance this gift  
to the life of our young folks?—  
the light of this subject life is not so  
thing to be frittered away, not some-  
thing to be danced out, but some-  
thing to be weighed in the balance of eternal  
Oh young man, the sin of yesterday,  
sin of to-morrow will reach over  
thousand years. Ay, over the great  
unending eternity. You may after

fection which encourages men to imitate them, they are fully saved when they are not. It would be well. There are many false conceptions of this matter, and many have embraced them and brought reproach upon the cause of Christ. What is the best way of dealing with these? What is the best way of fighting perfectionism? Surely the best way is to seek the perfection which

est      out end.  
ch      *Blair, Ont.*

BY D. R. DILL

Blair, Ont.



### For the Herald of Truth. CROSS BEARING.

BY HENRY HOBBS.

Alas! how many things we mind,  
To vex our soul, and grieve our mind;  
How oft we see before our eyes,  
A cross that in our pathway lies.  
We often mourn our heavy lot,  
And long for that which we have not;  
We spend our years in discontent,  
And cease where no harm was meant.  
We fall to see a hand divine,  
And so we fret, and mourn, and pine;  
We try to make the world believe  
That such is the life that we need live.  
O Christian friend, look up and see  
A life above this misery;  
A blessed state with love aglow,  
A taste of heaven here below.  
The cross that we are asked to bear,  
(Our daily load of grief and care)  
Is light when done for Jesus' sake.  
That cross is heavy which we make.

The life lived in the wilderness,  
Is not the life that God will bless.  
The law will stave us in the face,  
And law hears not the voice of grace.

For those who live beneath the law  
See just those things which Israel saw;  
They murmur here and there and there,  
And there they wish that they were dead.

Resign thy will unto the Lord,  
And then believe His blessed word;  
Take everything away from His hand,  
And soon you'll cross to Canaan's land.

On soul redeemed by Jesus' blood,  
And cleansed in that sacred "blood,"  
Mount up above on eagle wing,  
And tune your harp with praise to sing.

Redemption! what a blessed thought,  
How great the price with which 'twas  
bought;

O then rejoice my soul in song  
That thou to Christ dost now belong.  
Stand on, O, Ohio.

### For the Herald of Truth. SEE DEEP ANIMOU WILL SEE MUSIC.

BY D. M. HARTZLER.

Religion and music are not only alike sacred, but they touch at so many points that they can hardly be separated. And in their higher ranges they melt into one.

There are abused forms of music that have no suggestion of true religion, and there are abused religions that do not call for music. But when each is worthy of its name they pass into each other as by creative affinity.

I hope I shall do no wrong to the memory of the readers, if I discuss this somewhat, for the purpose of showing not only that music is helpful to religion, but that there is a scientific reality in those phrases, usually regarded as poetical, which speak of music as divine, and as an exponent of the spiritual world.

The first thing that strikes one who reflects on music is its uniqueness. It is like nothing else which men do. If a visitor from a songless planet were to come to earth, nothing would amaze him more than the use of the voice in singing.

He could put other things together with more or less understanding, but music would be a hopeless puzzle. Let us turn into a church on a Sunday morning. The services will consist of prayers, reading, a sermon, and something very different from these, called the music. It does not declare any thing as do the lessons from the Bible. The contrast is great in the method of expression. The ordinary use of the voice is set aside, for a peculiar use of it. Almost as if there were two voices in

one person. Instead of the conversational voice, which is without regard to pitch, time or harmony, the organs are brought under the action of the will, which directs them to speak in a certain manner. There may be no absolute difference between the speaking and the singing voice in pronouncing a single syllable, but when it is sung there is a distinct act of the will, by which the pitch is given and preserved, and if sung in concert, harmony also is preserved.

The fundamental act in conversation is thought. In singing it is an act of the will. The voice, obeying a certain conception which has been passed over to the will, strikes a certain key or note, which it keeps in mind and repeats at intervals.

How it is able to repeat this note is an absolute mystery. We only know that, directed by some conception within, the voice is able to produce a certain vibration of air which always yields the same sound.

This vibration is rapid beyond conception, reaching several hundreds in a second. Yet the exact number can be reproduced time after time, not only by one voice but by a multitude of voices. All things are perhaps equally wonderful when looked at closely, but in some cases the mystery is more apparent and striking than in others.

What is more wonderful and beautiful than when we are in church and a multitude of voices strike the key together from which they make a certain degree higher or lower but are held by the key, (as birds might fly when held by a cord).

The parts also vary, departing from the fundamental note, but always within certain limits. The relation of the parts to one another and to the key is a matter which, if examined, reveals itself. The singers are simply starting the air about them into certain regular periodic vibrations, which they are able to measure and to reproduce by some faculty which we call "ear;" the whole operation is conducted under laws to which the singers are able to render exact obedience.

Coral Pulten, Ohio.

### For the Herald of Truth. CHRISTIAN WARFARE.

BY JOS. W. COFFMAN.

A Christian, in a certain sense, has a twofold nature, a carnal and a spiritual. The carnal is known by various names, such as the flesh, the old man, your members, etc. The spiritual is recognized as the new creature, the Holy Spirit, and the law of God in the heart, etc. These two natures are at enmity with each other. For the flesh is hostile against the spirit, and the spirit against the flesh. So that ye can not do the things that ye would, Gal. 5:17. There remains then, in every Christian believer, the members and body of an old nature, and at the same time he is also equipped with the armor of God, to withstand the various trials and temptations that befall him in the way. Then we ask, is Satan ever successful?

In the deep wisdom of God, the law in the members does sometimes bring the soul into captivity. For example, look at the lives of holy men, such as Noah, Abraham, David, Solomon, Peter, and the rest of the apostles, all showing signs of weakness, under some trying

circumstances in their lives. The apostle Paul evidently experienced this warfare, which he describes in Rom. 7:22, 23. For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. He exclaimed, O wretched man that I am! who shall deliver me from the body of this death. The remedy, I thank God through Jesus Christ our Lord.

Was the apostle in reality a wretched man, sold under sin? Aside and separated from the Holy Spirit, he was, indeed, a depraved being, and a worm of the dust. But in the spirit (in Christ) he was enabled to exclaim, thanks be to God which giveth us the victory, through our Lord Jesus Christ.

This warfare between the flesh and the spirit, is a true mark of God's children. Unconverted persons never feel it, although at times they may feel a warfare between their natural conscience and the word of God, but this is not the contest in a true believer's heart. It is a warfare between the Holy Spirit in the heart, and the old man with his deeds. Every follower of Christ then should learn to become humble under these conditions, and rather glory in our infirmities, that the power of Christ may rest upon us, 2 Cor. 12:9. When a sinner first comes to Christ he often thinks he will now bid an eternal farewell to sin. He feels as though he were already at the gate of heaven. But in a moment of temptation, he again feels an opposing law in his members, a law contrary to the law of God; Romans 7:23 calls it a law of sin, a law which leads to sin and death.

This law in our members is continually fighting—warring—against the Holy Spirit in the heart. Watch ye therefore that ye enter not into temptation. A follower of Christ therefore cannot stand within himself. He ever needs the blood of Christ as much as at first. He that endureth to the end shall be saved. Matt. 10:22.

This then should teach us our constant dependence on Christ. Though washed from our former sins, we should go again, and again, to the fountain. We should never relax our hold on Him. Even in our dying moments we must hide under Jehovah, our righteousness. In this warfare a Christian sometimes feels wretched. The reason of this is, sin discovered in the heart, takes away the sense of forgiveness.

Another reason is, the loathsomeness of sin. Unconverted persons can not feel it. They can be contented with sin in the heart, but a truly converted person never. He seeks deliverance. Who shall deliver me from the body of this death? The moment God's children discover sin in the heart, it drives them to their knees. Like the Apostle Paul, when God allowed a thorn in the flesh, to torment His servant, a messenger of Satan to buffet him, he was driven to his knees. He sought deliverance.

The apostle, it seems, had a wonderful revelation and a glorious foretaste of heaven. Fourteen years had passed, still the event was fresh on his mind. Besides the glorious events, he was also reminded of the infirmities and weakness of his natural body. The buffetings of Satan and the thorn became too grievous for him to bear. Although having existed before, they were not so vividly revealed until he had a glimpse

of heaven. How strikingly similar was the vision of the holy prophet Isaiah, when in his vision he saw the Lord, sitting on a throne, above it the seraphim. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Isa. 6:2-4.

This glorious and awful vision filled the prophet with dismay. He cried out, Woe is me! for I am undone! because I am a man of unclean lips; in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. This vision was probably more especially intended to reveal to the prophet Christ's future kingdom on earth. But the glory of the Lord, and the sight of the shining ones, also reminded him of his sins and the sinfulness of his people.

Adam and Eve were unconscious of their nakedness, until they ate of the tree of knowledge of good and evil. So we may all have piercing thorns in our members, which might be more fully realized had we the revelation of the Bible. Judge, is it not faith that is lacking? If so let us ask for more faith, being assured to receive. Jesus sent out His disciples two by two, without money, and they lacked nothing. If men would go in their own strength, or money, they might come to temptation, to fight, no hope of glory, they spend their lives in carnality and sin. But let us not despair, though the buffetings of Satan and the piercing thorns be humiliating, and our warfare attended with many bitter pangs. Let us bear all for Christ's sake. To encourage Paul He assures him, My grace is sufficient for thee. To Isaiah the Lord sent an angel with a live coal from off the altar and laid it on his lips, as a token that his iniquity was taken away and his sin purged. These same consolations reach down even to us.

Therefore let us glory, not in sin, for sin degrades and debases. Let us glory in our infirmities, for these weaken our usefulness for Christ; but rather in our infirmities and utter helplessness within ourselves to save ourselves from sin and death that the power of Christ may rest upon us. So let us press onward in our warfare, and put on the whole armor of God, that we may be able to stand against the wiles of the devil, praying always with all prayer and supplication in the Spirit, watching thereunto with all perseverance and supplication for all saints. Eph. 6:13, 18.

Rushville, Va.

### For the Herald of Truth. FAITH AND TRUST.

BY HANNAH WARMOLD.

Jesus says if we love Him we will keep His commands. He says also the harvest is great but the laborers are few, then gives the command that we shall ask the Lord of the harvest to send more laborers. If we keep this command we may trust that He will send more laborers, for He gives the promise, and His promises are true. The promise is, what we ask (in faith, to nothing doubting) we shall receive; obedience is better than sacrifice. So let us obey His commandments. According to what we read in the HERALD it seems that some denominations have more laborers than there is work for them. How is it with the church of our faith, when a number of ministers sit side by side on Sunday listening to one expounding the word of

God? Is that the work God has assigned them? Much is published about the command of Jesus to go and preach the Gospel to every creature, nation, etc. In the HERALD February 1st, in the article "One thing thou lackest" (I am not going to find fault with that article) we read, We do believe that there are still men who would gladly spend and be spent for the sake of the Gospel of Jesus, etc. And the cause of Christ has been very much hindered by lack of means to carry it on.

Brethren and sisters, is that the cause? If so, open your Bibles and see what we read about giving. We read, "God loveth a cheerful giver," and, "It is more blessed to give than to receive." Think, would you not rather give a mite than receive, and be sent to the worshippers of idols? And then those that give them the word of God are more blessed than those that receive.

But now let us think. Are the means the one thing lacking, or is it faith? See what wonders of faith we read in the Bible. Judge, is it not faith that is lacking? If so let us ask for more faith, being assured to receive. Jesus sent out His disciples two by two, without money, and they lacked nothing. If men would go in their own strength, or money, they might come to temptation, to fight, no hope of glory, they spend their lives in carnality and sin. But let us not despair, though the buffetings of Satan and the piercing thorns be humiliating, and our warfare attended with many bitter pangs. Let us bear all for Christ's sake. To encourage Paul He assures him, My grace is sufficient for thee. To Isaiah the Lord sent an angel with a live coal from off the altar and laid it on his lips, as a token that his iniquity was taken away and his sin purged. These same consolations reach down even to us.

Jesus told His disciples to tarry at Jerusalem till they received power from on high. If they would have obeyed the command "go" before they received the power from on high, what then? Or if they had remained at Jerusalem after He had not gone, what then? Was this power, means (money)? If George Muller in Bristol, England, had waited for means probably he would be waiting still. Were all the necessary means ready for the mission in Chicago when begun? True, their faith may sometimes be tried, waiting in Jesus will not put us to shame.

Much is published about a General Conference. It seems all who write are in favor of one. If we have a Scripture against such a conference I would say now is our time to speak; if not now, our chance is gone. I believe the time held. See what Solomon says of such a conference: Prov. 11:14; 15:22; 24:6. We would expect a multitude of counselors at a General Conference. Some misunderstanding, thinking that all denominations are to be included, and all feelings sure that no agreement would be accomplished. In Canada there are several district conferences semi-annually and one annual conference for the districts together, where the weightier matters are conferred together. This then might be called a General Conference for Canada. Why then not have a General Conference of all the states and provinces?

Zarich, Ont.

### For the Herald of Truth. THORN.

BY ELI WITMER.

I took notice sometime ago, in this paper, that some one brought forth his spiritual mind about the thorn in Paul's flesh, and called it imperfection some where in his flesh. I was made a little restless in spirit, and I stated, We often, frequently differ a little in Scriptures, but if we are true in Christ, we will bear with one another. I can learn of only

two spirits, imperfect and perfect. I will try, as far as I have the knowledge of God, to give as plain a distinction of thorn as I am able. I do not intend to take any soul's mind, but that we all should turn to our Lord Jesus Christ and pray that we may be enlightened through the power of God, in spirit. Now a little natural speaking: we all know that the earth is subjected to thorn growing. They must always appear first above the surface, before we can cut them down. Adam, the first man, was made of earth by God. We are all terrestrial bodies, in which our spiritual body is carried. By this earthly body we find that there is a thorn in the flesh, temptation that remains while we are in our flesh. If we turn to 1 Jno. 3:11, we find that the message of God is that we should love one another, because God is nothing but love. In 2d Cor. 12:7, we find that the messenger of Satan in him, because Satan is nothing but sin. We are liable to be too strong in self, that the Lord can not reveal unto us that a thorn has made its appearance above the surface. Now, the weaker we as Christian people are in our flesh, the more thorns we find to destroy. To prove this we know that our Lord Jesus Christ was full grown in spirit and had no thorn in His flesh. Therefore He could overlook all which was in the sight of God. Now, turn to Rom. 8:3; and I find that sin is condemned in the flesh. In 2d Cor. 12:8, we find that Paul prayed three times to the Lord that "it might depart from me." If sin in the flesh would not be condemned, he would not have felt sorry, so sin is condemned. And Paul, by being so true and faithful in the Lord, was made sorry by the messenger he received, but received the blessed words: "My grace is sufficient for thee; for my strength is made perfect in weakness."

Christ saves us from our sins; where we are too weak in the Spirit, the love of God will supply the need, if we are true in Him as far as we have light. Now, if the Lord would have removed the roots of the thorn altogether from the chair and done nothing. O, no! we do not learn Christ in that manner. We have a work to do; it is the spiritual body that is to be saved, not the natural. In the 9th verse, we find that the power of Christ could rest upon him. In the 10th verse we find that he also took pleasure in his infirmities in spirit, in reproaches, in necessities, in persecutions, in distresses for Christ's sake "for when I am weak, then am I strong."

Now we may turn necessities into unavailability; reproaches and persecutions into trials and temptation. This trial and temptation was not in his own flesh. By these trials and temptations it made it unavoidable in that which he was too weak in spirit to perform that which he would. Therefore now he could glory in both infirmities, and say, "If I do that I would not, it is no more I do that, it is but sin that dwelleth in me."

Then he could thank the Lord (Rom. 7:25): "I thank God through Jesus Christ our Lord." So then with the mind I may serve the law of God, but with the flesh the law of sin." Let us come down to the feet of Jesus, that God can use us to His honor and glory. For Paul says (Rom. 8:13): For if ye live after the

flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." I do not claim that Paul was seeking to save his fleshly body when he prayed to the Lord to have the thorn removed, but as a specimen, to the people yet under the dark cloud. Some people call the thorn the messenger of Satan, trial and temptation. It makes no difference, it is in our flesh, and we know if trial and temptation is in our flesh it is sin.

Farmerville, Pa.

NOTE: The brother has left two questions unanswered in his article. (1) Does God want sin to remain in us, so that by reason of that sin we may feel our need of His continual help and guidance? (2) Is it the knowledge of sin in us that impels us to dependence upon God and to effort for His cause, or is it the fact and the consciousness that we are saved through His unchangeable love, that, loving God for His saving power and desiring others to experience the joys of salvation, that we labor for God.—Ed.

### For the Herald of Truth. WRESTLING FOR A BLESSING.

BY BARBARA MIERK.

I will not let thee go, except thou bless me. Gen. 32:26.

Why did Jacob wrestle with God? Was it for a blessing, as is often said and believed, or was it more to have his own way? Was this not his natural disposition and aim in life, more especially when he was young? Did he not cheat his brother, deceive his father, and for this had to flee from his country, leaving home, friends, station, respectability, and character, and wander a long, dreary, homeless and dangerous journey to Padan-aram in consequence of his selfishness? After all, did he not sell out cheaper than Esau? No doubt his reflections of the past, while pursuing this journey, were harder pillows for his head to rest on than the one he made of stones. In his distress he learned to call on the God of his fathers, who, he says, "answered me in the day of my distress." Gen. 35:3. Jacob did not know the Lord, but when he called on Him, He revealed Himself to him in a vision of a ladder reaching from earth to heaven, where his prayers and supplications ascended on angels' wings, and answers and blessings descended, and the Lord stood at the top speaking, directing, and giving many precious promises. And Jacob vowed a vow, etc., (Gen. 28), consecrated himself to God, a sign of his conversion, and then he continued his journey to Padan-aram.

But while staying there we find that his old tricky, deceitful, self-seeking nature still clung to him, for he deceived his uncle Esau. And now, as he is returning to the home of his childhood, he fears the wrath of his wronged brother, who he heard is coming with four hundred men to meet him. This gave him great fear, thinking his brother might now slay him as he had purposed doing, and which purpose caused him to flee. And he prayed God to deliver him from his brother, but then he was less anxious to be delivered, and trust Him fully for safety and protection. He thought possibly he might appease the wrath of his brother by sending him presents, and told his servants to tell Esau they were from his servant, Jacob, to his lord Esau. Here he calls Esau his lord and

himself his servant. He sent the presents on before, and in the night he sent his wives and children over the brook, and he was alone. Was it from fear that he stayed back, or to be alone with God?

No doubt he again prayed to God to be delivered from his brother, who, he feared, would do him personal violence. "And there wrestled a man with him," etc., struggled, contended, for Jacob wanted his way and God wanted him to submit, to give up his will entirely into God's, a full and unconditional surrender, trusting fully in all His promises; but when He found He prevailed not with tender strivings, He "touched the hollow of his thigh, and it was out of joint." God showed Jacob his weakness, and how soon He could break all his strength and leave him entirely helpless. "Let me go for the day breaketh," but Hosea says, (12:4), Jacob wept and made supplication and said, "I will not let thee go, except thou bless me." When he realized that his strength was gone, and he would be entirely helpless if his brother should overtake him, he became willing to give himself entirely into God's care and protection, pleading only for a blessing.

"And he said unto him, What is thy name?" And he said Jacob, "not that he did not know it, but in the East names have a deep significance. The meaning of Jacob is supplanter, or swindler, and for Jacob to tell it would be to confess his sin. And the angel said, "Thy name shall be no more Jacob, but Israel, for as a prince he thou power with God and men and prevailed, and he blessed him there." Jacob had now prevailed over, conquered that mightiest of all man's enemies, self, by a full surrender, and now he stood as a prince, a conqueror before the all-powerful God, through whom he had power with Him and with men. God now answered his prayers, and overruled all things, and his brother met him tenderly and lovingly.

Did Jacob prevail by his wrestling, or his yielding, or by both? While he undertook to wrestle with God, He could more fully show him his entire weakness, and that his greatest enemy was not Esau, but self, but after enmity was not fully surrendered, would he have obtained the blessing the same, just by his wrestling? A great change had now come over him. He is Jacob no more, but Israel, a prince, a mighty one, a champion of God; he was now fitted to inherit the birthright blessing and the promises of faithful Abraham.

Some one may say, was it not ordained of God that Jacob should inherit the blessings, and that the older should serve the younger? Very true, but could not God, who overrules all things, bring this about in His own good way, without any human aid, much less needing the use of deception. We may think it strange that God did not prevail, but it is more strange than that awful power of the human will which sets at naught God's counsels and merciful strivings? And here not still many Jacobs today who want their own way, striving and contending against God, not willing to give up self entirely. We pray that we may have the mind of Christ, but we really want it, we want it! Christ do we really want it, we want it! He took the nature of our nature, humbled Himself. Readers, you who have named the name



of Jesus, are you truly willing to follow in His footsteps, willing to become of no reputation, willing to give up all for Christ, humble yourselves, and say, as we often sing, "None of self, but all of Thee."

We need not to war or wrestle with God for blessings, they are flowing in upon us continually, even on the ungodly, and how much more is He waiting and yearning to bless those who trust Him fully and give up all for His sake. We must not think God was more interested in the world and mankind in ancient times than now. No, His heart has never yearned with a deeper or more tender compassion for mankind than now, but so many, yea, very many, are striving against, wrestling with God, do not obey His command of seeking first His kingdom and righteousness, etc., and because of this He often breaks our strength to show us our condition, and when all seems dark to us, and we think God is not dealing as kindly with us as with others, and our souls are filled with doubts and fears, and we cannot see a ray of light, He is, after all, hiding the secret of His presence in the very darkness that surrounds us, and when we let all else go and plead only for a blessing He will bestow it upon us. Oh my Christian friends, let us yield ourselves unconditionally to the leading and guidance of the Divine Spirit, then we shall gain the true victory over self, and our weak-ness shall be clothed with immortal strength, and we become priests and priestesses unto God, and like Jacob, be blessed with an everlasting blessing. God's blessing is what we need, and should seek, above all things in this world. The deepest poverty, the darkest dungeon, the chamber of sorrow and death, and the house of mourning with God's blessing is far better than riches, palaces, thrones and all the pleasures this world can give, without it. How much of trouble, worry and human sorrow it would take out of this life if man would only seek, and pray, for God's blessing more earnestly than for anything else, upon all he undertakes to do. Dear friends, can Christians do anything, or go where they cannot first ask God's blessing upon it?

Nothing can make our souls so pure and strong, nothing arm us so completely for the great conflicts of life as prayer. We can gain all the deepest feelings of our hearts, there is no joy or sorrow, conflict or duty of life, for which we will not be better prepared by love, sincere, and heartfelt prayer. Even Jesus Himself, when preparing for some new and great trial, would steal away to the solitude of the mountains and spend the whole night in prayer. Let us follow His example, and obey His commands in all things, giving up all of self, and, like Jacob, pray only for a blessing and He will assuredly bless us.

When there is the bosom by sorrow and care, He it ever so simple there's nothing like prayer. It comforts, it softens, subdues, yet sustains, bids him rise the exulting, and passion rest. Prayer, prayer, oh sweet prayer, He it ever so simple there's nothing like prayer. White-strangers to prayer we are strangers to bliss: The world has no refuge, no solace like this. And till we see the Son of the Father's face, Our charter of joy may be gained by prayer. Prayer, prayer, oh sweet prayer, He it ever so simple there's nothing like prayer. *Rickert, Ind.*

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For the Herald of Truth.  
WILLING SERVICE.  
BY JOHN SCHREIBER.

The most important work that we have to do on earth, is to work out our souls' salvation, and that by a living faith in the Lord Jesus Christ, the Redeemer of the world. This life is very uncertain. That brittle thread of life is sometimes cut off in a moment of time, so that men and women hardly have time to say, like that publican in the temple who smote upon his breast, "God be merciful to me a sinner." If we would die in an un saved condition, it would be a great pity, for the Savior said one soul is worth more than the whole world.

We hear of men dying in a moment of time, therefore we ought always be ready for that great change, for after death we cannot make ready for it.

Let us see in the word of God if we have made that good choice to serve God. The word of God is merely like a looking glass; if we look in the word of God we can easily tell, if we then examine ourselves, we can see if we are on the narrow way to life, or on the broad road to ruin. The apostle Paul said, "I am not ashamed of the Gospel of Jesus Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." These words spoken over eighteen hundred years ago, are the same yet, and are for all. There is a power in the Gospel of Christ. It will reach many hearts. Saul was a sinner, and he was changed in his heart when the word of God came to him, and Jesus told him to go to Damascus. "It shall be told thee what thou must do." "And there was a certain disciple at Damascus named Ananias, and he said, 'Behold I am here, Lord,' and the Lord said unto him, 'Arise, and go into the street which is called Straight and inquire in the house of Judas for one called Saul, of Tarsus, for he is praying.' There Saul was converted to God, and was told what to do. A great change had taken place in his heart, for he certainly had been a sinner, but after he was converted he arose and was baptized and straightaway he preached Christ in the synagogues, that He was the Son of God. He was willing to learn the will of God and he came to Jerusalem. He essayed to join himself to the disciples, but they were all afraid of him, and believed not that he was a disciple; but they were told how he had seen the Lord in the way, and how he had preached boldly at Damascus, in the name of Jesus, and he was with them coming in and going out of Jerusalem and he spake boldly in the name of the Lord.

He was changed now in his heart, while before he rejoiced to see when men and women were put to death. He saw when Stephen was stoned to death; he made havoc of the church, entering into every house, halting men and women, committed them to prison, and he was Paul, and preached the word of God that was then powerful, and is yet if we only give ear to it, and let it take its course to the heart. There it has to take place if we want to be changed and become children of the heavenly King. Now Paul could rejoice in God, and if there were any enemies to him he could pray for them and not put them to prison, for the love of God was in Paul's heart, and it will be the

same with us. This old man, Adam, thinks sometimes, when men do evil crimes, murder and the like some are apt to say, he ought to be punished, but let that all be, for it is written, "Vengeance is mine, I will repay, saith the Lord."

That belongs to God, to the ministers of this world, but not to the kingdom of Christ. There are two kingdoms, and if we are changed and converted to God and in Christ's kingdom, then we cannot have that spirit that wishes any one evil, for we have love in our hearts toward all. If we have any enemies, let us have that forgiving spirit like Stephen had, and like Christ had on the cross. Let us follow the Lamb of God, and when He calls us, may we be willing, as Saul was, to say, Lord, what wilt thou have me do? and then do what He commands.

*Logan, Mich.*

For the Herald of Truth.  
LET THERE BE LIGHT.

BY CONSTANT READER.

"In the beginning God made heaven and earth. The earth was without form and void, and darkness was upon the face of the deep, and God said, Let there be light, and there was light." Gen. 1:1, 2. "That was the true Light, which lighteth every man that cometh into the world." John 1:9.

Where is, or how do we see, this light? The Savior says, "Ye are the light of the world." It does not say ye ought to be, or ye shall be, as we often hear said, but He puts it positively that we are the light of the earth. Dear reader, we will ask ourselves, "How do I let my light shine?" Let us be careful that the light that is in us be not darkness, that we do not set our light under a bushel, or to set our eye (which the Lord says is the light of the body) on worldly lusts and worldly gain, which is all vanity and vexation of spirit; that we do not lay up treasures upon earth, where moth and rust doth corrupt, and thieves break through and steal, but that we lay up treasures in heaven for ourselves, where neither moth nor rust doth corrupt, nor thieves break through and steal; for where your treasure is, there your heart is also. If the heart is set on heavenly things, the heart is single, and the whole body is full of light. For God who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of knowledge of the glory of God in the face of Jesus Christ. 2 Cor. 1:4.

Where that light is, there is found brotherly love and kindness. Let us submit ourselves wholly unto patience, gentleness, brotherly kindness and charity. Peter says that "he that lacketh these things, is blind and cannot see afar off, and hath forgotten that he was purged from his old sins." He that shows not brotherly kindness, is not in the light. He that says he is in the light and hates his brother, he is in darkness, but the path of the just is as the shining light, that shineth more and more unto the perfect day. (Prov. 4:18.)

God is light, and in Him there is no darkness at all. If we say we have fellowship with Him and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship, one with another, and the blood of Jesus Christ cleanses from all sin.

The true light now shineth, the darkness is past. The true light is Jesus

Christ the Son of God who came into the world to seek that which was lost, and when He came, they that sat in darkness saw a great light. He opened the way unto salvation. He is the way, the truth and the light, and no man cometh unto the Father but by Him. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

Jesus told His disciples that yet a little while He would tarry with them, and ye shall seek me, and whither I go ye cannot come." He therefore gave them a new commandment, "that ye love one another, as I have loved you." "By this shall all men know that ye are my disciples." Do we really love one another so as to let all men know that we are the true followers of Jesus Christ, and so let our light shine that they may know that we are the children of God, and if children, heirs and joint heirs with Christ?

Let the light shine. Remember that the outside world looks on us, and reads more than they do the Bible. Many a so-called moral man says, "What is the use of my going to church, I am just as good as the churchmembers that have strife, I talked with such a one not very long ago, and he said, 'If I don't belong to a church, I don't need to fight, for they all do fight.' Where is the light that is in us?" *Pennsylvania.*

For the Herald of Truth.  
SWEETNESS OF THE CHRISTIAN LIFE.

BY ELLA H. BRUBAKER.

"How sweet the name of Jesus sounds, In a believer's ear; It soothes his sorrows, heals his wounds, And drives away his fear." And drive away his fear.

Dear readers: Those of you who have turned your faces towards the heavenly Zion, above the clouds, and are true followers of King Emmanuel, will exclaim with the Psalmist, "The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether, more to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the honey-comb." Psa. 19:9, 10.

How beautiful and soul reviving to be a follower of our lowly Redeemer! But strange to think of the many thousands of Christless souls in the land of Bibles, blessed with Gospel privileges, that are withholding the love of Jesus, starting them in the face.

What is the reason of all this? Are we as Christians too timid, and far behind the Gospel standard? Are our lights too dim?

If so, let us speedily reform, and buckle on the whole armor of God in its dazzling brightness, and go forth in the power of His might, diligently searching the Scriptures—"taking sweet counsel together and assemble in the house of God." Psa. 55:14.

Which is "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God." Phil. 1:18.

"One day amidst the place, Where my dear God hath been, Is sweeter than ten thousand days of pleasure here."

The Christian has many advantages. While sinners spend their days in frolic and gaiety, crowding the mind to its utmost capacity, in order to keep abreast with the Christless world, at late

hours they retire to their prayerless beds, trembling if judgment should begin at their house.

"Oh, to have no hope in Jesus, how dark this world must be," to those outside of the Ark of refuge. Although the Christian may be tossed about, the scoffed at, rebuked, weary with the toils of life, he resigns himself into the hands of the Almighty God. "And when he lieth down, he shall not be afraid; for his sleep shall be sweet." Prov. 3:24.

"And if this earthly house be dissolved, we have a house not made with hands eternal in the heavens." Let us go boldly forward in the work of the Lord, rejoicing in the sweet promises, which lead to the sweet Heulah land on high, where friends never bid farewell. Oh may we be so unexpectably happy as to enjoy the same. "I will sing unto the Lord as long as I live, I will sing praise to my God while I breathe, my meditation of Him shall be sweet." Psa. 101:34.

"How sweet to reflect on those joys that await us."

In yonder glorified region, the haven of rest, Where glorified spirits with welcome shall greet us, And lead us to mansions prepared for the best. *Southville, Ohio.*

For the Herald of Truth.  
THE SUFFERING ARMENIANS.

BY S. B. ZOOK.

In regard to so many inquiries about the Armenian Christians, their faith, their country and their deplorable condition, it has in a measure prompted me to write the latest and correct news, which came to this country direct from the American missionaries, or, in other words, the "Saints of the Lord our God." The beautiful and lovely country of Armenia or ancient Eden lies in the North western part of Turkey and is in all probability the very sacred spot where God planted a garden and walked in the cool of the day. It was the first place of the globe to be settled by the human race after the flood, and Mount Ararat, where the Ark rested, still rears its lofty crest seven thousand feet in height and overlooks the name plains that greeted the eyes of Noah and his companions, when they and all the animals came out of the Ark glorifying and praising the true God.

It might be well enough to add here that explorers, historians, scientists, missionaries and students of the ancient times which appear in many tomes have searched the wide world for the garden of Eden and to this high Armenian tableland the investigations of almost all have brought them at last, as it meets all the requirements of scriptural and tradition. Here flow the four rivers, the Pison, the Gihon, the Hiddekel and the Euphrates, (Gen. 2:11). The country is an elevated plateau or great plateau of nearly sixty thousand square miles and is noted for its healthful climate, and it is bounded on the north by Russia, on the east by Persia, on the west by the plains of Mesopotamia and on the south by Asia Minor.

There are now about four millions of Armenians on the globe, of which more than one half of them are in Turkey. The Armenians are very industrious, gentle, and of a kind disposition, are very prosperous, are valiant for the truth, believe in the Trinity, confessing Christ and serving and worshipping the true eternal God, and are supposed to be the descendants of Shem.

The Sultan of Turkey, Abdul Hamid, professes the Mohammedan religion. About A. D. 512 Mohammed drifted away from serving the true God, spending a great part of his time in a cave, and some years later he declared himself to be a ruler and a prophet of the Lord.

It was at this time that he assumed the sword and determined by it to build up a kingdom and organize a church. Thus by force, as well as by persuasion, he in a few years reduced the whole of Arabia to subjection and then became very popular throughout that country.

As above stated the Armenians are very prosperous, and have been greatly blessed by Providence, and this with their staunchness in worshipping the true God, has so enraged and filled the heart of the Sultan and his ministers with envy, jealousy, bitterness and hatred, that it was proposed to overtax the Armenians. Finally the legitimate taxes were multiplied tenfold by the Turkish officials. It being impossible to pay this tribute money, it soon led the Turks and Kurds to rob, to plunder, and finally to murder. The Kurds inhabit the northern part of Turkey. They lead a predatory and semi-barbarous life, dwelling mostly in mountain villages, and for centuries have trampled the Christians under foot every opportunity. They are tribal and delight in bloodshed.

An edict of extermination went out from Constantinople to kill and expel all the Armenians, except those who were willing to deny Christ and embrace Islam. In a short space of time the soldiers—Turks, and Kurds—commenced their fiendish work, killing thousands upon thousands, and burning hundreds of their villages, torturing some of them to such an extent that it is almost indescribable. Many died of the mountains and died of starvation. In some instances the Protestant ministers were taken to the roof of their churches and there cut to pieces, the murderers killing them by inches, but the ministers boldly cried out to their followers if they had to die, to die like Christians.

In one place some sixty young brides and attractive girls were placed in a church for safety, but after being assaulted and outraged they were killed, their life blood flowing in a stream from the door.

Infants were stuck on bayonets and exposed to the view of their helpless and suffering mothers, and after the robbing and plundering the dead bodies were dragged into the houses and the villages set on fire, some Kurds boasting of having killed a hundred Christians apiece.

In one instance, to test the faith of a number of young men, they were fired and bound together on the ground, and a bonfire pile built upon them and the whole set on fire. In many places the Kurds came equipped with empty sacks, for the purpose of carrying off the plunder.

This leaves the survivors in a deplorably destitute, half starved condition, with scarcely any clothes to wear, and should they fail to receive the needed seed to plant and to sow, there will in all probability be another famine. Now I would not undertake to tell you all about the suffering and destitute Armenians, only part of what took place during the fall and winter months.

But, my dear reader, how do we feel on this subject? Are we like the good Samaritan? Do we pour oil in their wounds and help to pay their bills, or are we like the priest, passing by on the other side about as far as the road will permit. God bless the hearts that have already contributed to the suffering Armenians.

*Memo, McGill Co., Pa.*

For the Herald of Truth.  
NON-RESISTANCE.  
BY C. H. STRITE.

"If any man sue thee at the law, and take away thy coat, let him have thy cloak also."—Matt. 5:40.

To sue at law we seek justice or right from one by legal process or force; which procedure is in direct opposition to love, the principle advanced by our Savior.

While viewing the life of Christ we observe a character of resignation, the one most sublime of all characters; one that resisted not, though afflicted and oppressed, yet He opened not His mouth.

Before Christ's kingdom of peace or new covenant was established, the children of Israel were permitted to retaliate, and avenge themselves, exercising the principle of "eye for eye, and tooth for tooth." But Christ has obtained a more excellent ministry, by establishing a better covenant upon better principles. Being reviled He blessed, persecuted He suffered; thus becoming an example of love and peace. This being the fruit of the yoke, and we whom Christ recognizes to be the branches, must bear the same kind of fruit.

Our confessions advocate a non-resistant doctrine. Members are not to use force, but settle all differences by love; yet they permit brethren to serve as jurors at court.

If we have Christ for our rule of life and are partakers of His divine nature, we are purged by Him, His bloodman of the true vine, with that powerful substance, love. Then, being established in the love of Christ, which excludes all legal redress, how can we serve as jurors, deciding in cases of difference, where love is a stranger and force the rule of life?

If brethren walk faithfully in the light of Christ, they show a distinguished love, and man must close his eyes to the force of reason and truth if he does not recognize a principle in it which the world does not possess. Christ said, "My kingdom is not of this world;" if we are branches of Him, neither are we of the world.

He fled all worldly supremacy, rule, magistracy and highness; giving us an example to flee from all worldly office, and not officiate in any. A force by other means the lower order, governed by the same principle that controls the higher offices. But Christ declares, "My kingdom is not of this world. They which are accounted to rule over the Gentiles exercise lordship over them, but so shall it not be among you." Mark 10:42.

Paul recognizes the fact that the law is not made for a righteous man, but the lawless and disobedient. He plainly introduced the subject to the Corinthians when he said: "Hare any of you, having a matter against another, go to law before the unjust, and not before law before the just? But brother goeth to law with brother and that before the unbelievers. Why do ye not rather take

wrong? We here grasp the idea that it does not become the subjects of Christ's kingdom to settle their differences before the unjust and unbelievers, much less does it become them to sit in judgment with those who are void of that love which governs the rule of life in Christ's kingdom.

"He ye not unequally yoked together with unbelievers." 2 Cor. 6:14.

The Waldenses of the twelfth century taught to resign not only authority, but also the means which furnish occasion thereto, and to be content with such things as might be needful to them for a modest and sober manner of life. In comparing the relation between Christ's kingdom and the kingdoms of this world, we have two separate subjects, the one governed by love, the other by force. Which of these do we represent?

If redress, the principle governing the world, does not harmonize with divine economy, how can we as representatives of Christ professing non-resistant doctrine engage in elections, which are purposed to bring about this law of redress? Is it consistent with the force of reason and truth to help establish a law, when it does not become us to help carry it out?

The Ana-baptists of the seventeenth century viewed the office of magistracy to be incompatible to Christianity, and cannot exist in the Christian church, considering magistracy was ordained of God as an avenger upon those that do evil. Since the subjects of Christ's kingdom were deprived of vengeance they would not make known such persons they knew to be guilty of the law, but calmly endured all things, agreeing with Solomon, "When the ways of a man please the Lord, he makes even his enemies to be at peace with him." Prov. 10:7.

In conclusion, we understand that if our lives agree with the life of Christ, we will not inflict pain, damage or sorrow upon any one but seek the highest welfare and salvation of all men; and even, if necessary require it, flee for the Lord's sake, from one city into another, and suffer the spoiling of our goods. When we are smitten, rather turn the other cheek also than take revenge or retaliation. Matt. 5:39.

*Cearfoss, Md.*

#### SUBMISSION.

Heare me, my God, and if my lip hath dared To murmur heavth Thy hand, oh, teach me To feel each inmost thought before Thee burst.

And this rebell will in faith to bow, Where earthly idols held the ruled shrine, Now purity and make this Thy place alone, And teach me Lord, to say, "Thy will be done."

What can I bring to offer that is mine? A youth of sorrow, and a life of sin, What can I lay upon Thy hallowed shrine, One hope of pardon for the past to win? While thus a suppliant at Thy feet I bow, Still dare I lift to Thee my thankful eye, I plead Thy promise of Thy word, that Thou A broken, contrite heart wilt not despise.

What shall I bring? A bruised spirit, Lord, Worn with the contest, pining now for rest, And yearning for Thy peace, as some poor hireling.

'Mid the wild tempest, seeks its mother's breast.

My sacrifice, O Lamb who died for me: I plead the merits of Thy sinless Son: I bring Thy promises, I trust in Thee: In love Thy Father, Lord, Thy will be done!

—Sgt. by E. H. B.

for many years, and it would seem very

FOR THE ARMENIAN SUFFERERS.

and Testament, but what a help it is to

S. A. H., Caledonia, Mich.	1 00
S. A. H., Caledonia, Mich.	5 00

me and no doubt to others when we can read the experiences and admonitions as well as the explanations on Bible texts as applied to present time and circumstances. One verse explained to

"Amicus."	2 00
J. A. Hartzler, Bellefontaine, O.	5 00
A Friend.	1 00
Friends, Pretty Prairie, Ind.	6 00

me is with more than a whole chapter that I cannot understand. In this way the Bible becomes food for my soul. The Lord fill us with wisdom that cometh from above and the ILLUMINATION with such matter only as is conducive to the upbuilding of our beloved Zion by the strengthening of our spiritual selves to the end that His glorious name may have all the praise. COR.

Daniel Wiener, New Springfield, O.	1 00
Trenton, O., Cong., Per. John	
Augsburger.	11 00
B. H. Snavely, Lime Valley, Pa.	5 00
J. L. Ranck, Strasburgh, Pa.	5 00
A. Sister, Zurich, Ont.	1 00
David Eby S. S., Waterloo, Ont.	7 00
S. H. Musselman, Blue Ball, Pa.	5 00
Sterling, Ill., S. S. Per. Philip Nice.	10 50
Mahoning & Columbiana Co., O.,	
Cong.	22 50
Friends, Dayton, Va.	2 00
Friends, Reedsville, Pa.	3 00

work here. Bro. S. F. Coffman has been holding special services here and twenty-three souls have confessed Christ as their Savior. "If Christ be for us, who can be against us?" May they all be earnest laborers for the Master.

David Garber, Orrville, Ohio.	5 00
Mary Yoder, Columbiana, Ohio.	7 00
Total,	114 50
Evangelizing,	61 80
Total receipts during March.	8176 40

GOSHEN, ELKHART CO., IND., APRIL 1, 1896.—The Clinton Congregation reorganized their Sunday school on the

DISBURSEMENTS.	
To D. D. Miller for Evangelizing work in Ill.	12 6
To J. S. Shoemaker for Evangeliz-	

29th of March with the following officers: superintendent, Frank Gardner; assistant, D. Blough; chorister, Daniel Schrock; assistant, John Beach.

ing work in Mich.	18 2
To Armenian Sufferers.	100 0
To D. H. Bender for work in Ohio, Ind., and Ont.	46 9

Abram Mast. There were also eight teachers chosen. We will have our council meeting on the 11th, and the baptismal services on the 25th, and communion on the 26th if it is the Lord's will. May God bless the work.

To J. S. Coffman for work in  
Logan and Medina Co's, O. 75

**SUNDAY SCHOOL ITEMS.**  
FROM DOYLESTOWN, PA.—Our Sunday school is still progressing. We kept the Sunday school open now for the second winter. We find it the proper thing to do, and we cannot

To D. D. Miller for trip to Mifflin Co., Pa.	30 00
Total,	\$232 00

It will be noticed that the disbursements during March were more than the receipts, also that the donations made to the Armenian sufferers amounted to more than those made directly for Evangelizing work. We feel grateful

to close in winter than any other church services. It is claimed that if stormy there would be too small an attendance: if stormy the meetings are

for the liberal donations which have been made, and believe that the relief afforded to the suffering Armenia will be in accordance with the principle taught by our Savior in the parable

times not attended as well as they should be. We however do not think to close churches for the winter, neither should the S. S. be closed in winter: since the long evenings give splendid opportunity for study. We have at present several applicants for baptism at our church, we hope that many more will follow their example.

\*

(OAKLAND MILLS, PA., MARCH 1896.)—On March 22d our brethren organized a Sunday school at the Highland school house by electing the

It is possible, however, that the need of helping them will not be so urgent when warm weather comes, but nevertheless, all donations made for the relief will be promptly forwarded to the proper authorities.

The question that has often been asked regarding the proper organization to receive and hold bequests, can now be satisfactorily answered, as the Methodist Evangelizing and Benevolent Board has been incorporated under the laws of the State of Indiana, and

Following officers: superintendent, J. H. Hooley; assistant, Lucien Auker; secretary, Anna May Pines; assistant, James Sizier; treasurer, Christ W. Librarian, Henry Shellenberger. Let the brethren remember us in their prayers, that the Lord may, bless our efforts though weak they may be.

\*

FARMERSTOWN, HOLMES Co., O.  
Our Sunday school at the Walnut Creek meeting house was reorganized on March 29th for the ensuing year electing the following officers:

now legally hold all endowments, requests and donations made to it, for charitable and benevolent purposes, and for mission work in general.

The constitution and by-laws will be printed soon in the columns of the HERALD OF TRUTH.

Any inquiries regarding the nature of this work should be addressed to the secretary, Geo. L. Bender, Elkhart, Ind. Respectfully submitted,

C. K. HOSSETLER,  
Treas. M. E. A. B.

HOME MISSION.  
RECEIPTS FOR MARCH.

Howard Co., Ind., S. S. \$3.70; Howard Co., Cong., \$1.50; D. E. Landis, Pa., \$1.00; Bethel church, \$5.00; Anna Hersey, Pa., 50 cents; Seaside Cong., Pa., \$7.00; Kornelius T. Epp, Neb., \$8.75; Abr. Metzler, Pa., \$1.00; J. H. Sollenberger, Ohio, \$1.00; Lena Eby, Pa., 25 cents; L. W. Can, Ill., \$5.00; Oak Grove church, Ohio, \$3.50; Allensville Bible Class, Pa., \$3.00; Personal a Friend, Ill., \$2.00; E. H., Mo., \$4.00; McVeytown Bible Class, Pa., \$2.00; Cressman & Hallman, Can., \$3.00; David Martin, N. Y., \$1.50; Henry Ebersole, N. Y., 50 cents; A Brother, Ind., \$10.00; S. S. Class No. 17, Elkhardt, Ind., \$5.00; Bro. & Sister, Ind., \$10.00; Friends, Elkhardt, \$10.00; A Friend, Pa., \$1.00.

## CHARITY.

A Sister, Ill., \$3.00; For Poor Widow, A Friend, Topeka, Ind., \$1.00. Respectfully Submitted,

E. J. BECKLEY, TREAS.

## THE ORPHANAGE AT COUNCIL BLUFFS, IOWA.

BY J. G. LEMKEN.

In the spring of 1882, a mechanic, who some months before had taken the temperance pledge and violated it, in a fit of despondency, committed suicide. We were called to preach the funeral. The poor wife, with babe in arms, and five little children, standing around the coffin, was a sight never to be forgotten. O, cursed rum traffic! God have mercy on the man who votes to license it! The poor woman was left penniless and had to go out and wash for families in order to support her little ones, made fatherless by the license traffic of rum. Her oldest child was only eleven. The babe had to be left in the care of this little one during the day. The little sister probably did the best she could, but was too young to properly care for the babe. The result was that the little one got cold, and in just two weeks from the time of the funeral the mother, we were called to preach at the funeral of the babe.

In the fall of 1882 we announced a temperance lecture from our pulpit. During the lecture we naturally used the sad, thrilling incidents related as illustrations. We had no thought of making further use of them. But when the lecture was concluded, we felt impressed that we ought to give it a practical turn for the widow mentioned, as winter was approaching, and we knew her to be in great need. But we had lately taken up a number of collections for different objects, and pastors will know how to sympathize with us, when we say that we feared that the taking of the collection would do more harm than good. So we were greatly troubled in mind. The congregation was singing the last hymn and we were undecided. The last stanza is reached, and we are in a state of literal perspiration because of conflicting emotions. The last verse is reached! The last word—the congregation is waiting for the benediction! Well, we decided, we will dismiss them now, and collect some privately for her. And so we lifted our hands, but the word would not leave us. We could not speak, but were choked with emotion. Feeling the overwhelming conviction that we must not dismiss the congregation, we used our uplifted hands to make a downward gesture, and said, "Please be seated for a moment."

We stated to them what we had in mind, and received a liberal collection.

The next day we ordered supplies for the family for the winter, and, moved of the Lord, visited a large number of other poor families who were as destitute as the one in question. Late in the evening, returning home, happy in spirit, but very tired in body, the reporter of the "Council Bluffs Daily Nonpareil" met us and asked for \$3.50. After he had received it, he said:

"Why not let me announce in the morning that you will be in your study from 10 A. M. to 12 M. to receive any additional donations that citizens desire to bring in?"

"Why, we can't do that," we replied. "Those are our hours for study, and we can't do it. We must look after the interests of the church."

"But look here," he said, "if you are the means of feeding and clothing these people, what better can you do?"

The Lord blessed the words of that worldly man to our good. He meant them to be ironical, but we let that pass, and said, "Well, do as you like. I shrink from it, but if you see fit to announce it, I will do my part."

He did announce it. The citizens of this city responded most liberally. The work rapidly grew into large proportions.

While this work was at its height, about the middle of December, 1882, a drunken man staggered into the chapel one day. Approaching us, he said:

"I want you to take my three girls." We explained to him that we had no way of caring for his girls, that we were simply dispensing food and clothing, and that, if he and his family were about, and, in the opinion of the committee, worthy, we would assist.

"I don't want that," he exclaimed. "My wife died a few days ago. I am a wreck! There is no hope for me! If you won't take my girls they will have to go to the poor house, and then God only knows what will become of them!"

This language touched my heart, as God intended it should. We took the girls and hired their board. As soon as it was noised abroad that we had so done, other homeless, forsaken little ones were brought to us. Having commenced, our heart was softened, and we simply followed on, as the Lord led, until we had more than we could afford to board out, and so we rented a little house and hired a matron.

In the spring of 1883, March 16, we called some earnest brethren together, and organized a legal association for the holding of the property. We may not here state the long and weary struggle we then had before the Lord saw fit to lead us out into a comparatively large place. He knows all about that and why it was He tried us. We are well aware it was for our best good, and devoutly praise Him for the dark days of the work, as well as the bright ones.

So the work has gradually led all the way. To Him we have looked day by day for the supplying of all our wants, and He has never left nor forsaken us. For five years past, we have cared constantly for an average of 80. At the present time, March 31, 1894, we have 125 children. Counting in those of the Department for the Aged, the Home workers, clerks, nurses and cooks, we have 155 in the Home. The children range in age from infancy up to 14 years. For nearly six years past, excepting infants, and such children as have been

taken in sick and in high to death, simply to be cared for in their last hours, we have not lost a single child by death. We praise the Lord for the privilege He gave us of ministering unto His afflicted ones in their last hours. Certainly our health record has been marvelous. Think of it! With a family of 150, with contagious diseases raging all about us, the Lord has preserved us, so that for nearly six years it will be six years next November, not one child, well when received, has died. And during the eleven years of the existence of the Orphanage there has not been a serious accident.

The blessed results of this work, eternally alone can reveal. For the manner in which the Lord hath led, and for all His gracious goodness with the Orphanage, our soul doth magnify His holy name. To Him be all the glory, come, dear fellow-laborers, children of the King, and let us together praise the name of our God.

## THE TOKEN OF AUTHORITY.

BY S. Z. SHARP.

During our Bible Term, the first sixteen verses of 1 Cor. 11 received the most searching investigation I ever saw a portion of Scripture receive in my life. Liberty was granted to all—church members and others—to express their views freely. The Greek version was used as the basis of investigation, and the various translations were used as aids. The renderings of commentators were freely quoted and probably the best Greek scholars in our church were present to give us the exact meaning of each word, as the investigation went on verse by verse. The literal meaning of each verse was written on the blackboard, when all were satisfied that the true meaning had been discovered, and was endorsed unanimously by those who understand the Greek. The result was such that the elders present, and others, requested that a synopsis of it be sent to the *Messenger* for publication.

The discussion lasted from an hour to two hours and a half for four days, while more than a hundred took an active interest in it each day.

EXPLANATION OF 1 COR. 11: 1-16.

Verse 1. This verse logically belongs to the preceding chapter and is not closely related to what follows.

Verse 2. The word "ordinances" original *paradosis*, sometimes translated traditions, means doctrines or instructions handed down by word of mouth or epistles. 2 Thess. 2:15. These "ordinances" which we are about to consider are not Paul's opinions of what is expedient according to the custom of the day, but he says himself, "I have received of the Lord that which also I delivered unto you." Verse 23.

Verse 3. Woman is subordinate to man as man is to Christ and Christ to God. This subordinate relation of woman to man is not of that servile kind as seen in oriental and heathen countries, but a relation of love, as that between the Father and the Son, and between the Son and His apostles. "As the Father has loved me so I have loved you." John 15:9. "As the church is subject to Christ, so let the wives be subject to their own husbands in everything." Eph. 5:21. Husbands love your wives," etc. Verse 25.

Verse 4. The man praying with his head covered dishonors his head, Christ, a man, while in public religious service

with head covered, first dishonors his own head with this badge of servitude after being made free from sin and the law. John 8:39; Rom. 6:22. Secondly, he dishonors his head, Christ, whom he represents: "We are ambassadors for Christ," etc. 2 Cor. 5:20.

Verse 5. The woman praying or prophesying with head uncovered dishonors her head, as her head, departing herself as one unwashed. Paul is emphatically forbids man to pray or prophesy in public with his head covered, as he forbids woman to pray in public with head uncovered. This fact is usually passed over lightly by those who are willing to be governed by the custom of the times, rather than by the Word of God. It is popular for men to pray bareheaded, hence it is not criticised. It is unpopular for woman to have a "sign of authority on her head," hence the world and the flesh protest against this requirement of God.

In requiring man to pray with head uncovered, Paul could not refer to the Jewish custom which requires them to pray with heads covered as under the law in bondage, nor does he refer to the Jewish law which required of the high priest a special head covering while serving in the temple. Lev. 21:10; Ex. 39:28; Ex. 29:6-9; Ezek. 44:18.

Verse 6. A woman who would appear in public worship and not have her head properly covered would deserve to have her hair shorn or shaven. This verse proves that Paul could not mean that woman's hair could be used for a prayer-covering, for, if she should come into the assembly without having her head covered with hair, how could she be related to man.

Verse 7. A man ought not to pray with head over his head, because of his relation to God or Christ. This verse more fully explains verse three and four, as well as 2 Cor. 5:20. For a similar reason a woman ought not to pray without her head being covered, because of her relation to man.

Notice that this relation to man dates from the creation of woman and cannot be affected by any custom or fashion of society.

Verses 8 and 9. These verses explain more fully woman's relation to man. Here Paul concludes his argument based on woman's relation to man, and uses his deduction as the basis of his second argument, as may be noticed by the words "For this cause," by which his second argument is introduced in the following verse.

Verse 10. A woman, when praying or prophesying, should have "a sign of authority" on her head because of the angels, or heavenly messengers. The "sign of authority" in this verse in the original is *exousia* from *exousia*, a sign of power, and not *katakalypto*, as used in verse five, which has been used as a sign of subjection, a veil. We have not found a single case in the New Testament, where *exousia* means subjection, but in Matt. 9:8 and 10:1 it means power or ability to do something. In John 10:18 and Acts 5:4, it means liberty or license. In Matt. 8:9 and 28:18, power vested in one, authority. In Matt. 9:1 and 21:12, right, authority, full power. In John 1:12 dignity, prerogative. In 1 Cor. 11:10 an emblem of power, honor and dignity, etc.

This throws a flood of light on Paul's language. He states a principle. He says a woman, while engaged in public prayer or prophesy, should have a sign

of power on her head, but wisely does not state what that sign must be. Nations have had their signs of authority, or ensigns, as far back as the days of the Israelites, when Moses marshalled them into an army. Num. 2:3-25. To be a sign of authority, an article must be recognized as such. A piece of sailcloth on the top of a ship's mast would not be recognized as a token of authority. The "stars and stripes," are so recognized, because our nation adopted that emblem as its ensign. A bonnet is used for protection of the head and has never been adopted as a sign of authority. A hat is used for protection, or, it may be, to illustrate a worldly fashion, hence could not, at the same time, be a sign of authority.

Even a veil would be unsuitable in most nations, since it has for ages been used as a sign of subjection and could not be used as a sign of authority and of subjection at the same time. The plain white cap is not used for the protection of the head against cold or heat. It is not a sign of a worldly fashion. It has no other meaning except that for which it is worn—a token of authority. It was adopted by the church for the purpose it is used, as much so as the American flag was adopted for its purpose. There is nothing in the Word of God against it. The opposition of the world, the flesh and Satan against the use of the plain white cap, is only a strong argument in its favor.

"Because of the angels." Many have without good reason been perplexed to know what the word "angels" here represents. Because John, in that metaphorical book, called the Revelations, piles the word "angel" on the elders of churches, and that it may have the same meaning here, but it should be observed that Paul nowhere else employs the word "angels" to represent men, neither do Matthew, Mark and Luke so use the term. There is not even a feeble argument in favor of the idea that Paul means men when he says angels.

On the other hand the proof is strong that angels accompany those who are "heirs of salvation" as in Psa. 34:7; Matt. 18:10; Heb. 1:14.

Verses 11 and 12. Although woman by creation is subordinate to man, nevertheless in Christ Jesus there is neither male nor female. Gal. 3:28. The idea seems to be this: Although woman's relation to man, as arranged by creation, is not to be disturbed, yet woman may have power delegated to her to pray and prophesy in public on condition she wears on her head this token of delegated power. Since Christ there is no distinction of sex while in nature this distinction must remain.

Verse 13. An appeal is made to the church to consider whether it is proper for woman to pray or prophesy with head uncovered. It being a fact that heathen women served in their temples with heads uncovered. 2n. 6:18, the Christian church at Corinth could easily judge how improper it would be for Christian women to conform to a heathen custom.

Verse 14. Nature teaches that it is a shame for man to have long hair. After presenting his arguments based on the relation of woman to man in creation, and on her relation to the angels, Paul draws his third argument from the provisions of nature.

Verse 15. A woman's hair is given her instead of that which is shown

around. The original word in verse 15, which is translated covering, is *peribolaton*, from *periballo*, to throw around one as a mantle. A woman's hair is no more given as a covering for her head than is man's. When in a natural position, man's head is not covered by hair, but is intended by nature as a special covering for her head, but for the upper part of her body, or, as the original has it, for "that which is thrown around." Her hair is not a sign of authority, and never was. A man's beard might be so construed, a woman's hair can be not. "The specific purpose of woman's 'long hair is a glory to her,'" never a token of authority.

Verse 16. Neither we, the apostles, nor the churches of Christ have the custom of extending that a man may pray to God publicly with his head covered, nor a woman with her head uncovered.

It is evident that some in the church of Corinth observed the ordinances as delivered by Paul, and this part of the church he could praise. Verse 2. It is further evident that some did not observe the ordinance concerning the manner of public prayer, and of observing the Lord's Supper. These heresies (verse 18), called forth the instructions in this chapter.

## DEDUCTIONS.

1. The church at Corinth was out of order in regard to the prayer-covering and the manner of eating the Lord's Supper.

2. It was the custom of the Jewish women and those of nearly all oriental nations to wear a veil, *katakalypto*, in token of woman's subjection to man.

3. The work and religion of Christ restores woman again to the position she occupied before the fall, and leaves her in her original relation to man. 4. She has further a power delegated to her to pray or prophesy in public on condition that she has a sign of authority upon her head, *exousia* *echen epi tes kephalēs*.

5. The woman's hair was given her for her glory, something thrown around, *peribolaton*, but never as a sign of authority.

6. The three words translated "cover," "power" and "covering" in verses six, ten and fifteen are different in form and meaning in the original, and correspond to Paul's three arguments in favor of a woman having a *prayer* covering on her head in time of public prayer or prophesying. *Gospel Messenger*.

## IS THERE AMUSEMENT FOR THE CHRISTIAN?

A. T. KOLB.

"But rather rejoice that your names are written in heaven."—Luke 10:20.

Did you ever think how full the good Book is of rejoicing? It is the very spirit of the Epistles written to little companies of Christians out of the flesh and rich experience of true believing hearts who had made their peace with God. The fruit of the spirit is love, joy. If the God of peace, love and joy, be with His people they will not want any real good, but will always have all sufficiency in all things, be able to abound in receiving and communicating blessing to the glory of Him, of whom and to whom all things belong. Let the hearts of them rejoice who have made their peace with God. How strange that some people persist in

saying that religion, or the Christian life is gloomy. Why, God bless you, if any one on earth has a right to rejoice and be happy, it is the truly converted Christian. Is there anything sadder than no religion at all?

When we turn to the Gospel it is luminous with another element. Everywhere we find joy, gladness, rejoicing. It is infused with a new life. We breathe a new atmosphere. We are lifted up into a new sunshine and hope. The heart is filled. Its strange yearning after something—(that something is really heaven), begins to be satisfied with happy foretastes of its excellence and beauty. There is surely nothing gloomy in this, only I do not think that some believers make as much of their possession as they might and should. They seem a little afraid to speak for Jesus. It is little afraid? 1 John 4:13-15. The Gospel is glad tidings, and if we believe it and obey it, we have a right to be glad and should tell it joyfully to others. Our words, the expression of our face, and the grasp of our hand should show the glad sense of the good news. Rejoice with joy unspeakable and full of glory.

When the question of amusement comes up, some one may ask, what about our young Christians engaging in games, theatres, etc. Do we not blurt off amusement too much? Will not the young folks leave us and go into the world to find them? Not if they are truly converted. It seems to me that in asking these questions we forget that the Gospel looked out for these things long ago. Would God have given us a new life and then given us joys corresponding to it? Its very essence is joy, so that believers do not need worldly amusements as others need them. They have something better. It is empty, restless, dissatisfied hearts that need amusements. The world is full of such, and the world is at its wits' end to get up some excitement to please them. We ought to take stronger ground on the great and blessed truth, that the Gospel of our Lord Jesus Christ furnishes its own enjoyments. It provides for the very want which amusement professes to meet, and provides richly for it. It imparts a nature happy with itself and God. Its language is, "Rejoice in the Lord always; and again I say rejoice." Phil. 4:4. This is the privilege; yes, the right of every believer.

Let us cultivate more joy as a fruit of the spirit, and so testify to ourselves and to others that we have the genuine thing, pure and lasting which the world seeks for but can never find nor ever possess. Recreation, recreation, recreation! Have. Is not recreation the better word? Their object is to recreate, to restore lost vigor, to repair wasted strength, to reënter anew for the work of life. We need them in order to do our work better, with more zeal and a more cheerful spirit. Recreation, recreation! Let us have. Is not recreation the better word? Their object is to recreate, to restore lost vigor, to repair wasted strength, to reënter anew for the work of life. We need them in order to do our work better, with more zeal and a more cheerful spirit. Recreation, recreation! Let us have. Is not recreation the better word? Their object is to recreate, to restore lost vigor, to repair wasted strength, to reënter anew for the work of life. 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The true and proper test of these social influences is to be found on the vocational habits. If they break up duties of the closet, indispose the mind for meditation, and make the Bible a dull book, we have reason to suspect they are indulged to an unlawful extent. There is then something in the positively injurious to piety of them, and we must at once restrict ourselves to a more moderate and less exclusive scale of pleasures; one which will leave us more favorably disposed for Chris-

deny it found us. Young Christians should be cautioned against committing themselves in social engagements which may embarrass their conscience, weaken their moral strength, and extinguish their pious joys. Having embraced the cross, and professed that their supererogatory attachments are found in true piety, they must be careful to impress the world with the fact, that, having tasted of purer pleasures, they have no longings after those which they have abandoned. If they are easily drawn off to indulge in mere earthly excitement, it will be inferred that they are disappointed in the power of piety to make them happy, and thus will their conduct confirm the pleasurable in his fatal choice. Piety will make them happy, if they do not introduce a rival to her influence; but how can any man expect that she will continue to smile upon him, if he takes to his bosom her deadliest enemy, the world? How can the youthful professor just alluded to expect that piety will follow her to scenes where its name is never mentioned, or if mentioned, is too often alluded to only by way of jest or ridicule? How can she expect that religion will fill her soul with heavenly joys, when that soul is already preoccupied with grovelling pleasures? Let her take her stand against the world's allurements, and find in God and in His service her supreme delight, and then will piety pour upon her its celestial anner; and then, like the dove with tinted wing, will she find a hand stretched forth from the ark to draw her in and give her a resting place that loses none of its charms from its contrast with the earth's tumultuous and stormy scenes.—*Set.*

TEMPTATION, at the commencement, is "like the thread of a spider's web; afterward, it is like a cart-rope." The theatre, the card table, the intoxicating cup, the painted harlot, are all so many objects of powerful temptation, under which lurks the serpent with its sting of death. Fleeing to God, in Christ, by earnest prayer, is the only sure way of escape therefrom.

## MARRIAGES.

**BENDER—RANSKYER.**—On the 9th of Dec., 1895, in the Zorra M. H., by Bish. Jacob M. Bender, of East Zorra Township, Oxford Co., Ont.

**LICHTY—ROTH.**—On the 10th of Dec., 1895, in the Zorra M. H., by Bish. Jacob M. Bender, of East Zorra Township, Oxford Co., Ont.

**SCHILBACH—BOSHART.**—On the 22d of Dec., 1895, in the Wellesley M. H., Waterloo Co., Ont., by Bish. Jacob M. Bender, of East Zorra Township, Oxford Co., Ont.

**ERB—BRENNEMAN.**—On the 12th of Jan., 1896, in the Zorra M. H., by Bish. Jacob M. Bender, of East Zorra Township, Oxford Co., Ont.

**WAGLER—ZIEHL.**—On the 21st of Jan., 1896, in the Zorra M. H., by Bish. Jacob M. Bender, of East Zorra Township, Oxford Co., Ont.

**WAGLER—YUTZ.**—On the 20th of Jan., 1896, in the Zorra M. H., by Bish.

Jacob M. Bender, of Zorra, Joseph Wagner to Elizabeth Yutz, both of E. Zorra Twp., Oxford Co., Ont.

**BACHLER—SCHMIDT.**—On the 22d of Jan., 1896, in the Zorra M. H., by Bish. Jacob M. Bender, of East Zorra Township, Oxford Co., Ont.

**STEINMAN—SCHAEFER.**—On the 26th of Jan., 1896, in the Middle Road M. H., by Bish. John Gascho of Wilmet, John Steinman to Catharine Schaefer, both of Wilmet Twp., Waterloo Co., Ontario.

**KROPP—ROTH.**—On the 8th of March 1896, in the Zorra M. H., by Bish. Jacob M. Bender, of Zorra, Joseph Kropp to Elizabeth Roth, both of Zorra Twp., Oxford Co., Ont.

**SCHWARTZENTRUBER—SCHWARTZENTRUBER.**—On the 8th of March 1896, in the Wilmet M. H., by Bish. John Gascho of Wilmet, John Schwartzentruber to Catharine Schwartzentruber, both of Wilmet Twp., Waterloo Co., Ont.

**WAGLER—SCHWARTZENTRUBER.**—On the 13th of March 1896, in the Wellesley M. H., by Bish. Jacob M. Bender, of Zorra, Jacob L. Wagner to Maria Schwartzentruber, both of Wellesley Twp., Waterloo Co., Ont.

**MILLER—WADE.**—On the 18th of March 1896, at the home of the bride's mother, in Lancaster Co., Pa., by J. K. Brubaker, Bro. Abraham R. Miller to Sister Selena B. Wade.

**SHANTZ—STOVER.**—On the 27th of March 1896, at the home of the bride's aunt, Sister Elizabeth (Lamer, of Mt. Joy, York Co., Ont., by Bish. Samuel Wideman, assisted by S. F. Coffman, Bro. Ananias Shantz, Stover (to, Ont., to Sister Elsie N. Stover of Markham, Ont. May the good Lord bless the union and rest upon them and may they go forth together as one in body and in soul.

## DEATHS.

**SHAMM.**—On the 19th of March 1896, in Elkhart Co., Ind., of apoplexy, Warren, only child of Anna and Mary C. Shamm, aged 2 years, 3 months and 29 days. Funeral services were conducted at the Olive M. H. by J. F. Funk and J. S. Lehman, from John 14:1-3. This sad affliction falls heavily upon the sorrowing parents, but they may now rejoice in the hope of meeting their darling boy again in the mansions above where Jesus will keep him safely until they too shall be gathered home.

**FUNK.**—On the 7th of January, 1896, near Rushville, Rockingham Co., Va., suddenly, Christian Funk, aged 83 years, 11 months, 23 days. He had been complaining of pains in his arms and shoulders, and about dark in the evening he said he would go to bed. After lying down he told his wife he was well. He also remarked that he was willing to go to the fact that they should get him a good home in the future at the Bank of M. H. These were his last words. He turned over and went to sleep to mourn.

**GABER.**—On the 4th of March 1896, at Hamilton, Ill., of liver trouble and rheumatism, Bro. Martin M. Gaber, son of Abraham and Fanny Gaber, of Goshen, Ind., aged 31 years, 2 months, 15 days. Deceased was born and brought up near Goshen, Ind. He was a successful teacher in the common schools and was very zealous as a Christian worker and consequently was engaged for several years in the ministry, earnestly exhorting people to flee from the "wrath to come" and live the life of "Christ, but his voice on earth is hushed. His health began to fail for a year or more, and desiring, if the Lord was willing, to be restored to health, he went to

the sanitarium at Hamilton, Ill. But his illness was not human, and his skill could lengthen his life. He packed his trunk the day before his death, intending to go home to his family residing near Paluk, Davis Co., Iowa, where he had been preaching for the General Conference Mennonites, but on the morning following he felt very weak, and he was asked by the doctor what he wanted and said he wanted relief, and also further said, "I will get relief tomorrow," but relief came before the morning, for when he had uttered those last words he quietly fell asleep, and was taken to his home, where he was buried in the Clinton meeting house on the 6th where services were conducted by J. C. Mehl and D. J. Johns, from the words, "His soul is gone down while it was yet day." Jer. 15:9.

"Life's duties done, as sinks the clay, Light from his soul the spirit flies; When heaven and earth combine to say, How blest the righteous when he dies."

**FUNK.**—On the 31st of March in Owen Co., Ind., George Funk, aged 83 years, 11 months and 16 days. The body was laid to rest in the Mennonite grave-yard near Owen Co., Ind. Funeral services were held by S. F. Coffman of Elkhart, assisted by Daniel Kinnor of the home congregation, in the meeting house where the deceased had worshipped for many years. Bro. Funk was the son of Frederick Daniel Funk who was among the first of our members to settle in this part of the state. He was born in Rockingham Co., Va., but moved early in life to Logan Co., Ohio. He married Catharine Bowman of Canal Winchester, O., with whom he settled in Owen Co., Ind., near the spot where he had his home ever since. His wife died about 30 years ago, and later married Barbara Groves of Ansonia, Ohio, who departed this life on April 11th 1895. Bro. Funk was for many years a deacon in his church and was deeply interested in the welfare of his congregation. He was very pious, and was somewhat remarkable for his love of the songs and hymns of the church, and his decided views concerning the doctrines and practices of the church.

**BRENNEMAN.**—On the 24th of March, 1896, at the home of her son, George, near the residence of Anna Burkholder, widow of the late bishop, George Brenneman, who died in 1880. She reached the advanced age of 77 years, and 6 days. She was born in Rockingham Co., Va., and in early life moved with her parents to Knox Co., Ohio, where later she was married to George Brenneman. She was the mother of 10 children, 3 of whom survive her. She had also 41 grandchildren of whom 37 are still living. She had also 4 great grandchildren. She lived with her husband united with the Mennonite church soon after their marriage and both maintained their good standing unto the end. She had been in feeble health for several years, and four days before her departure she was taken with paralysis. She realized that she would not long remain with her friends in this world, and expressed herself satisfied as the Lord might be pleased to make it with her. During her last conscious hours she repeatedly called on Jesus in prayer. She might be pleased to make it with her. She was taken to her home in Allen Co., Ohio, and was buried in the cemetery at the grave-yard at the Salem meeting house, where appropriate services were held by J. F. Funk, of Elkhart, Ind., assisted by Bro. Ross, from the text, John 5:25, 26.

**HOESING.**—On the 19th of March, 1896, near Telford in Bucks Co., Pa., Kate J., only daughter of Samuel and Elizabeth Hoesing, aged 29 years, 8 months, and 25 days. She leaves her parents and two brothers to mourn her early and sudden death. She was afflicted with convulsions ever since her childhood and saw but little pleasure in the world, and was a devoted Christian, her chief joy being to study the word of God, and to hear it taught in church

and Sunday school. Her desire that the Lord would call her in one of these visions was fulfilled, and we believe that she awoke in a happy eternity. On the 19th she was taken with convulsions and died peacefully and happily. In the afternoon about two o'clock she went up stairs but remaining longer than usual, and her father, who was very anxious, found her a corpse lying upon the bed. Her remains were buried on the 24th in Rockhill. Bro. Moyer and Samuel Detweller spoke words of comfort to the large assembly of friends that had gathered at the meeting house, and many who were many of her young companions. Many tears of sympathy and grief were shed, yet we believe our dear sister is at rest, and we hope to meet her there.

**MILLER.**—On the 21st of March 1896, in Johnston, Camilla Co., Pa., of typhoid fever, Bro. Henry P. Miller, aged 40 years, 8 months, 21 days. He was buried on the 24th at the Blooming Mennonite M. H. Funeral services by Bish. Blach at the house, and Sam. Gindles, brother and A. Hoesing, brother-in-law. He left behind a sorrowing widow, one son and six daughters to mourn for his loss. May God bless the mourning friends.

**SCHRAACK.**—On the 21st of March 1896 at the residence of Maria Koenig in Livingston Co., Ill., Jacobine Schraack of long trouble and the infirmities of old age at the advanced age of 81 years, 6 months and 12 days. Our deceased sister leaves no direct descendants. Her husband John Schraack died about 24 years ago. Her last words were "The Lord's will be done," after which she but mainly fell asleep, and we believe in the land of life immortal. She was a faithful member of the old Amish Mennonite church. Her remains were laid to rest on the 24th in the Waldo Twp. cemetery. Funeral services at the home by Daniel Brendorf and at the meeting house by Stephen S. Shihl from Psalms 90 assisted by the writer from Isa. 38:1-3. A very large concourse of people followed her remains to their last resting place. Peace to her ashes.

**JOHN P. SCHMITT.**

**SLONECKER.**—On the 19th of March 1896 in Collinsville, Ohio, our aged sister, Barbara Sloanecker, maiden name Schlatter, aged 85 years, 10 months. She was for seventy years a faithful member of the Mennonite church.

About three years ago she suffered an injury to her limb by a fall and was since that time helpless so that she had to be moved about in an invalid chair, but as she lived near the church she was able to attend regularly, kind friends wheeling her to the church. She bore her affliction with Christian fortitude until the Lord called her home. Upon the 22d of March a large concourse of people assembled to accompany the remains to their last resting place. Funeral services by H. J. Kraybill from Mark 14:3 assisted by Walke of the Presbyterian Church. She leaves her aged companion, who for sixty three years lived with her in happy wedded life. Also six children, twenty one grandchildren, and eight great-grandchildren.

**STAUFFER.**—On the 18th of February 1896, in Markham, Ind., Urban J., infant son of Henry P. and Opha C. Stauffer, aged 8 months and 17 days. Funeral services on the 18th at the Olive meeting house by Jas. H. Metcown from John 16:16.

**FORNER.**—Arvilla Forner of near Smithville, Ohio, was born May 24th 1861, died February 10th 1896, aged 31 years, 8 months and 16 days. She was buried at Pleasant Hill meeting house, conducted by Fred Wimer and D. Z. Yoder.

**YUTZ.**—Catharine Yutz, maiden name Horning, was born on the 13th of Dec. 1813 and died on the 13th of March 1896, aged 83 years, 1 month and 8 days. She lived in matrimony with Geo. Yutz for 52 years, and was married for 13 years. Their union was blessed with 12 children of whom 6 survive. She also leaves 26 great grandchildren and 21 great-grandchildren.

**MOWER.**—Joseph Mower of near Marshville, Ohio, was born February 8th 1808, died February 21st 1896, aged 88 years and 13 days. Funeral services at Oak Grove meeting house, conducted by J. K. and D. Z. Yoder.

**KROPP.**—Elizabeth Kropp of near Canton, Ohio, was born Feb. 18th 1816, died March 31st 1896, aged 79 years, 9 months and 29 days. Funeral services at Eden meeting house, conducted by D. Z. Yoder assisted by G. Shroyer.

**YODER.**—Catharine, daughter of Stephen and Mary Yoder was born Mar. 10, 1831, died March 13th 1896, aged 12 years and 3 days. Funeral services at Oak Grove meeting house, conducted by J. K. and D. Z. Yoder.

**HOOVER.**—On the 20th of March 1896, near Shellsburg, Bedford Co., Pa., Sarah Anna Hoover, aged 77 years, 11 months and 29 days. She was troubled for many years with heart disease and dropsy. She was a member of the River Brethren church, for many years and desired to leave this world and to go home to her long sought rest. Shortly before her end, when the writer stood by the bedside, she said that she hoped her suffering would soon be over and that she was fully ready to die.

Death has borne from us our mother, We have bade her farewell, and farewell To a kind and loving parent,— She has gone where angels dwell.

God saw fit to call her higher, From this world of toil and care, To her home beyond the river, And we hope to meet her there.

Pain no more shall leave her bosom, All her trials now are o'er, She has passed a while before us, Joined the saints on heaven's shore.

At our loss we will not murmur, 'Tho' it fills our hearts with pain; Nature's lies are strong and tender, But our loss is mother's gain.

**ELEY.**—On the 28th of February 1896, in Elkhart Co., Ind., Elizabeth, wife of Jacob Eley, aged 39 years and some months. Her remains were laid to rest in the Olive graveyard. Funeral services by Joseph Schmitt.

Death has robbed us of our mother, Whom we loved and cherished dear; It was more, yet less, a sorrow, Can we help but shed a tear.

Yes, we miss her, O, we miss her, When we see her vacant chair, And how sad the room without her, For there is no mother there.

Had we thought of death so sudden, How much more would we have said; But our voices were not answered, For we spoke to lifeless clay.

Farewell husband, farewell children, Tender was my love for you; Let that love in you continue, Live for God, alive, adieu.

**FERBER.**—On the 17th of March 1896, near Scotland, Franklin Co., Pa., of catarrhal fever and enlargement of the kidneys, David L., son of Abram and Anna Ferber, aged 6 months and 27 days. Funeral services by P. H. Parrel and Peter Vadle, Text, "Suffer little children to come unto me." Buried at the Chambersburg meeting house.

He takes them home where pain and weeping will be their death.

Will not stir their tiny form; O let us all prepare to go And with them Christ adore.

**NAFFZIGER.**—Sister Elizabeth Naffziger was born on the 20th of March 1811, at Korschau, near Kirchheim Bolande, in the Rhenish Bavarian Palatinate. She came to America in 1851 and settled near Zorra, Ohio, but left the same year for Tazewell Co., Ill. Although sister Naffziger was never married, yet she ably filled the place of a mother in her brother's family, whose wife had been called to the world before her. Sister Naffziger was conversed to the faith of Christ on the 24th of March 1896 of the infirmities of old

age, at the advanced age of 85 years and 11 days. She retained consciousness until the end. Her remains were laid to rest on the 31st in the Hirschstein graveyard near Morton, Illinois. Funeral services by Michael Kinnor and Valentine Strubhar. Sister Naffziger was a member of the Amish Mennonite church for about twenty years and died in the triumphs of a Christian faith.

**MOUWER.**—On the 24th of March 1896, near Ansonia, Hamilton Co., Neb., of the infirmities of old age and la grippe, Joseph Mouwer, at the advanced age of 83 years. In 1895 he came from France to America with his wife and two sons, settling near Metamora. Twelve years ago he moved with his son to this place, his wife having died many years ago. He leaves two sons, Joseph and John Mouwer, at the advanced age of 83 years. He was a faithful member of the Amish Mennonite church. Funeral services by Christian Rediger and L. A. Hooges, from 1 Cor. 13.

**TRIMM.**—Louisa, daughter of Jacob and Susan Yoder, and wife of Solomon Trimm, was born in Cedar Co., Mo., Aug. 5th 1872, died in Nappanee, Ind., of consumption, March 13th 1896, aged 23 years, 7 months and 20 days. She was baptized the day before she died by a U. B. minister. Funeral services at the U. B. church by Jas. H. Metcown, from Eph. 5:25. Buried at the Brick church March 27th.

**ASH.**—Near Hittinger, Md., Feb. 23, 1896, Barbara Ash, aged 22 yrs, 3 mos, 21 days. Deceased was a member of the Mennonite church. Funeral at the Amish Mennonite church by G. D. Miller and D. W. Maust. Text, Matt. 25:13.

**TRIMM.**—Near Grantsville, Maryland, March 30th 1896, equanimity, Hannah Butler, aged about 63 years. A short time before her death she became anxious about her soul and was resolved into the Mennonite church by baptism. She leaves a husband and six children. Funeral at the Folk Mennonite church by D. H. Bender and G. D. Miller. Text, 1 Cor. 15:51.

**SWARTZ.**—On the 27th of Feb., 1896, near Rushville, Rockingham Co., Va., Bro. John Swartz, aged 81 years, 9 months, 28 days. He was a long member of the Mennonite church for a number of years and as he had been a member of the church since his infancy, he was a true and faithful member. "Father, take me to Thy rest." He bade his friends good-bye, told them he was going home, and passed peacefully into the great beyond. His remains were buried on the 28th at the Bank church in the presence of a large concourse of friends. Services were conducted by Christian God and Simon Heutweide. He leaves a widow, 8 children, 46 grandchildren and 21 great-grandchildren beside many friends to mourn his death, yet they mourn not as those without hope.

Dear one thou hast left us To join that heavenly throng, Where loved ones passed before thee Bound for the life beyond, Where thou shalt live forever more, On that bright celestial shore.

By one of his grandchildren.

**MOYER.**—On the 9th of March 1896, in Franconia, Montgomery Co., Pa., of la grippe and paralysis, John L. Moyer. He was born on the 24th of June 1865 and was married to Sarah H. Moyer, with whom he lived in a wedded life 30 years, 7 months and 10 days. The union was blessed with one son and two daughters. His wife died on the 27th of Aug. 1890. He reached the advanced age of 80 years, 8 months and 15 days. He was a member of the U. B. M. M. of Franconia. He was never married to his wife, and his place at the time of public worship was taken by a sister. His remains were buried on the 16th in the Franconia Mennonite graveyard. Funeral services at the house by Abel Horning and at the meeting house by Bish. Joseph Clemmer, from the text, John 11:27, which the Lord had selected shortly before his death. Peace to his ashes.

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6-10-96.

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Mo. No.	No.	Stations.	Mo. No.	No.	Stations.
am	pm		am	pm	
8:00	1:22	6:45	8:00	1:22	6:50
1:22	5:25	9:28	1:22	5:25	9:30
5:25	9:28	Granger	5:25	9:28	8:37
9:28	1:31	5:07	9:28	1:31	8:46
1:31	5:34	Elkhart	1:31	5:34	8:56
5:34	9:37	Gooden	5:34	9:37	9:06
A. M.			P. M.		
11:27	4:24	Midford Jct.	11:27	4:24	5:04
4:24	8:25	Wabash	4:24	8:25	5:17
8:25	12:03	Wabash	8:25	12:03	5:15
P. M.			P. M.		
9:13	1:54	Marion	9:13	1:54	7:15
8:00	12:40	Anderson	8:00	12:40	7:15
6:35			A. M.		
11:02	4:11	Indianapolis	11:02	4:11	8:45
4:11	8:10	Rushville	4:11	8:10	
8:10	10:25	Greensburg	8:10	10:25	
10:25	9:11	Yarmon	10:25	9:11	
9:11	8:30	Cincinnati	9:11	8:30	



Let parents read this opinion of a man who is in a position to know whereof he is speaking, and let them aid in the work of proper education of the young. The training of the youth by instilling conscientiousness by means of Bible truth is the best safeguard that a nation can have, and so long as this fact is ignored, all the restrictive laws which statute books can hold will not improve the condition of things, for with the present moral weakness of many in high positions the tendency seems to be, especially as regards murder, not to make justice easy and speedy, but to make legal proceedings a game in which the chances shall be mainly on the side of the criminal. The evolution of chicane in court matters has become enormous; facilities for re-trials, appeals, escapes and pardons have grown at a like rate. The root of the whole matter is that the public conscience has become gradually seared; there is an amazing ignorance of the Bible among the legal fraternity as a class, as well as among the people at large; justice, righteousness, honesty, guilt pardon, and other graces and conditions, even the dispensation of the gospel, are treated and looked upon as stock upon the market that can be bought and sold. Let the Bible be taught, its truths preached fearlessly, freely and fully everywhere, and the means which the Divine Lawgiver and His Son have given for the government and safeguard of a nation will do more for the abolition of evil than all the man-made laws of the whole world can do or have done.

#### For the Herald of Truth. SHOULD FEET-WASHING BE OBSERVED AFTER COMMUNION?

BY HENRY HOIST.

This is likely a question that many of the readers of the HERALD OF TRUTH have never given much thought, and probably most have concluded that because our forefathers have observed this ordinance after the communion it must be the way that the Bible teaches it. I ask a careful and prayerful reading of this article, and a close study of the scriptures on this subject; because the question as to whether Judas Iscariot communed or not will be decided by the way that this question of feet-washing is decided.

In order to get a clear conception of this subject we will imagine the scene in that "upper room" at Jerusalem on the evening before Christ's death. Here we see a table prepared by the two disciples and the passover "made ready," Luke 22:13, and further we read that when the hour was come He sat down, and the twelve disciples with Him. Here, amid the solemnity of the occasion, we see the apostles quarrelling, and trying to obtain some high position in this new kingdom which they thought was about to be established at Jerusalem, and then to show them the nature of this kingdom, Christ uses that beautiful lesson on humility found in John 13, and O how fitting and proper this would many times be in our time to have this taught before communion!

You will notice that the first part of this meal was the "passover," only it was observed 24 hours earlier than the appointed time, in order that Christ could become the true passover and be slain by the time when the "passover" must be "eaten," John 18:28, on the next day. John says He rises from supper (not yet finished), and then gives an account of Christ washing the disciples' feet. Peter thought if there was virtue in the washing of feet he would desire to have his hands and his head washed too.

Notice the answer which the Savior gave him: "he that is washed (from his sins) needeth not save to wash his feet, but is clean every whit; and ye are clean but not all (Judas had never had his sins washed away, so he received no blessing from this service) for He knew who should betray Him." John 13:10, 11. After this they resumed their places at the table, Verse 12. Jesus had told them that they were not all clean (meaning Judas), and later on told them that one of them should betray Him. This made them sorrowful, Matt. 26:21, Mark 14:18. Judas was a hypocrite, and the rest of the apostles did not know his intentions. He needed not ask the Savior "is it I?" Matt. 26:25. Then Christ plainly pointed out Judas as the betrayer, to the rest of the apostles, and told him, "That thou doest, do quickly," John 13:26. And be that received the sop went immediately out and it was night, verse 30. The institution of the holy communion was given after the passover had been eaten, Luke 22:19, 20, and as this "sop" was given to Judas during the passover meal it is plainly seen that Judas was not present at the time when the bread and wine were served; neither did he hear those holy comforting and instructive words recorded in John's Gospel chapters 14, 15, 16 and 17.

The above certainly should make it clear to the minds of all that Judas did not partake of the bread and wine of the holy communion, as some teach. It would not have harmed the other apostles if he had communed, as they were ignorant of his hypocrisy; but Christ knew it, and would it not be unreasonable to ascribe something like this to Him at the close of His earthly life after all His teachings to the contrary? There will be hypocrites in the church likely to the end of time; but the bishop or elder who allows them to commune, knowing them to be such, is guilty of censuring.

In the washing of feet we express union with one another, and in communion a common union with Christ, and it is to be feared that many observe these solemn ordinances and receive little or no blessing, for it is also hypocrisy to show love and union to our brother in this service of humility, and then live a life contrary to this spirit of humility. This is one way of eating and drinking unworthily, 1 Cor. 11:27.

For further light on this subject please read the "Wandering Soul," "Treasures of the Bible," "Story of the Bible," etc. See also our Sunday school Quarterly under Lesson X, June 7. I hope to have a discussion of this question at our spring conferences, for I believe that a greater blessing can be obtained by observing this ordinance of feet-washing before communion. May the Lord bless us all and give us grace to do His will in all things.  
East Greenville, Stark Co., Ohio.

NOTE.—There are some brethren who are in doubt on this matter. If the matter is taken up at conference, it must be discussed from the Bible, not from a human point of view. A full exposition of this and other subjects might be more profitable work for conference than some other matters that frequently occupy much time. In the meantime it would be a help to the work of the conference for all to study the matter carefully and prayerfully, and thus be prepared to present Bible truth in a clear and logical manner.—Ed.

#### For the Herald of Truth. CHRIST OUR MODEL.

BY F. D. WENGER.

It seems natural for man to try to imitate some one else. You see it in small children. They try to imitate some older one. And as they grow older, they will play they are doing as mamma does, and their actions and conversation will generally be parallel with the one they are trying to imitate. As we grew up to manhood and womanhood, did we not see some one that just seemed to us to be the ideal of perfection, and we would try to imitate our ideal?

But now Jesus says, "Follow me." He is "the one altogether lovely and the chief among ten thousand." How beautiful and glorious! "Eye hath not seen, nor ear heard, nor the heart conceived the exalted consummation, Christ our model. We should hold that model before us every day, that we may be conformed to His will and be transformed more and more into the perfect man, after His likeness and image, by a living sacrifice unto Him of body, mind and soul. He is not a far off model, but came down to us in bodily form, the "God with us" so entering into us that we might enter into Him, and dwelling at His feet we can sit and look into the face of a Friend, who knows and feels our wants, and gives to our hungering hearts every needed blessing and grace.

No other being, since time began, could have said unequivocally and unqualifiedly, "Follow me." Paul said, "Follow me as I follow Christ," but he held up first of all before us Christ as the model, which he himself illustrated. Christ tells and shows us how to live and how to die, and He brings with vivid reality and accuracy the panorama of eternity before our eyes.

The greatest triumph over the world was taught us in His doctrine of forgiveness and forgiveness, and the best way to hurt an enemy is to heap coals of fire upon his head by returning good for evil, for at last we are to sit together in heavenly places in Christ Jesus, and we are through Him forever to stand in the world of glory of God's grace the living and polished stones which are to adorn and construct the glorious temple of which Christ is the Model.

May we then stand before Him every day, asking Him to help us to live nearer the standard of our Savior.

#### For the Herald of Truth. THE RESURRECTION.

BY ISAAC PETERS.

(From the German.)

"Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, etc." Rev. 20:6.

Since there are many expositions and explanations on the above passage of

Scripture at this day, one of which was recently made here by an evangelist, who made such unscriptural applications of the text, I shall therefore endeavor to give, in my weakness, the sense of this passage, as it has been taught and understood by the true Christian church since the time of the apostles. The above text speaks of the first resurrection. We read in the Scriptures of two resurrections, but not of one spiritual and one physical. The resurrection of the body is referred to in John 5:28, 29; Acts 24:15; Dan. 12:2 and many other places. Of the spiritual resurrection we read in John 5:24; where Jesus says, "He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation (judgment), but is passed from death unto life." 1 John 5:14. "We know that we have passed from death unto life," Eph. 2:5, 6. When we were dead in sins God hath quickened us together with Christ, and hath raised us up together, etc., and 5:14, "Awake, thou that sleepest, and arise from the dead," etc. See also Col. 2:12 and 3:1 where a resurrection, but not of the body, but of the spirit, from spiritual death in sin, is referred to. All those, therefore, who have part in this spiritual resurrection are blessed and holy, for the darkness of sin has passed away, according to Isa. 60:1, 2, and the light has come, because Jesus the true Light has come, "which lighteth every man that cometh into the world" (John 1:9), as He Himself testifies (John 8:12, "I am the light of the world," etc.). These then according to Heb. 12:18, 19, 22, 23, 24, have come unto mount Zion, and over such the second death is no power. That this second death is to be understood as any other than the eternal death, I have never heard any one dispute, although it is a death where men will desire to die, but where death will flee from them (Rev. 6:16; 9:6 and Luke 23:30). But this second death has no power over those who have part in the first (spiritual) resurrection, for they will be priests of God and of Christ. What the priests were under the old Dispensation, the ministers are under the new. The former were to declare the Law, the latter are to proclaim the Gospel.

All priests were Levites, but not all Levites were priests. But of those under the new Dispensation who have been spiritually resurrected, it is said, "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices," 1 Pet. 2:5, for "ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you," etc., v. 9. This, then, is the work of the resurrection, have had part in the first resurrection; for as priests of God and Christ they shall also reign with Him, for, as already shown, the government in the kingdom of Christ consists in showing forth the praises (virtues) of Christ, but not to rule the world, as so many Christians of to-day infer from the words of the apostle, 1 Cor. 6:2, "Do ye not know that the saints shall judge the world?" It is true they judge the world as the Savior teaches, John 16:8—11, where He says that the Holy Spirit will remove the world of (or concerning) sin. But the government they leave entirely in the hands of the powers that be which are ordained thereof of God

(Rom. 13). Their whole duty is to proclaim the praises (virtues) of Christ, as He Himself did while He lived upon earth, and as He commanded His apostles, and all who through their word should believe in Him (Matthew 28:19, 20), and for which He prayed (John 17:18—23). These, then, are blessed and holy, and their names are written in the Lamb's book of Life. For when the seventy disciples returned from their tour in which they had proclaimed that the kingdom of God had come nigh unto them, and rejoiced that even the devils had become subject unto them in His name, Jesus said to them, "In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Luke 10:20. We read also Phil. 4:3; Rev. 13:8 and other passages that the names of those who were active in the service of the Lord, and who have been faithful unto the end, are all entered in the book of Life, and will remain there. But in Rev. 20:14, 15 we read also that all those whose names are not written in the Lamb's book of Life will be cast into the lake of fire, which is the second death. See also Rev. 21:27. Hence all who have part in the first resurrection will reign with Christ in His kingdom of peace a thousand years. But the duration of this thousand year period is not to be understood as meaning a period of one thousand years of 365 days, as is stated by so many in referring to this passage, but is a prophetic time period.

We read Isa. 61:1, 2, where the prophet speaks in the Spirit as follows: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek.... to proclaim the acceptable year of the Lord," etc., "the year of the Lord's good pleasure." (Marg. Ital.) And when our dear Savior had been tempted of the devil, He came to Nazareth and went into the synagogue on the Sabbath to read out of the Scriptures. The book of Isaiah was given Him, and when He opened it, the prophetic passage was before Him, which He read, after which He closed the book and gave it to the ruler and said, "This day is this Scripture fulfilled in your ears." In the passage Luke 4:18, 19, the words are, "To preach the acceptable year of the Lord." (The sense of the Greek version here is, "To proclaim an era of acceptance with the Lord." Ed.) Hence He was to proclaim the year (era) of grace or acceptance. And how long does this "year" continue? And who will venture to claim that it is a year according to our way of reckoning? Jesus preached for more than three years, and even then the "acceptable year" was not yet ended. In 2 Cor. 6:1, 2 the apostle writes, "We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain, for.... behold now is the accepted time; behold now is the day of salvation." Here the apostle makes application of the prophetic passage of Isa. 49:8. Read also Rom. 13:12, where the apostle says that the "night" is past, i.e., the time from the fall of man to the time of Christ (Isa. 60:1, and Isa. 60:6; which was a period, a "night" of four years duration, which enveloped the whole of man race. This night had now passed away and the day in which the light arose, according to Isa. 60:1 and John 1:9, which lighteth every man that

cometh into the world, and believeth on His name, had now come. It was the "year" of acceptance and deliverance, so long foretold by God, Isa. 63:4. The day of salvation had come.

How long will this day of salvation be? How long according to Divine counsel of our God and Saviour will it continue? The answer is plain in Isa. 9:1 and 2 Pet. 3:8, "One day is with the Lord as a thousand years, and a thousand years as one day." And those who have arisen in the first (spiritual) resurrection with Christ their Shepherd and bishop of their souls will reign in these thousand years, according to the promise of Christ, "Lo, I am with you always, even unto the end of the world."

This, in my mind and according to my knowledge of the word, is the sense of the text. The reader will please have his Bible at hand while reading this article and refer to all the passages quoted, as I have, for the sake of brevity, only quoted the most important parts of the passages referred to and need to explain the sense of the article. Those who do not endorse the ideas here expressed will let God decide and bear with me in love.

Healdsburg, Neb.

#### For the Herald of Truth. BELIEVE AND RECEIVE.

BY L. J. LEHMAN.

"He that believeth on the Son hath everlasting life." John 3:36.

Verily, verily, I say unto you, He that believeth on the Son shall not see death everlasting life. John 3:36.

Can these words be untrue? Impossible! Dear reader, do you hear His words? Do you believe on God who sent Him? Then ponder these three words, "hath everlasting life." What a certainty *hath* gives! Thank God, we don't need to wait until death to find out if we shall be saved; and He would have us appreciate this blessed fact which we may do by a sacrifice of soul and body to His service.

By what may we know we have eternal life *abiding* in us? First, we have the assurance, for God says, "he that believeth hath eternal life." Second, He gives us the earnest of His Spirit (the witness): "He that believeth on the Son of God hath the witness in himself." 1 John 5:10. Third, we may know by the fruit. Gal. 5:22, 23. We could go on giving ways and means whereby we are assured that we *have* this life abiding in us; but the word of God is sufficient evidence to prove our statements.

The witness does not come to all alike, so that one man's experience is not a safe guide for us to go by; if it were so, man would figure out just how he wanted to feel, and act; and then ask God to make him feel that way, and consequently would be disappointed. It is the work of the Spirit to stir up the soul and cause it to act; we also notice some are more emotional than others, while both may be filled with the Spirit; either experience may not be the third person's experience.

God places the fire upon the altar to do; just as He did in the time of Moses; and when once placed there it needs none of man's fuel to keep it burning. On the other hand the fire which man kindles will need more fuel occasionally or it will not last long. When man excites his emotions, they only prevail while the excitement lasts.

You may approach a large majority of the church going people; ask them this question "Are you a Christian?" They answer, Yes! I am trying to be one. What is wrong any way? Is the fault with the church? Has not God fully laid the plan of salvation? Ah! I hear Jesus say unto them, it is because of your unbelief. To such I would say, get the baptism of the Spirit in your hearts in place of on your heads, and you will stop trying, and be one.

We take a peep into all the different churches (ours included) what do we see? Ah! we see as it were whitened sepulchres, which appear beautiful outwardly, but within are full of dead men's bones; *formality* in the pew, *formality* in the pulpit.

Is it possible! We the children of a living God; groping along with formalism. It is not much wonder that the masses take no stock in religion; when they are not getting better than they have in their own society. The secret of it all is the old man (self) has never died; consequently no resurrection, no new life, are not dead unto sin, and alive unto God, through Christ our Lord.

What is the cause of all this formalism? Some may say, it arises from the two fold nature in the Christian, i.e., the carnal and spiritual. The Bible does not tell us that the Christian possesses these two natures. Christ did not, we are to be like Him. "If any man have not the spirit of Christ, he is none of his." To be carnally minded is death; to be spiritually minded is life and peace. Is it not an evident fact that the Christian has not these two natures? Returning again to our subject, we would conclude as before the chief cause of formalism is the old man in the flesh, it is against God, not subject to His law, neither indeed can be.

The devil is very successful when he can get a man to take some of his opiates, and get him into a sleepy condition. To such we appeal with Paul, "Awake thou that sleepest, arise from the dead, and Christ shall give you light." When a man is in a sleepy condition he is not worth much; can't get much out of him; he is good for nothing, to man, and much less to God.

After Lazarus had died, Jesus said I go that I may awake him out of his sleep. And He cried with a loud voice, Lazarus, arise, come forth. This was not done alone for Lazarus; but because of the people I said it, that they may believe. John 11:43. In the same chapter, Jesus says, I am the resurrection and the life, he that believeth in me though he were dead yet shall he live; and whosoever liveth and believeth in me shall never die. *Believe on this* Herein is the secret of living in the world—*"coming forth, living and believing."*

Who will not arise, put on the whole armor of God, and go into the field and battle for souls? There is joy among the angels over sinners returning. God gives us the privilege and sufficient grace to go forth with Him, that the ungodly will turn from the error of their way, and He will abundantly save them. We not only create joy among the angels; but he that converteth the sinner from the error of his way, shall save a soul from hell, and hide a multitude of sins. Will it pay you any money in it? Is this the question you ask? Well, let us see if it pays. Christ says, "he that hath forsaken all for my sake,

and the gospel's, shall receive an hundred fold in this life, and in the world to come, everlasting life."

There are attainments in this life to which we must attain in order to accomplish successfully the work God has given us. Let us see what He says, "But he which hath called you is holy, so be ye holy in all manner of conversation."

"God hath not called you unto uncleanness, but unto holiness."

"Follow peace with all men, with whom no man shall see the Lord."

"Be ye therefore perfect even as your Father which is in heaven is perfect."

Impossible, you say? These are God's words, let on record for us, and He requires impossibilities of no one. It is unbelief on our part when God's word seems impossible to us. God requires it, we also pay for it. What! pay for it? Yes, my dear reader, every time you sing this grand old hymn,

Oh for a time to praise my God,  
A heart from sin set free;  
A heart that's sprinkled with the blood,  
So freely shed for me, etc.

you are offering a prayer for genuine heart purity; just what God asks of you.

Why don't we get it when we pray for it? Ah, those idle words, those idle prayers, can never reach the throne of grace; only to be put in a book of remembrance against us, to be given account of in the last day.

Is it not an undeniable fact that the faith is not with God, but a lack of faith on our part to lay hold upon God and His precious words. Let us see what He says, shall he receive that live in this higher life:

"Blessed are the pure in heart, for they shall see God."

"Blessed are the undefiled in the way."

"Blessed are they that keep his testimonies."

"Blessed is he whose transgressions are forgiven."

"Blessed are they that do his commandments that they may have right to the tree of life."

"Rejoice because your names are written in heaven."

There is a peace of mind and soul to those who keep His testimonies and experience a pure heart with sins for given, and they only can claim these blessings and have the full assurance that they have a clear title to the tree of life, and may enter through the gates into the city.

My brother, my sister, is it not high time to pluck out that double eye, cast off that double mind, put away that of feeling hand and foot, and enter into the life, rather than having two eyes and two hands and two feet to be cast into hell fire.

Whose fault is it if I am lost? My unbelief. Is not deceived, God is not mocked; whatsoever a man soweth that shall he also reap.

He that believeth on the Son hath everlasting life. What we need is a living faith that will animate us to the work, only in that way can faith and works go together. Believe and receive a blessing.

Yours in the service of the Master!  
Cullton, Ill.

# For the Herald of Truth. THE HEAVENLY GARDEN.

BY E. K. KULE.

There was a garden filled with flowers,  
Of different kinds, and different colors.  
The master took much pride in them,  
And gave them to a husbandman,

Who watched and nursed the little plants,  
As though they'd belonged to his own hands.  
He watched their progress and their bloom,  
As well as all their sweet perfume.

One day the husbandman came home,  
And saw one fragrant blossom gone.  
It grieved him very much to see,  
That some one took this flower away.

It made him sad, and almost lone,  
To see this fragrant blossom gone.  
He prized them all, nor one would spare  
Of his fragrant blossoms rare.

Until he heard the master had come  
To take with him that blossom gone,  
To decorate the master's room,  
And shed abroad its sweet perfume.

Then was the husbandman relieved,  
And comfort from the thought received,  
That in his garden he should see,  
A kind of apple tree.

The husbandman now, wiser grown,  
Saw that his lord had claimed his own.  
That he his faithfulness thus proved  
By fostering what his master loved.

The holy Master often comes,  
Into our garden-streets home,  
And bears a tender bow to see,  
To blossom there in endless day.

The only consolation left  
To such as may be thus bereft,  
Is that the Master loves His own,  
And gathers them around His throne.

Now, let us take a bolder thought,  
And watch those blossoms as we ought,  
That they may, when the Lord shall come,  
In His bright garden find a home.

Hicks Co., Va.

# For the Herald of Truth. THE CHRISTIAN'S REWARD.

BY ELA H. BRUNAKER.

I've and in fall to describe the beautiful  
reward which is awaiting all those  
"that have washed their robes and made  
them white in the blood of the Lamb."

"Eye has not seen, nor ear heard,  
neither have entered into the heart of man,  
the things which are prepared for all them  
that love Him. I Cor. 2:9. "To him that overcometh  
I give to eat of the tree of life, which is in  
the midst of the paradise of God." Rev. 2:7.

They will be presented "with a new name,"  
the hidden manna, a harp, white raiment,  
a crown of glory, and palms of victory,  
enduring forever.

Freed from hunger, thirst, temptations,  
tears, cold and heat, sickness and death,  
Praise the Lord for such a deliverance!

No need for farewells, no need for sun,  
moon, stars, no need for guide posts,  
corner stones, line fences, and partition walls,  
of which there are too many among Christ's  
followers on earth.

Heaven is a prepared place, for those  
that are prepared for it the home sweet home  
of the soul. "Blessed are they that do the  
Lord's commandments," and are welcomed into  
His joy, marching the golden streets with the  
numberless redeemed, where congregations  
never break up and Sabbath has no end.  
May we be so happy as to hear the glad  
interpretation of the death of the saint.

D. for discipline.  
E. for enter.  
A. for and.  
T. for travel.  
H. for home.

Disciple enter and travel home.

# For the Herald of Truth. DEEP THINGS OF GOD.

BY J. A. CURTIS.

How difficult to tell what things are deep.  
To Stote mathematics were not deep.  
Philosophy, to Druce, was only the beginning  
toward the end to be attained. Miller, who  
taught himself geology while working as a laborer in a quarry,  
well knew the condition of the earth's crust,  
but depth after depths there were to him  
unascertained.

Have we obtained entrance into the deep things of God? To the sinner, to get saved  
and keep saved is too hard to know or learn.  
The self-righteous have failed in laying down rules that would lead  
them into the deep things.

To obtain entrance with God; how deep,  
but O how simple! Truly, the simplest and first  
that takes place in the "kingdom of God." How hard  
to leave your father, the devil; but how easy to accept  
Christ your Lord. Has your friend something you  
haven't got? Is it salvation? Be obedient, search, dig,  
and persist that you will have it at any cost.

The depth of God's goodness and mercies  
is known to those only who have sailed upon the  
fathomless ocean of God's love, who have striped  
themselves for the race, cutting loose from sin  
and the world and setting out for God and heaven.  
The Lord is able to do exceedingly abundantly  
above all that we ask or think according to the  
power that worketh in us.

To receive the hidden things of God, there  
is necessary a constant faith reaching unto His coming.  
The Lord will reveal Himself to His own. How  
blessed, how true that the Lord will not withhold  
any good thing from him who is willing to accept.

Have you obtained entrance into the "deep things of God?" Not, why not? Have you  
belonged to Him as a child, or have you been constantly  
sinning and repenting. An earthly father gladly  
forgives the error of his son, but does not forever  
desire him to repeat it. What is the besetting sin? Pray  
the Lord to have it removed.

Those who conquer sin within and the  
strategical power of Satan without, shall possess  
the deep things of God.

# For the Herald of Truth. THE OFFICE OF THE CHURCH.

BY D. B. SHIELDS.

For your gospel came not unto you in word only,  
but also in power and in the Holy Ghost. 1 Thess. 1:5.

When we compare the primitive church with the church of the present day,  
we find that the church now has not the power she had the days of the apostles.  
I have been frequently asked why this power does not manifest  
itself in the church. There are various reasons for this.  
God is not at fault, nor the gospel of Jesus Christ, but it lies  
in man.

The word of God has the same power to convict sinners,  
and the Holy Spirit has the same power to regenerate as it  
had on the day of Pentecost. God is the same now and forever.  
Consider the churches of to-day in Christendom,  
and you will find that many have deviated from the truth  
and simplicity. There are yet a few churches that strive  
to maintain this Gospel in simplicity and truth,  
and who try to preach this Gospel in its purity and power,  
and we see its effects. It brings the haughty

low, and the sinner to repentance, and we can see the fruits of a holy life in the members of such a church. It is true that not all the members in the church show forth good works after they become members,  
but we find that there were some such in the apostles' time.  
There was Simon the sorcerer, and some more that were not true to the profession.  
But the church was not to blame for it; neither can we blame the Gospel of Jesus Christ, nor the operation of the Spirit, that those are not converted, but we blame the individual, because he would not be led by the spirit of true repentance towards God.

The second reason is that the power of God is not displayed and manifest in many of the churches. The Gospel comes only in word, and not in power, and why? The unregenerate minister stands in the pulpit, preaching the Gospel by his own knowledge, while the heart has never experienced the power of God unto salvation.  
Now, if such a minister is shaven of the power of God, how shall the church grow in power and strength? The minister, however, is not alone to blame that the church is without power. I have seen ministers stand and preach with such power that I thought that all sinners must break down under the power of God and be brought to repentance,  
but without having any visible effect upon the sinner. And I don't wonder, when I look at the church members of such a church. Some come to church, and all you can hear before service is talk about crops, some are jesting and joking, while the sisters sit together telling one another what kind of a dress this or that sister had on the previous Sunday, and if one poor sister was not dressed according to their taste, there would be fun made of her. Some of the members of that church will stay at home because it is too rainy or cold, or they must go visiting and have a good time in eating and having all sorts of "fun" to suit the carnal mind.

Such a church is spiritually dead, without power, though the minister be ever so full of holy fire. But we see and are glad to bear that the Mennonite church is trying to overcome these evils, in reviving the members of the church to a higher life in Christ. If we want to be members of the church of Christ, we must be in the work with heart and mind, and in the Spirit, and pray God to give us power through the Holy Ghost in bringing sinners to repentance.

What we want is men filled with the Holy Ghost to preach the word of God in purity, and also live members, filled with the same Spirit, to be ready to go to work in earnest for saving souls.

Let the glory of God shine on the church, then Zion will bring forth and we will have a refreshing shower from the Lord, and Zion will travel in beauty and holiness, so that the world can see its glory arise and shine forth, "for the glory of the Lord is risen upon thee." The word of the prophet Isaiah to the church of Christ.

"Our Gospel came not unto you in word only, but also in power and in the Holy Ghost." Wherever Paul preached the Gospel of Jesus Christ it was accompanied with power to convict men and women, and the Holy Ghost did its work in regenerating them to new creatures in Christ. After Paul was converted, he was not ashamed of the Gospel of Jesus Christ, for he experienced the power that there was in it.

It is with every one that is born of God. He knows and feels the power of God in the word, and through this, man is made to feel that he is a sinner, and through the same power in the word, man receives faith that he can have all his sins blotted out by the blood of Christ. If this power were not felt by a sinner that God alone can forgive sins he would never come to Christ.

This Gospel is the word of God, brought from heaven by Jesus Christ himself, and after His resurrection He ascended to heaven, and sent the Holy Spirit into the world to reprove the world of sin and unrighteousness and judgment to come. There is a wonderful power in the Gospel. We see how people were moved by it, in Paul's preaching to the Gentiles, who lived in idolatry; they left their idols by the thousands, and served the living God, and churches were established wherever this Gospel was preached.

The apostles received this power by the outpouring of the Holy Ghost upon them. There on the day of Pentecost, while they waited at the temple, in supplication and prayer with one accord, they received the Holy Ghost. So must the church of to-day be of one mind and spirit, and then God will bestow, ye pour out His Holy Spirit, and the church will receive a power to win souls to Christ. But church members cannot be divided in spirit; they must pull together in love and harmony, and wherever we see this, we see a church grow in membership and in spirituality. But when there is a disunion, we see the effect of it and all spirituality seems to be dead.

Oh! therefore, beloved Mennonite church, let us come to a closer union in love and humility. Let us arise and shine in this crooked and perverse generation. Let the glory of God shine on the church as the shekinah did in the tabernacle of the Lord in the wilderness, so that when we preach the Gospel it may not come before the people in word only, but in Holy Ghost power.

Michigan.

# EVIDENCE FOR FORTING A JUDGMENT AS TO SECRET SOCIETIES.

BY JOSIAH W. LEEDS.

I have read the lively reply of friend W. T. Hunt, of Philadelphia, to my communication upon the subject of secret societies, quite agreeing with his representation that there are a great many men of worth in the secret lodges, and being very ready to include therein the well-reputed West Chester merchant and member of the Methodist Episcopal denomination alluded to in his closing paragraph.

It is objected that as I probably am not nor have been a member of any secret order, I have not been so circumstanced as to express a trustworthy opinion upon the subject. Nevertheless I have found it quite necessary in the course of a not unobservant life, to accept, in relation to a great many subjects, the evidence of reliable witnesses concerning the character and trend of such matters, without feeling under any obligation to tread the same path as the experience gatherers. The prayer that we be not led into temptation has a design to keep us out of presumption and sin in going in the way of unreserved personal experience. If we would accept the satisfied counsel of a good

many "moderate drinkers," a glass of wine or mug of beer now and then would not do us a bit of harm; yet, while acknowledging a decided liking for the taste of the liquor, I find right here an injunction of higher obligation which warns me not to make such a use of my liberty concerning meat and drink as may either cause a weak brother to "offend," or may draw myself into a morally seductive or physically dangerous habit.

So also, in the matter of cigar and cigarette smoking. A great many people will testify that they enjoy their "smoke" after meals and at other times; yet from the very large mass of evidence that has been presented to me, I am abundantly persuaded that my moral and physical being would be endangered by the habit, while my personal practice would help to fasten it upon others by their habit. The agonized cry of the cigarette-poisoned young man, who died while ago in Camden, "Till all my friends that 'Duke's Best' have killed me, and beg of them never to smoke another," is the poignant testimony of a credible witness. I have no call to go into that lodge, while additionally, I feel the duty laid upon me to say to the cigarette-cursed lads of this generation, "Don't go in!" and to the fathers, whose enjoyment of the weed has in so very many instances been a stumbling-block to their sons, "Keep away from it!" It will not be denied that the practice of smoking is almost universal on the part of the attendants at clubs and lodges. At the ample which comes to my mind, in confirmation, was a suit at law in the Common Pleas Court at Philadelphia, the plaintiff being a woman, who had done cleaning in a building rented out for lodge-room purposes, and whose plea for extra compensation was, that the labor she had had to perform in the way of removing tobacco dirt, stains, etc., was not reckoned in the contract under which she was hired.

Then, again, in the matter of the theatre, I have read the testimony of those who, having been admirers thereof, upon experiencing a change at heart have had to haste away from the practice as for their lives. Some of these were themselves playwrights or actors. John B. Gough was one; Judson was another. What loss would have been to the world had they rested satisfied in that "lodge" into which they had only entered, as it were, the first degree; while Sheridan Knowles, Montague Stanley, even Kemble and Dumas, veterans in the profession, have all raised the red flag of danger. Further, I have seen the current illustrated periodicals of the stage, which it were an offense to hand to any self-respecting person, man or woman. I have many times looked into the faces of the throngs of people, men, women and children, as they poured from a variety theatre building not far from my office in Philadelphia, and their countenances and their speech, all telling me that they have been where the Lord of the meek, the merciful and the pure in heart would not have trodden, except it were in the way of entreaty or of judgment. On the other hand, I have scanned the program of the theatrical and operatic spectacles announced to be given at the first places of entertainment in the city, and I have noted that performances were presented the plots of which and the rendition of which

had gained for them a notoriety for nastiness the world over. No, no, I shall not enter into that lodge; and I say, moreover, to those who have gone within, or who may be tempted to pass within the perilous portals, "Come away for your lives!"

Now, without having personally felt the desire or the necessity laid upon me to apply for admission to any of the secret orders, I claim to have perceived that affiliation with such organizations is not a true help to the individual so joining, while it may also become a source of weakness to the church.

When the men go down to the lodge room, while the women are left to seek the place of prayer; when lodge dues must be kept up, and the benevolent work of the church toward its own members or strangers is left to languish; when mothers spend the long evenings at home with the children, and the family sewing, and fathers return from the lodge when the house is at rest and the lights are burning low; and when these same fathers, or brothers, or sons, as the case may be, have gone visiting the Grand Lodge in a distant city, accepting en masse the hospitality of theatre attendance and banquet, with, most likely, cigars and liquors to be additionally paid for, there must thence ensue a manifold loss of money and time, and moral and spiritual strength.

Likewise, in undertaking to arrive at the intrinsic value of the oath-bound secret orders, I must estimate the worth of the paraphernalia and the high-sounding titles, which I find opposed to the simplicity of dress and address, which the Good Book enjoins. I could not bow the knee to any fellow being and call him "Worshipful Master," nor should I encourage my neighbor to make use of the language of duty and adoration such as might fittingly be addressed to Omnipotence.

Excellent may be the purposes, in large part at least, of many of the orders, and while no exception can be taken, for instance, to the "Friendship, Love and Truth" of the Odd Fellows, yet I find the whole duty of man still more plainly and comprehensively pointed out in the Divinely imparted obligation that we love the Lord, our God, with all our heart, soul, mind and strength, and our neighbor as ourselves.

While I am persuaded that this country is receiving a foreign invasion of population more rapidly than it can rightly assimilate it, and while some of the objects of the several "America for Americans" orders are not to be excepted to, yet I should not indorse the obligation in no case to employ any Roman Catholic, notwithstanding that the claims of the Jesuits to secrecy, peace and secure power in this country are patent to all. The love to our neighbor, required of us, I believe, does not sustain us in employing such exclusive or retaliatory methods. The National League for the Protection of American Institutions is not secret. Its objects are openly declared, and it makes use of no grips, passwords or binding oaths.

Greatly to be extolled is the attribute of benevolence. This feature figures largely as the foundation principle of many of the secret orders. But I find from the United States statistics of some years ago, that a certain order which received the large annual sum of five million dollars, gave two millions of it to the poor and sick, and laid out over three millions on their regular

expenses. From the report of the Grand Secretary of the Independent Order of Odd Fellows' of Indiana, showing a membership of 39,700, it is shown that there was paid out for relief and charity during the term ending 12th mo. 31, 1892, \$687,451.77, and that the total expenses for the term were \$148,636.87, by which it appears that the cost of distribution was what might fairly be called excessive. The religious meeting or church committees for the care of the poor and suffering, serve, so far as I am aware, without charge. But the annual communication of the Grand Lodge held at Indianapolis, decided as to certain members delinquent in dues, "not entitled to benefits," "not entitled to funeral benefits."

The contender for secret societies to whom I have partly been making reply, incidentally refers to a Methodist in good standing as being a member. Now I may say from personal knowledge that the editor of that Methodist periodical of excellent repute, the Guide of Holiness, has stated that in the early days of his ministry he was foolish enough to be drawn into a lodge, that the initial experience satisfied him, and he had never been there since. My cousin, an editor of the Methodist Christian Standard of Philadelphia, told me that he had gone through three degrees and there stopped "for good" as multitudes have done. The trustee of a Methodist church frankly said to me that he had belonged to as many as nine secret organizations, and had been one of the original promoters of the extensive order of Knights of Pythias, but if he had his life to live over again he "would not join any of them," and he so always counsels his son. I omit his reasons in detail, not to unduly extend this communication. No higher name in Methodism than that of the present century than that of Charles C. Finney, who was instrumental in bringing so many sin-sick wanderers from darkness to light. Because of asserted advantages to accrue, he had in his early manhood joined a secret order, but no assured piece of mind could he find till he got away from the entanglement. Was it "jury" thereafter, when he found it laid upon him to warn his brethren and the Christian world not to go into the forbidden paths, relating the perils he had met with; or was it not rather fealty to his Almighty Deliverer, the grateful act of one "glad and in his right mind?"

I need only say, in concluding, that while heart trouble may be, as suggested, the cause of some of the deaths we learn of in lodge initiation or procedure, other fatalities or serious disorders are differently referable. Such was the case with the Harvard student, while being initiated, having been told that at the end of his journey he must jump off a precipice, because presently unconscious, and was so seriously affected mentally that he had to leave the college, after four years was afflicted with trouble of the brain, the result of which a neighbor said to me, "If there is one sin that might keep me out of heaven and others could tell me I would be glad." I wish that might be the desire of every one; and then we would shun the things. For instance, the same mail which brought me the religious letter of my objector, brought also a denominational paper in which was published a statement of matters considered by the last gathering of the meeting for sufferings of Friends, held in

Philadelphia. The proceedings of this meeting are to an extent private, yet if any member feels it to be proper, and that it may be helpful to others to say what was done, he may do so. One thing mentioned as being considered and done was the pitiful condition of many of the people on the seacoast and islands of South Carolina, a committee being set apart to consider the subject, and to take such steps toward the relief of the South Carolina sufferers as the way should rightly open for. Since then two members of that committee have gone down to the coast. Now, in providing for or administering (without charges) the relief that has been or may be contributed, I feel sure that those Friends will neither ask the recipients whether they do or do not belong to any secret order, nor will they be curious as to the particular religious denominations with which they have fellowship, nor will they (most probably) find occasion to give aid to a single person of their own denomination. "Love as brethren; be pitiful, be courteous."

Rocouney, Pa.

For the Herald of Truth.  
WHO IS MY NEIGHBOR?  
MY COUNSELOR BARCLAY.

This question was asked by a certain lawyer when he was speaking to Jesus. He knew the law and no doubt he would have loved to be a follower of Jesus, but like many to-day he lacked self-denial. This lawyer was not sincere as he stood up to tempt the Saviour saying, "Show me, and I will give thee all that I possess." "What is written in the law? How readest thou?" was the answer of Jesus. The lawyer quoted the beautiful lesson, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Jesus said unto him, "This do and thou shalt live." Now, this learned man knew how beautiful it was to live according to God's divine law, but, willing to justify himself, he asked Jesus, "Who is my neighbor?" He knew that the one who was merciful and kind to him was his neighbor whether he lived near him or not. Now dear friend, it appears to me that what Jesus says in the latter part of this parable represents Jesus Himself.

When we consider how merciful and kind Jesus has been to us, we often wonder what we shall do to honor and glorify our Savior. I believe that we should be filled with the love of God so that we would love our neighbor and show mercy and kindness wherever we can. When we consider the two men of God, the priest and Levite, but who passed by the poor wounded Israelite, we are prone to wonder if there are such unmerciful Christians to-day. It appears to me there are many who could enjoy religion better if they were more zealous of good works.

How much good the Saviour did for us! He gave His life for us. A neighbor said to me, "If there is one sin that might keep me out of heaven and others could tell me I would be glad." I wish that might be the desire of every one; and then we would shun the things. For instance, the same mail which brought me the religious letter of my objector, brought also a denominational paper in which was published a statement of matters considered by the last gathering of the meeting for sufferings of Friends, held in



## THE BLESSINGS OF CONTRARY WINDS.

That night storm on the Lake of Galilee which is described in the fourteenth chapter of Matthew, pictures many an experience in the Christian life. For weary hours the disciples have been toiling at the oars in the teeth of the tempest. All the strength of the fishermen's brawny arms can scarcely push forward the little boat against the waves for "the wind was contrary."

Yet that dead-head wind proved to be a blessing; and in the experience of many a child of God it has been found equally true. A career of unbroken prosperity is fraught with danger to a man, to a church and to a nation. It breeds pride and self-conceit. When we are seeking for what we want, we call upon God; after we have got it, we too often give ourselves the credit. The ten lepers all prayed for relief from their misery. After they were healed, only one of the number returned to give thanks to their Divine Healer. The essence of sin is a determination to have our own way in disregard and defiance of God. Our heavenly Father will not consent to this; He sees that it would not be best even for a Christian to lay his own plans, choose his own way, and always have a smooth sea over which to carry them into execution. Wherefore? He sometimes sends a stiff head wind into our faces for our own good as well as for His own glory. Let us look at some of the blessings of "contrary winds."

1. It is a familiar fact that the loftiest careers have usually begun from lowly birth and early adversities; our greatest men have been cradled on the rocks. "Pains and poverty" has been the recipe for success in life. No greater mischief can befall any young person than to be born in luxury and be flattered with the breath of fawning flattery. The stern wind of unsparring criticism is often needed to open our eyes to our own follies and to drive us back from courses that would lead us into certain dangers and possible destruction. One of the loving offices of the Holy Spirit is to reveal to us our sins and to lead us off from pursuing a course that seemeth pleasant to ourselves, but the "end thereof is death."

2. Headwinds of adversity strengthen the sinews of the soul. There was pretty severe practice at the oars that night in that Galilee gale. God's great object in the school life of this world is to develop character. "Count it all joy," said the stalwart Apostle James, "when ye fall into divers trials. Knowing that the trying of your faith worketh patience." Afflictions are sent not only to punish the faithless, but to make the faith of the true saint more vigorous. The young man who is on the lookout only for easy places, dooms himself to be a dwarf; there are many of us only people who, as we look back over our lives, never were *there*. *God had for discipline*. Sometimes when we were tempted into indolent drifting, God smote us with a headwind that sent us to our knees and to our ears.

3. Another benefit of contrary winds is that they make us more watchful. There was no sleep on board of that little fishing-snack during that night of tempest; even the three disciples who slumbered in Gethsemane were wide awake then. The very anchor that in the harbor is a mere appendage, becomes, in a tempest, the ship's salva-

tion. We often have what the sailors call "the anchor watch," when we must keep feeling of the cable of prayer to see that the "cable is taut," and the anchor is holding stout and strong.

4. Adversities awaken us to our dependence upon God. When we are full we are too apt to forget God, just as the foolish Prodigal Son, as long as his money held out, forgot his kind old father. His hungry stomach and his gunging conscience set him to thinking about the dear old homestead and the loving father whom he had forsaken. The Psalmist tells us that when the Lord "slew the children of Israel, then they inquired after him and they returned and sought God earnestly." There is more than one church whose present spiritual condition ought to send both pastor and people to their knees. It is a cheering thought that the Master's eye is on every church, as it was that night on the toiling disciples in the boat; His ear is ever listening for the cry of faith.

5. The hour of a Christian's extremity is the hour of his opportunity. At the right moment the Master comes treading over the billows and sends out the startling voice above the roar, "Be of good cheer! *It is I; be ye not afraid!*" As soon as He sets His foot upon the deck, the wind dies out into a peaceful calm. Oh, ye who are breasting the sea of trouble, open the eyes of faith and behold the approaching Son of God! He comes a cheering, counseling, and delivering saviour. Receive Him into the ship. No vessel can founder or sink with Jesus Christ on board. No struggling soul, no struggling church, no struggling work of reform ever went down when the Son of God had set His seal of approval upon it. Let the hours of darkness come, and let the headwinds blow; if Jesus only comes to us through them and we can hear the thrilling notes of His omnipotent voice, "It is I; be ye not afraid!" our little craft shall yet reach the shining shore, and we shall cast our crowns at the feet of Him who brought us through the tempest.

"It toward untried seas,  
Toward Heaven we calmly sail  
With grateful hearts, O God, to Thee  
We'll be the forever sail."  
"But should the surges rise,  
And red deluge to come,  
Blot, be the sorrow-kind the storm  
Which drives us uttermost from—"  
—Net.

## FRETFULNESS.

The habit of fretfulness is one of the worst diseases of domestic life. It is a habit fully more than a propensity. It comes upon us unawares, and grows insidiously until, like the noxious weeds of the garden, it pervades the whole home life from morning till night. Ill health is often made an excuse for the manifestation of fretfulness. And while it is true that those whose strong ought to bear the infirmities of the weak, and to make allowance for the great disadvantages under which they are placed, it is also the privilege of every invalid to cultivate a sunny and cheerful temper. It is for them to return in kindness the help they need from others. God magnifies the power of His grace in sustaining those who look to Him even in the most trying circumstances. And it is greatly to the praise of that grace that we often find in the greatest sufferers the most happy and cheerful dispositions.

But it is not always so, and those who are in a measure or wholly dependent upon the care of others can render themselves an almost intolerable burden by their unpropitious fretfulness, and our guests were those of whom, to tell the truth, I stood somewhat in awe.

A minute before, everything was so auspicious, and now, what should I do! It seemed a drop too much for my nerves—many drops too much for my table-cloth. I was about to jerk my child down angrily from the table, when a blessed influence held me. I caught the expression on her face. Such a sorry, frightened, appealing look I never saw, and suddenly a picture of the past came, and stood out vividly before my mind's eye. My child's face revealed feelings which I had experienced twenty years before.

I saw myself a little nervous girl, about eight years old, in the happy home of my childhood. It was a stormy afternoon in winter. It was when coal oil lamps were first introduced, and father had bought a very handsome one. The snow had drifted up against the kitchen windows, so, though it was not yet night, the lamp was lighted. Mother was sick in bed, up stairs, and we children were gathered in the kitchen, to keep the noise and confusion away from her. I was feeling very important, helping get supper; at any rate, I imagined I was helping, and in my officiousness, I seized that lamp, and went down cellar for some better. I tried to set it on the hanging shelf, but alas! I didn't give it room enough, and down it fell on the cemented floor. I never shall forget the shock it gave me. I seemed almost paralyzed. I didn't dare to go up stairs, and I was afraid to stay down cellar, and to make it worse, I heard father's voice in the kitchen. He had cautioned us all, again and again, to be careful of that lamp, and now there it lay, smashed to pieces! But his voice seemed to give me the impetus I needed to go up, and to meet the scolding or whipping, or both, which I felt sure awaited me, and which I really felt I deserved. So I crept over the dark stairway, and as I entered the kitchen, I met father with such a stern look upon his face that I was frightened. I saw that there was no need to tell him what had happened. He had heard the crash, and if he hadn't, I guess my face would have told the story. The children stood silently around, waiting to see what father would do, and I saw by their faces that they were horror-struck, for that lamp had been the subject of too much talk and wonder to be smashed without a sensation.

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I saw myself a little nervous girl, about eight years old, in the happy home of my childhood. It was a stormy afternoon in winter. It was when coal oil lamps were first introduced, and father had bought a very handsome one. The snow had drifted up against the kitchen windows, so, though it was not yet night, the lamp was lighted. Mother was sick in bed, up stairs, and we children were gathered in the kitchen, to keep the noise and confusion away from her. I was feeling very important, helping get supper; at any rate, I imagined I was helping, and in my officiousness, I seized that lamp, and went down cellar for some better. I tried to set it on the hanging shelf, but alas! I didn't give it room enough, and down it fell on the cemented floor. I never shall forget the shock it gave me. I seemed almost paralyzed. I didn't dare to go up stairs, and I was afraid to stay down cellar, and to make it worse, I heard father's voice in the kitchen. He had cautioned us all, again and again, to be careful of that lamp, and now there it lay, smashed to pieces! But his voice seemed to give me the impetus I needed to go up, and to meet the scolding or whipping, or both, which I felt sure awaited me, and which I really felt I deserved. So I crept over the dark stairway, and as I entered the kitchen, I met father with such a stern look upon his face that I was frightened. I saw that there was no need to tell him what had happened. He had heard the crash, and if he hadn't, I guess my face would have told the story. The children stood silently around, waiting to see what father would do, and I saw by their faces that they were horror-struck, for that lamp had been the subject of too much talk and wonder to be smashed without a sensation.

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14. Missouri.  
15. Kansas and Nebraska.  
16. Nebraska German.  
17. Minnesota District.  
(\*Anish Mennonite.)

Monthly Calendar for May, 1896.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						
☾ 4; ☼ 12; ☽ 20; ☿ 26.						

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OUR SUNDAY SCHOOL LITERATURE.—The Mennonite Publishing Co. has now an excellent outfit for the Sunday school. We have a good Lesson Quarterly acknowledged both by members of our own church and workers in other denominations to be a quarterly of superior merit, and with some improvements with the present year we have no hesitation in recommending it to every school.

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ALMS given in secret—that is the charity that brings a blessing. What sweet enjoyment to be able to shed a little happiness around us! What an easy and agreeable task is that of trying to render others happy. Father! If I try to please and imitate Thee, will Thou indeed bless me? Thanks! thanks! be unto Thee.—*Gold Dust*.

SUNDAY SCHOOL LESSONS.  
LESSON VII.—MAY 10.  
LESSONS ON PRAYER.—Luke 18:1-17.

GOLDEN TEXT.—The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.—Luke 18:13.

INTRODUCTION.

TIME.—Probably March, A. D. 30, two or three weeks before the crucifixion.

PLACE.—Uncertain, but probably Perea, beyond Jordan.

READING LESSON.—The whole chapter Luke 18:1-43.

PARALLEL SCRIPTURES.—Christ blessing the children Matt. 19:13-15; Mark 10:13-16; The rich young ruler, Matt. 19:16-30; Mark 10:17-31. Foretelling His crucifixion Matt. 20:17-19; Mark 10:32-34.

PRAYER.—Matt. 6:5; Dan. 9:19-23; Heb. 10:22; 2 Chron. 7:14; Matt. 25:13; Isa. 58:7-9; Prov. 1:28, 29; Isa. 59:1, 2.

TWO PARABLES ON PRAYER.—Our Lord gave His disciples two parables on prayer. The one we studied as Lesson XI of the first quarter of 1896, but the text suggests a different line of thought from the present Lesson. The second parable (present Lesson) was addressed to some of the disciples who, despite their Lord's teachings were manifesting the spirit of self-righteousness and contempt for others less favored. He rebukes them by the picture of the Pharisee and the publican.

PERSEVERING PRAYER.—In the beginning of this chapter (Luke 18:1-8) we have the story of the widow and the unjust judge. God is not compared to the unjust judge, but contrasted with him. If a hard-hearted wicked judge, who cared for neither God nor man, but only for himself and his own interests, would yet grant justice on account of the perseverance of the widow, how much more readily will our good Father in heaven give us the help we need. We must persevere in prayer when the answer seems long delayed. This is not because God is unwilling to bestow good things, or must be over-persuaded, for He is more ready to give than we are to ask. It is to cherish and cultivate our faith, bringing us into closer relations to God. It is to make us fit to receive, to intensify our desire and appreciation of the things God would bestow.

DAILY READINGS.

M. (May 4) LESSONS ON PRAYER.  
Luke 18:1-8  
T. Lessons on Prayer. Luke 18:1-17  
W. Unacceptable prayer. Isa. 1:10-20  
T. Penitent prayer. Neh. 1  
F. Humility in prayer. Ps. 51:1-14  
S. Prayer for pardon. Ps. 51:1-13  
S. As little children. Matt. 18:1-6

LESSON VII.—MAY 17.

PARABLE OF THE POUNDS.—Luke 19:11-26.

GOLDEN TEXT.—He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much.—Luke 16:10.

INTRODUCTION.

TIME.—A. D. 30, the last of March, probably about a week before the crucifixion.

PLACE.—Jericho, at the house of Zachaeus.

READING LESSON.—Luke 19:1-28.

PEREAN MINISTRY.—The three great ministries of Jesus, designated by the regions in which they were executed, are the *Judean*, the *Galilean*, and the *Perean*. The lesson to-day, although it is located in Jericho, really belongs to the *Perean* ministry; and closes all of Christ's work outside of Jerusalem and vicinity.

THE DIFFERENCE.—Notice the difference between the Parable of the Pounds and that of the Talents (Matt. 25:14-30). In the parable of the talents the gifts differ in value "according to the several ability" of the servants; but equal faithfulness produces relatively equal results, the five talents making five more, and the two making two. In the parable of the pounds the gifts are the same, but the zeal and ability displayed in their use vary, and the results differ accordingly.

CONNECTING LINKS.—Jesus was journeying toward Jerusalem to be crucified. He gives sight to blind Bartimeus. He then calls Zachaeus down from the sycamore tree and becomes a guest at the little man's house. He alone knows that within ten days will come the agony of Gethsemane, the crown of thorns, the death of the cross.

DAILY READINGS.

M. (May 11) Parable of the Pounds.  
Luke 19:11-27  
T. The talents. Matt. 25:14-30  
W. Integrity rewarded. Gen. 41:37-45  
T. Serving God. Mal. 3:13-18  
F. Spiritual gifts. 1 Cor. 12:1-11  
S. Right use of gifts. Rom. 12:1-9  
S. The day of the Lord. 2 Peter 3:1-14

DR. THEODORE L. CUYLER, in telling of his first parish experiences gives this wise observation in the *Evangelist*: "My congregation was small, and mainly composed of shoemakers, coachmen, gardeners, and plain folk; just the sort of material for a young beginner. In the front pews sat Dr. Van Rensselaer, with his family—except when he was away on duty for the Presbyterian Board of Education (Old School), of which he was the indefatigable secretary. Charles Chauncy, the distinguished Philadelphia lawyer, occupied another front pew for four or five months each year. I aimed my sermons at the coachmen and gardeners, and by that style of gunnery reached the whole of my little congregation. One thing I soon discovered, and that was that three or four highly cultivated, families in my parish relished simple, spiritual, and earnest sermons quite as much as the gardeners and shoemakers. There is no greater humbug than the idea that highly educated parishioners hanker after severely intellectual or abstruse preaching. My eminent Philadelphia lawyer once said to me, 'I don't care to come to church to have my brains taxed; I come to have my heart and life made better. The two prime essentials to me are simplicity in presenting the Gospel and downright blood earnestness.' That sentence gave me a world of encouragement. Simple Bible truth made red hot is what this sin-plagued world needs. 'Preaching up to this age' is a thin pretext to cover a vast deal of arid philosophy in the pulpit."

CONFERENCES.

(ANNUAL)

The Indiana (Anish) Mennonite conference will be held, the Lord willing, on the 28th and 29th of May, at the Nappanee meeting house. All our ministers and deacons in the Anish and Mennonite congregations are invited. All questions intended for consideration at the conference should be sent to the corresponding secretary, Brother D. D. Miller, Middlebury, Ind., not later than the 25th of May.

For Ohio, at the Salem meeting house, Allen county, on May 14th and 15th. For Illinois, at the meeting house near Sterling, Whiteside county, on the 4th Friday in May.

For Canada in the Christian Eby M. H., Berlin, Waterloo Co., Ont. on Thursday and Friday, May 28th and 29th. Our bishops, ministers, deacons, brethren and sisters, Anish and Mennonite, are cordially invited.

Sunday school Conference for Canada on Monday, May 24th, in the Christian Eby M. H., Berlin, Ont. Our ministers and all who love the cause of Christ are invited to these conferences.

Sunday school Conference for Illinois on the 20th and 21st of May at the Mennonite M. H. near Sterling, Whiteside Co., Ill. Our ministers and S. S. workers in general are invited to be with us.

SEMI ANNUAL.

The semi annual conference of Virginia will be held on the 2d Friday and Saturday of May 1896, at the Weaver M. H., Middle District, Rockingham Co., Va. Brethren and sisters from abroad are cordially invited to attend, especially ministers and deacons. Harrisonburg on the R. & O. R. is the nearest station. Any one desiring to come by rail will be met at the station by informing Samuel Brunk or the writer of their coming. Their address is Harrisonburg, Va.

S. M. BERKHOLDER.

For Eastern District of Pennsylvania the 1st Thursday in May (7th) in the Franconia M. H., Montgomery Co.

For Markham District, Friday, May 1, in the Weldman M. H. near Markham, York Co., Ont.

A JUDGE'S TESTIMONY.

In a recent article Judge Daniel Agnew, of Beaver, Penn., gives this testimony: "If a life of eighty-six years can confer some experience, and give some knowledge, perhaps new in and out of courts of justice and public affairs may entitle me to a small share. Mine is the gust of sentiment or erratic effusion. The first homicide case tried before me was that of a brother who killed a brother in a drunken quarrel while driving cattle. The second of a college student, fresh from a whisky chicken roast, killing a poor young man. The third, that of an Englishman stabbed in a drunken broil in the street of a village, and the heart of the victim produced in court to show the cut the knife had made. So the calendar of crime in the daily press will show a homicide from drunkenness for every day in the year. All judges testify that nine-tenths of the crimes of violence and bloodshed have their origin in drunkenness."

CORRESPONDENCE.

THEMONT, TAZEWELL CO., ILL., APR. 27th, 1896.—We have again been favored with a very pleasant ministerial visit, the brethren Joseph Schlegel of Nebraska, and Jonas Yoder of Ohio, coming here and remaining a week, preaching a number of times. We were faithfully instructed and admonished, and had also the privilege of observing the ordinance of the Lord's supper on Easter Sunday.

COR.

THOUBDALE, HARVEY CO., KANSAS, APR. 7th, 1896.—On the 25th of March I accompanied Bro. J. M. R. Weaver to Ness City, Kansas. He preached two sermons southwest of Ness City, where the Williamson brethren live, and two sermons northwest of the city where Bro. Menno Troyer and family live, a distance of fifteen miles at a station called Ransom, where Bro. Noah Esch and family also came to meet us and be at the service. The first meeting was in Brother Menno's house and the second one in the Methodist church at Ransom where they are having a series of meetings with a lively interest. At the close of the sermon the minister in charge gave an invitation and one soul came forward. The remainder of our time was spent in Ness City. Before we got there to fill the appointments that had been made for Bro. Weaver in the Methodist church, we learned that there had been much preaching in the city and many were tired of it and were turning against it and were wishing some of the preachers elsewhere, and even proffered money sufficient to pay the fare of one of them and his family to leave the city, but it was not accepted. I think some of our readers can imagine how we felt at the time we heard of this. And I am sure some of you will imagine us as having need of sincere meditation and earnest prayer before entering the work here as entire strangers to all in the city. We were glad to say that the Lord soon gave us favor with all the people we met, even though they were doctors, lawyers and skeptics. One of the number who was not afraid of preachers thought Bro. Weaver was not telling the truth when he said he did not preach for money. The gentleman however changed his mind before we left him and entertained us with much kindness and refreshment in his own house. Many others were also like minded toward us. It seemed strange to me to see two men pass through the congregation at the beginning of each of their services with neat little baskets with long handles to them for convenience and receive the regular contributions, and it seemed just as strange to them, from what they told us, in this that we asked no contribution at all at any of our meetings. This was given by one of them as one reason that they could not charge us for the oil and accommodations of the house. The justice, even, who had considerable work to light up the house and have it comfortable and in order, refused at first to take what we offered him for his service. The interest of the people became more and more manifest at every

meeting and when Bro. Weaver said he must return home to sow his oats they thought some one else ought to do that and he should remain two or three weeks longer and continue preaching. The most delightful thought to me however is the great joy it gave the brethren and sisters we visited in the country that have to wait so long between the visits till some one comes to encourage them and to break unto them the bread of life. They thought it hardly possible that we leave them so soon. We feel thankful to a kind heavenly Father for His many mercies bestowed upon us the little while we were away and we both acknowledge our experience and observations in Ness City as having been a season of instruction and edification to us. To God be all the praise for all things in the name of Jesus. R. J. HEATWOLE.

CEDAR GROVE, YORK CO., ONT., APR. 17th, 1896.—After holding a number of meetings at Wideman's meeting house, Bro. S. F. Coffman came to Cedar Grove to labor with us for the salvation of souls. The Word was presented to us in its simplicity, substantiated by the Scriptures, and accompanied with the power of God, so that twelve precious souls were moved to forsake Satan and accept Jesus Christ as their portion. It is indeed very encouraging to know that there are yet some who are willing to come along with us and help bear forth the joyful news of peace with God through faith in Christ. But brother, sister, what does this mean to us who are already laborers, when these young souls are born into the kingdom? It means that we will be looked to for an example in a great many things, and to a certain extent that we are they will be. This then makes it very necessary that we take heed unto our words and conduct that only the pure life and words of Jesus be held up as an example worthy of imitation. Notwithstanding the bad roads and unfavorable weather these meetings were well attended and deep interest manifested. We desire an interest in the prayers of God's children that the church of Christ may be built up at this place. L. J. B.

SUNNYSIDE, MO., APRIL 28th, 1896.—Greetings in the name of the Lord, on the 25th of March Bro. Andrew Shenk came to Birch Tree and held a number of meetings which were well attended. On Thursday instruction meeting was held and Saturday seven precious souls were added to the little flock by baptism and one received confession from another denomination. Communion was observed on Sunday. All the members partook of the elements of the broken body and shed blood of our Lord and Savior. On Monday Bro. Shenk preached in Birch Tree for the first time. The meeting was well attended church, not having the proper clothes and shoes. A few of the sisters went from house to house and encouraged the poor to come out just as they were as that is the way we will have to come to Christ, just as we are, and He will receive us. The meeting was held in the yard of a house where a sick woman was lying. The meeting was well attended, some of them saying it was the first sermon they heard since they lived in town. The brother took for his text the 5th chapter of James,

from which he preached a very interesting sermon for the occasion. Bro. Shenk took the evening train for his home in Jasper Co., Mo. Dear brothers and sisters, we ask an interest in your prayers for these precious, young and tender lambs that have turned their back on the world and become willing to forsake sin. O how glad it makes the children of God feel when they see the young people turn from the world and give their hearts to Christ, take up the cross and follow Jesus. We live 16 miles from the brethren, but we feel thankful to God and also to the dear brothers and sisters for the kindness shown toward us while being among them. May the Lord send some of the evangelizing ministers here to Sunnyside, as several families live here, and we do think it would be a good place to build up a church so there might be much good done for the Lord Jesus. "For this is the love of God that we keep his commandments, and his commandments are not grievous." 1 John 5:3.

SARAH PLANK.

WEST LIBERTY, McPHERSON CO., KANSAS, ON March 21st Pre. D. Y. Hooley of Cass Co., Mo., came to preach for us and remained here until the 29th preaching and in the intervals visiting the members and friends living around here. He preached very interesting sermons for us, and we hope his earnest efforts for winning souls to Christ will not be in vain. We were greatly encouraged to press forward toward the mark for the prize of the high calling of God in Christ Jesus. May the Lord bless the dear brother wherever he goes. We ask an interest in the prayers of all brothers and sisters. S. C. M.

BERLIN, ONT., APRIL 11th, 1896.—Baptismal services were held by Elder E. Weber and Bish. J. Snyder on Easter Monday at the Crossman M. H. at Breslau, when seven young persons were baptized and received into the church. One that had been indifferent renewed her vow. May they ever remain faithful to their covenant and live as lights illuminating the path of their Master Christ. J. Z. K.

SUNDAY SCHOOL ITEMS.

FROM GRANTSVILLE, MD. The Anish Mennonite Sunday school near Grantsville, Md., was organized Sunday, March 29. D. L. Kinsinger and S. D. Yoder were chosen superintendent and assistant respectively, by vote. S. S. Miller, E. S. Miller, Mrs. S. D. Yoder were chosen as teachers. For these classes not taught by the superintendents. May the guiding hand of our heavenly Father lead us in all that we do, that we may be truly edified and benefited. G. C.

NORTH LAWRENCE, OHIO, APR. 7th, 1896. On March 23d we re-organized our Sunday school at the Pleasant View church for the coming summer with the following officers: Bro. Aaron Eby, superintendent; Bro. Martin Hollinger, assistant superintendent; Bro. Amos M. Horst, chorister; Bro. Amos M. Detrow, secretary. The prospects so far are promising. May God's rich blessing accompany the S. S. work wherever it is conducted. RUTH SCHUBERT.

LOGAN, MICH., APRIL 8TH, 1896.—Our Sunday school was organized in the Olney Mission on March 28th with Bro. H. Livingston, superintendent; Bro. J. Weaver, assistant superintendent; Bro. J. Misher, secretary; Wm. Beener, treasurer; Louisa Weaver and Lydia Huffman to lead the singing. **COR.**

SALON, WAYNE CO., OHIO, APRIL 5, 1896.—As our Sunday school had been discontinued during the winter, we reorganized on April 5th, with the following officers, J. H. Hostetter, superintendent; E. J. Zook, assistant superintendent; F. K. Hostetter, secretary and treasurer, and Amanda Hostetter as chorister. May the Lord bless the S. S. work everywhere. Brethren pray for us. **COR.**

FROM HOLMES CO., OHIO.—On the 5th of April the Sunday school was organized at Longenecker's meeting house in Holmes Co., Ohio, with David H. Horst, superintendent; J. L. Kaser, assistant superintendent; Henry Shoup, secretary, and Chas. Kaser, treasurer. The prospects are for an interesting S. S. this summer. **COR.**

WESSEL, NEB., APR. 10TH 1896.—We reorganized our Sunday school on Palm Sunday for the year, by appointing the officers and teachers. The first school was held on Easter Sunday and we will have school every other Sunday, alternating with our church services. **COR.**

TOL, PA., APR. 7, 1896.—The Chestnut Spring S. S. was reorganized on Good Friday and the following brethren were elected as officers: E. S. Miller, superintendent; K. D. Miller, assistant superintendent; N. S. Maust, secretary; F. W. Bender, librarian; C. H. King, treasurer; Lewis Miller, chorister. The Bible reading was also reorganized for the summer for Bro. D. W. Maust and Bro. D. H. Bender were elected as leaders. May the Holy day be used in serving Him who set it apart for His work, and may the Sunday school and Bible reading result in teaching many Bible truths and bringing souls nearer to Him. **COR.**

NAPPANEE, IND., APRIL 19, 1896.—We reorganized our S. S. at Nappanee, Elkhart Co., Ind., March 23d, by electing the following officers, superintendent, Bro. Emanuel Stahly; assistant, Bro. Henry Hingeburg; secretary and treasurer, Sister Cora Stahly; Bro. Henry Culp, chorister; Bro. Benjamin Weyer, assistant; librarians, Norman Culp and Nora Stahly. Teachers were elected for 10 classes. We also have Young People's Meeting every two weeks on Sunday evenings. Bro. Henry Culp is our leader for the next three evenings. Brethren, remember us in your prayers, that much good may be done for souls that are yet living in sin that they may be gathered into the garner before it is too late. **CHAS. E. MCGOWEN.**

DALTON, WAYNE CO., OHIO, APRIL 22ND, 1896.—The Sunday school at the Sonnenberg church was opened on the 10th of April, as it was closed for two months. Attendance was good, and we hope that the number will still increase.

May God bless all the efforts put forth in every department of Christian labor for the advancement of Christ's kingdom. Bishop Jac. Nussbaum is our superintendent. **D. A. SCHNECK.**

GRANTSVILLE, MD., APRIL 20, 1896.—The Union Casmelan Bible Class was closed April 19, and the S. S. was reorganized for the summer. Officers were elected as follows: Daniel Baker, superintendent; H. M. Gelnett, assistant; Mary Beachy, secretary; Nancy Baker, assistant; Kate Beachy, treasurer; Annie Beachy, librarian; chorists, Jacob Kinsinger, Linnie Custer and Mary Beachy. **COR.**

#### MISSION WORK IN CHICAGO.

IN THE HERALD OF TRUTH of April 1st, it was stated that the Home Mission was closed. Yet while the Home Mission was closed the Mission spirit did not die. The Evangelizing and Benevolent Board was asked to continue the work, but not having funds—the money on hand having been given directly for Evangelizing purposes—we could not immediately respond to the urgent call. However arrangements have now been made to continue the work, but in a somewhat different way and with considerable less expense.

The work, for the summer at least, will be devoted almost exclusively to the children, and will be in charge of three sisters; Melinda Elersole and Mary S. Denlinger of the Home Mission remaining, assisted by sister —, name to be announced later. A flat of three rooms—two small and one large one—will be rented, the small one answering for living purposes and the large one for work for the children. Besides this, house to house visiting will be done.

Rent will be about \$10.00 per month and about \$6.00 each per month, besides other necessary expenses. That they may always be supplied with the necessary funds, and to avoid burdening them with keeping a bank account, collecting checks, drafts, money orders, which is very difficult for them in Chicago, money intended for the Chicago Mission should be sent direct to C. K. Hostetter, Treas., Elkhart, Indiana. At the end of each month money will be forwarded to pay rent and living and other expenses.

A strict account will be kept and all receipts and expenses will be properly acknowledged through the columns of the HERALD OF TRUTH.

All money given for the Chicago Mission will be used for that purpose only. You need not fear that it will be used for any other purpose than the one named. In sending money, be sure to state definitely whether it is for the Evangelizing work or for the Chicago Mission. Otherwise it will be used where most needed.

Brethren and sisters, while your homes are pleasant to your children, be careful for them, trained under good Christian influences, remember the many thousands of children in the slums of the large cities, the evil influences surrounding them being such as lead them in early life down the broad road to utter ruin. Remember too that they have immortal souls that are worth just as much as ours. Let us look after the children while their character is beginning to be formed and plant the seed that will help to make out of them noble men and women and true followers of

the meek and lowly Lamb, Jesus. Let us save the children! We hope that our friends who have been supporting this branch of work in God's vineyard will remember the sisters who have consecrated themselves to this work, both with their prayers and their means. May God richly bless them in our prayer.

*Mennonite Evangelizing and Benevolent Board.*

G. L. BENDER, Sec'y.

#### OSTENTATIOUS CHARITY.

"Take heed that ye do not your alms before men, to be seen of them, otherwise ye have no reward of your Father which is in heaven."—Words of Jesus. Matt. 6:1.

The alms that are publicly collected and bestowed with a flourish of trumpets, may have "glory of men," but is an abomination to the Lord. Is it any wonder that infidels and atheists abound when we look at the professed followers of the "meek and lowly" Master and contrast them with His teaching, weigh them in His balances, and view them through the pure light of His Gospel?

Teachers of things divine, flash about in carriages collecting alms, for those who do not need alms, and passing by the creatures of absolute wretchedness who are naked and hungry. To deck these holy men and women, in fine apparel, to provide for them every luxury of living, men are taxed who scarcely have a decent suit of clothes to put on, and whose wives never in all their lives wore a silk dress.

"The foxes have holes, and the birds of the air have nests; but the Son of man hath no where to lay His head." Matt. 8:20.

Great churches are built, where pride sits in gaudy raiment, listening to dreary platitudes, while the wretched outcast shivers in the shadow of their gloom.

Men talk glibly of their relationship, their fellowship, with Christ and the Father, who cheat and lie, and worse than steal, yet they stand in high places, mocking the heart-sick seeker after a higher and better life.

"The scribes and Pharisees sit in Moses' seat."

"Alms!" "Alms!" "Alms!" shrieks the preacher, "alm for the needy," but his cry should culminate in these words: "Alms, that my glory may be enhanced, my popularity increased, my salary augmented."

To the humble teacher of His truths the above does not apply, but only to him who exalts himself, and disgraces his profession.

To him who enjoying every luxury yet preaches to his congregation "self denial," and the duty of giving "largely" for the support of the Gospel. To him, who radiant from a full meal, exhorts the half starved widow to give her mite, and the poor laborer who can scarcely feed and clothe his family, to give liberally to a cause which has for its ultimate end, the self gratification and promotion of the seeker after fat places.

There is one church in our land (there are probably others) which has become a vast machine for grinding the souls of men.

No political organization compares with it for wire-pulling, and struggling for the highest places.

A preacher's standing is not determined by his power to win souls to

Christ, nor by his ability to call together and hold congregations, but by his success in collections.

There are bishops to be salaried in splendid style, editors to be paid, a succession of minor church officers to be kept in good places, besides all the thousand or less, other things to which a long suffering people are asked to contribute, may not merely asked, but compelled to contribute.

Then, when some poor man has been wheedled into giving his last dollar, when homeless, sick and in direct need, what happens?

Has the church a fund from which the poor may draw a comfortable support?

Is there any provision made to meet the exigencies of suffering? The alms, none! The bishop gets his \$5,000 per annum or rather the bishops get their respective thousands, the supernuminate preacher is looked after, but the poor may look out for themselves, or else the preacher may stand up in the public congregation and call out the names and catalogue the distress of these sufferers, and throw the burden of their support on the people, those who are now groaning under the heavy burdens, "grivous to be borne," that are bound on their shoulders.

"Woe unto you, scribes and Pharisees, hypocrites, for ye devour widows' houses, and for pretence make long prayer, therefore ye shall receive the greater damnation."—Words of Jesus Christ, Matt. 23:14.—*Christian Non-Churchman.*

#### SECRET SOCIETIES AND THE CHURCH.

BY A. W. VANIMAN.

Recently I heard a man remark that he had, for a great many years, watched the effect of secret societies on the individual, as pertains to the church. He said that in his opinion ninety per cent of men who joined the Masons or Odd Fellows before joining a church would never join any church, although many joined the lodge after becoming church members. The idea was new to me, and I have no way of determining the correctness of his estimate, but it made me think somewhat along the line. If this be true, it is certainly a strong point against the secret societies, and shows how much power the lodge has over those who enter it. I heard another man say that his son had not been to prayer meeting for over two years, because his lodge met the same night as prayer meeting. Although a professing Christian, his lodge had more power to hold him than the church.

When talking with Masons, I have never had one admit the true facts about the terrible oath they take. However, I was present where two men were talking about a certain secret society to which both belonged. One man objected to their oath or obligation and he did not like it. "The other," who is also a Mason, said, "If you think this is hard you had better not join the Masons, for that is terrible in comparison." He thus, unthinkingly, admitted what they so carefully avoid admitting.

In city work we come face to face with this monstrous evil. At the present time the country is swept with secret societies, having for their principal object mutual protection in case of death. By paying certain assessments the

member's family receives \$500.00 to \$3,000.00 in case of his death. People in cities are educated to the idea that this is a wise thing to do, and, on account of the cheapness of it, it is very popular. To most persons who have studied the subject carefully, the idea of providing for one's family so that they may not become objects of charity, in case of his death, is a commendable one, but when connected with a secret society it becomes altogether a different matter, and it is a question of a good deal of importance in our city work.

A man comes and says, "I like your church but I am in a secret society, which I joined simply as a protection to my family. If I should drop it, and I should die, my family would be penniless." It is almost useless to advise him to drop that, when you have nothing which to him looks feasible to offer in its place. He turns to the place where Paul says, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel." 1 Tim. 5: 8. He considers this a positive command, and is conscientious in the course he is pursuing.

The position of our church is right on the secret society question as it has always been on war, slavery and temperance, and I trust she will never deviate from it as some other churches have, but the protection feature is one which demands careful and serious attention.—*Gospel Messenger.*

Topeka, Kansas.

#### THE TENNESSEE COLONY.

Greeting in the name of the Lord. We have now moved on the colony land. We deem it necessary to make known to the brethren what occupations are most needed to advance the work as much as possible. At present we need a merchant, a blacksmith and a surveyor. A merchant who will keep a general stock of goods will be able to do good business. He need not depend on the colony alone, but on the native people also. The native people alone would afford him a good trade, and as the colony grows, the trade also would increase. A blacksmith will be able to do equally well. For the surveyor there will not be work all the time, but while there is no surveying to do, he can find other employment.

Now if there are any brethren who would like the positions we shall be glad to hear from them, and will give them all the particulars in regard to the condition of things here. We, however, beg leave to say that the positions we wish to have persons who are members in good standing either in the Amish or Mennonite church.

We do not wish to be understood however that these are all the men we need. We also need farmers, the more the better, to help us to improve the land and get it under cultivation, and we will also soon need more business men in the different branches to carry on the work. There will be an opening for a furniture factory, a crockery and cheese factory, a fruit cannery factory, and others which we hope time will bring.

We now kindly ask all the brethren who are interested in the colony plan to come and see the land, and be convinced that by good management and energy comfortable homes can be obtained with little means in a good religious community and good society. Good schools may also in this way be established, giving the children an opportunity to obtain the proper education and advancing them in sound doctrine by good religious instruction. I hope all will consider the matter and give it close and prayerful attention. All correspondence will be promptly answered. **M. S. SCHROCK.**

REMARKS.—We would add to the above that persons joining the colony here and expecting to engage in the different branches of business referred to by Bro. Schrock ought to have at their command some cash means. It will not take a large capital to start a business, to supply the demands of the neighborhood, but parties in order to be able to do business profitably will, of course, understand that some capital is necessary. Even those who go there to engage in farming will get along a great deal better if they have some money to work with. The country has water, wood and stone in abundance, and it is probably easier to begin farming here, with little or no means, than in any other place, but notwithstanding, in order to make necessary improvements and work successfully money is always needed.—*Editor.*

WHAT THINK YE OF CHRIST? "Pharisees! with what have ye to reproach Jesus? "He eateth with publicans and sinners. Is this all? "Yes. "And you, Caiaphas, what say you of him? "He is guilty; He is a blasphemer, because He said, 'Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.' "Pilate, what is your opinion? "I find no fault in this man." And you, Judas, who have sold your Master for silver—have you some fearful charge to hurl against Him? "I have sinned, in that I have betrayed the innocent blood."

And you, centurion and soldiers who led Him to the cross, what have you to say against Him? "Truly this was the Son of God." And you, demons? "He is the Son of God."

John Baptist, what think you of Christ? "Behold the Lamb of God." And you, John, the apostle? "He is the bright and morning star."

Peter, what say you of your Master? "Thou art the Christ, the Son of the living God."

And you, Thomas? "My Lord and my God!" Paul, you have persecuted Him; what testify you of Him? "I count all things but loss for the excellency or the knowledge of Christ Jesus my Lord."

Angels of heaven, what think ye of Jesus? "Unto you is born a Savior, which is Christ the Lord."

And thou, Father in heaven, who knowest all things? "This is my beloved Son, in whom I am well pleased."

Beloved reader, what think you of Christ?—*From the Spanish.*

#### THE SPIRITUAL RAILROAD.

The line to heaven by Christ was made. With heavenly truth the rails are laid. From earth to heaven the line extends. To life eternal, where it ends.

Repentance is the station there. Where passengers are taken in. No fee for them is there to pay. For Jesus is Himself the way.

The Bible is the engineer. Points the way to life that is so clear. Though tunnels dark and dreary here, It does the way to glory steer.

God's love is the fire, the truth is the steam, Which drives the engine and the train. All you who would to glory ride, Must come to Christ, in Him abide.

In first and second and third class, Repentance, faith and holiness. You must the way to glory gain, Or you with Christ can never reign.

Come then, poor sinner, now's the time. At any place along the line, If you repeat and turn from sin, The train will stop and take you in.

The depot's built on solid ground, No earthly power can tear it down. When the whistle blows, we understand The train is coming, light on hand.

No switch is there for us to tend, There's but one track from end to end. When the alarm bell rings to tell, Look out, and all things will be well.

No curves on this celestial way, 'Tis safe to run by night or day. Are you in haste bright heaven to gain, Be sure and take the express train.

When we get to our final home, The track is left, and more can come, And that is sound and won't decay, And will be to the judgment day. —*Ed.*

#### MARVELOUS TRANSFORMATIONS.

BY JOHN LIGGINS.

Marvelous are the transformations wrought by the grace of God through the Holy Spirit. James and John, "sons of thunder," became men of consolation. Mary of Magdala having had much for given loves much. She ministered to the Lord of her substance and served Him most faithfully. Last at the cross, and first at the sepulchre, she was privileged to be the first to whom our Lord addressed Himself after His resurrection, and she will continue to be one of the first in honor among the saints in glory everlasting.

Peter, who denied his Master with an oath, when the Lord looked upon him reprovingly—but with that look also gave, in great mercy, the needed grace of repentance—went out and wept bitterly, and was afterwards a different man. He became indeed a rock and not a reed; laborious, but not impetuous; highly honored, but ever humble and nevermore self-confident.

Saul of Tarsus, a Pharisee of the Pharisees, exceedingly zealous for the traditions of the fathers, became the most distinguished and of all Christian disciples and the greatest of all preachers of the gospel of the grace of God. He who was a blasphemer became the matchless magnifier of that Name which is above every name. He who breathed out threatenings and slaughter against the Christians, and was so exceedingly mad against them that he persecuted them even to strange cities, traversed numerous strange countries and endured unparalleled trials and sufferings in the eager endeavor to bring as many of the people of them as possible into the kingdom of his adored and ardently

loved but once greatly sinned against Lord and Savior.

Augustine, the philosopher but liber- tian, becomes the saintly man, the great bishop and the renowned Christian author. Carefully reading Augustine's books, Martin Luther, who was trying to save himself for works, and was vainly so, was convinced by the words of the just shall live by faith, and he becomes the great advocate of the doctrine of justification by faith. He became also the leading reformer of the lapsed religion of his country, the fearless preacher of the gospel of Christ, the translator of the Bible into the German language, and the author of grand hymns which are still sung and loved by the German people.

John Bunyan, the profane tinker, became, through abounding grace, the saintly pilgrim to the celestial city and the brilliant illuminator of the pathway thitherward. After his conversion he diligently and prayerfully studied the Scriptures, and eventually became the master of a literary style so lucid, so forcible, and so beautiful that even Lord Macaulay pronounced it matchless. His books, "Grace Abounding to the Chief of Sinners," "The Holy War," and "The Pilgrim's Progress" have had a vast circulation, the last named having been translated into more different languages than any other book except the Bible.

John Newton, a man with rare intellectual gifts, was nevertheless a skeptic, a slave-trader and a libertine; but he became the devout carter for sixteen years at Olney, the intimate friend of Cowper, the joint author with him of the well-known Olney Hymns, then the rector for twenty-eight years of St. Mary's Church, Lombard Street, London, and the author of a dozen volumes which exercised a great influence upon the religious life and theological thought of his day.

In January of 1801 the remains of John Newton and of Mary, his wife, were taken from London, and re-interred in the churchyard of Olney, and the occasion was a deeply impressive one. There was a vast audience in the Olney church, consisting of parishioners and visitors from London and elsewhere. After devotional services, conducted by the Rev. J. P. Langley, vicar of Olney, and two other clergymen, Newton's own hymn,

"How sweet the name of Jesus sounds In a believer's ear,"

was sung with deep feeling by the vast concourse of people who knew and appreciated why they were joining in it. An address was then made by Canon Benham on the life, character and labors of Newton, and in the course of it he read from the first edition of the Olney Hymns verses entitled "The Rebel Unrenewed to Grace," in which John Newton contrasted his early and his later life in words which are worthy of constant remembrance.

Canon Benham affirmed that England owed Newton a debt of gratitude for at the time when Europe was convulsed by the French revolution and atheism was being disseminated in England, it was, he believed, the influence of John Wesley and John Newton that prevented the country going to pieces, and those present most conversant with Newton's life warmly endorsed the statement. —*American Messenger.*



## SUBMISSION.

I laid it down in silence—  
This work of mine,  
And took what had been left me,  
A resting time.  
The Master's voice had called me  
To rest apart—  
"A part with *Jesus only*,"  
Reduced my heart.  
I took the rest and stillness  
From His own hand,  
And felt this present illness  
Was what He planned.  
How often we choose labor  
When He says *rest*;  
Our way is blind and crooked,  
His way is best.  
The work Himself has given  
He will complete;  
There may be other errands  
For tired feet,  
There may be other duties  
For tired hands,  
The present is obedience  
To His commands.  
There is a blessed resting  
In lying still,  
In letting His hand mould us  
Just as He will;  
His work must be completed,  
His lessons set;  
He is the higher workman  
Do not forget.  
It is not only *working*,  
We must be *trained*;  
Our Jesus "learned obedience"  
Through suffering gained.  
For us His yoke is easy,  
His burden light,  
His discipline most useful,  
Thus all is right.  
We are but under workmen,  
And they never choose  
If this tool or if that one  
Their work shall use.  
In working or in waiting  
May we ever fulfill  
Not ours at all—but only  
The Master's will.

Selected.

## RECEIVING CHRIST AND WALKING IN HIM.

Cot. 2:6.

God is pleased to make the salvation of our souls to turn upon one point alone: that is, whether Christ is received into our hearts by faith, or whether He is not. "He that believeth not shall be damned."

The persons addressed in this Epistle were believers in Jesus; they had heard the Gospel, and "received" Christ, the only-begotten Son of God. Their faith was proved by their love to all saints. Prior to this, they were foolish, sinful, lost, "by nature the children of wrath even as others;" but now, having received the slain and risen Savior, He was made of God unto them "wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. They "born again;" for the Scripture says, that "no man can receive Him, to whom give He power to become the sons of God, even to them that believe on His name." John 1:12. Full of joy, and utterly ruined in themselves, they joyfully received Christ, in all the fulness of His great salvation.

But the scriptures as fore us not only refers to receiving Christ, but also includes an exhortation to corresponding conduct "so walk ye in Him;" that is, as you set out, so you should continue,

with a self-renouncing heart, to appropriate Christ all the way to heaven, as your wisdom, righteousness, sanctification, and redemption; for "no flesh should glory in His presence," but "according as it is written, he that glorified, let him glory in the Lord," 1 Cor. 1:29, 31. In other words, "Put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof," Rom. 13:14. If the regenerate entertain any thoughts of creature purity and righteousness, so far will the infinitely efficacious and finished work of Christ be undervalued and lost sight of; and either a self-righteous or a desponding experience will result. "Their righteousness is of Me, saith the Lord," Isa. 54:17, "even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe," Rom. 3:22. Walking in Him implies abiding in Him, and acting as being accepted in Him, and complete in Him, who is the head of all principality and power, and thus, by the constraining operation of His love, following His steps. "In the Lord have I righteousness and strength," is the watchword of those who thus walk. Such are "strong in the Lord, and in the power of His might." They are strong in the grace that is in Christ Jesus, 2 Tim. 3:1. They walk not as "far off," but as "made nigh by the blood of Christ." They breathe not the "spirit of bondage," but the "spirit of adoption," whereby they cry, "Abba, Father," Rom. 8:15. They "enter into the holiest by the blood of Jesus;" and, as sealed "together in heavenly places in Christ," they worship and serve with reverence and godly fear, with holy dignity and filial awe; with humility, because they glory only in the Lord, and with heavenly calmness, because of the perpetual efficacy of His blood and righteousness. Selected.

## THE WEAK LINK.

It is said that a chain is as strong as its weakest link. It is also true that moral strength is in proportion to purity.

When I was a child my father lived in the country. He cleared land with a strong yoke of oxen and a good sound logging chain. The heaviest logs were piled upon each other in huge pyramids ready for burning. But now and then the sound of voices would cease, the rattle of chains over the logs was not heard. Soon father's face appeared at the door looking tired and worried, and he held up a piece of chain in his hand, while he said:

"There was a flaw in this link; it was not pure metal; now I must lose half a day and take it to the distant blacksmith shop to be welded. One weak link did the mischief."

We hear it said so often, "Oh! it was but one sin" "I only uttered one oath" "I only went for a little bit out on the Sabbath," or, "I only went to see just one play." Yes but that link which held you to God was severed by that one wrong act. Satan knows your weakest point. When tempted there, will you yield?

You need a salvation which will tide you over your weak places. You have it in your own power to say yes or no. No one can make us sin unless we first submit our wills to sin. Weakness in the moral power, will cause breakage and defeat in the hard places.

## HE MASTERED THE CIGARETTE.

TRACT BY JOSEPH W. LEWIS.

On a rainy afternoon recently, I was passing by the corner of two main streets in the city of Philadelphia, when I saw a lad perhaps twelve years of age, standing, with a cigarette in his mouth, beneath the awning of the store property on that particular corner. As I stopped, with dripping, uplifted umbrella in my hand right in front of the little fellow, I perceived by the swartheness of his skin, and the curliness of his black hair, that he was a mulatto. He was well featured withal, and his complexion of a healthy color, not at all resembling that sallow, sickly hue which so generally marks the faces of small boys who have become addicted to the habit.

There was little doubt in my mind that he was only beginning to smoke, and "What a pity, what a pity," I said to myself, "that such a nice-looking boy should surrender himself to the uncleanly and unhealthy practice." His tidy clothes were good evidence that he was well cared for at home. On the flagstone pavement at his feet was a dog-size, square basket, covered with a clean and smooth muslin spread, and in all around, seeming to indicate that there was washed and ironed linen beneath, and that the mother earned a living at laundry work.

"I wouldn't do that," I said persuasively, "it's bad for a small boy, and by and by it may hurt and kill." My little hearer looked uneasily about, not the least defiant in his manner, but rather ashamed to have drawn out a remark upon what he felt was not the right thing to do. Then, when I further repeated the warning, and said that he did not look like the sort of boy that would be seen smoking, he removed the paper-wrapped weed from his mouth, and held it in his hand. The indication, however, was only momentary. The battle was short and decisive, and with a quick, determined thud, the rejected cigarette was cast at his feet. At once the color mounted to his face, some cheeks, showing what a struggle his young heart had had, and how he felt he had gained the victory.

"That's right! Ah, that's right," I said, in an encouraging tone as I could command, and as the victor over to tobacco drew himself up and I moved away, I felt hopeful that he would be strengthened to resist the tempter when the inward Monitor whispered, and then was shown him the way in which it was safe for him to walk. God has not left Himself without a witness, even in very young hearts, so that it is probable, did we who so deplore this evil of cigarette smoking on the part of the young, bear it prayerfully on our minds, we would frequently feel the impulse to speak the right words at the right time, and perhaps many be rescued from a bondage which, when not stoutly withstood, it seems almost impossible to break.

Very suggestive, along with the foregoing, was the following little incident mentioned a while ago by the editor of the *Weekly School Times*. "The writer of this paragraph recently met two boys on Chestnut Street, Philadelphia, smoking cigarettes. He stopped them and spoke to them in kindly warning against their folly. After a little conversation on the subject, one of the boys looked up in all seriousness and said:

"I wish I'd never begun to smoke, but I can't break it off now." "How old are you, boy?" asked the questioner. "Going on eight," said the little tobacco slave. And it was evident that he realized the nature of the bondage."

Far better, and altogether safer, never to begin. The makers of these things, in their cunning, dose the tobacco with drugs that they believe will captivate and soothe, and so bind their slaves with bonds that may only be broken by the hand of death. The dealers are after money; they want to sell more and more of their wares, and they care nothing about the deadly consequences. Lads too young to be sent to school become victims of this seductive and dangerous habit, to the rapid spread of which almost every school teacher can bear testimony.

A Philadelphia police officer caused the arrest of a tobacco-dealer on the charge of selling cigarettes to school-boys, his own son being among the number. It was stated in evidence that the teachers of the school complained daily of the injurious effects that cigarettes had upon the children. The police-man testified that "his son was nearly crazy from the use of cigarettes, and was unable to study or do anything at all after smoking them."

It proved a wretched state of slavery to that young man in Connecticut—that the papers told about some time ago—who became crazy from the use of the weed. Being taken away to an asylum, he was heard crying constantly for the cigarettes that had maddened his brain and were surely killing him. Another pitiful case was that of W. H. H., nineteen years of age, who was employed at a shoe factory, and who died at his boarding-house in Camden, New Jersey, from the excessive use of cigarettes. Shortly before his death he said: "Tell all my friends 'Duke's Best' has killed me, and beg of them never to smoke another."

Many a boy or young man who has confidently said, "There is no danger," has found to his sorrow that he was greatly mistaken. Danger indeed lies that way. Neither believe that it is a sign of manliness to smoke, for very many of those who surrender themselves to the habit become its pitiable slaves. It is mainly to say "No" to the temptation, and NOT TO BEGIN.

528 Walnut Street, Philadelphia.

## SINFUL AMUSEMENTS.

Across every doubtful amusement the Holy Spirit has written "Danger." Forty saloons are less hurtful to spiritual life in a village of six thousand souls, than three dancing churches, which claim to stand for spiritual Christianity. Every person is a reflector. Looks and conversation are in keeping with the characters one associates with. Every event makes a permanent impression on the soul, and the soul's rising of a puff of smoke over the woods, excited a thrill of patriotic emotion. Our reinforcements hurrying beyond the town to repel attacks already begun, and others hastening to gain and hold important positions on Cemetery Ridge, raised my heart sympathy. But when the first broken line of limping, bleeding, "wounded" halted along the Baltimore turnpike, and I attempted, almost alone, the work of relief, I felt as never before war's cruel sacrilege of blood and limb and life. On

and turn away from sinful amusements and unholy recreations.

There must be a great void in the heart of that professed follower of Christ who is continually running into the world to find enjoyment. Evidently such an one does not find satisfaction in Christ's service. Some are forever saying: "Why can't I do this?" "Why can't I do that?" "Why can't I go here, or there?" "What is the harm in playing a single game of cards, or going to a theatre?" In all records both divine and human, in which the lives and characters of eminently good and holy men are given, we do not learn of any of them engaged in teaching dancing or getting up a theatre performance. Dancing exerts an injurious and demoralizing influence upon those who practice it. It dissipates the mind and renders the person light and vain. "He not conformed to this world, but he is transformed by the renewing of your mind." The female who commits herself to the whirl of the lascivious waltz, or the dangerous allurements of the mixed and mazy dance, virtually stakes her dearest interests in time and eternity, and often the bitter cup has been drunk to the very dregs. All that is bright at the beginning, but dark at the end! The very steps to death, and hell, are festooned with flowers, and Satan is still preaching from the old text "Thou shalt not surely die."

Sometimes preachers are to blame for not speaking out more fully and often. Allow me to quote Charles Spurgeon, "When a man gets to cutting down sin, pining down depravity, and making little of future punishment, let him no longer preach to you. Some modern divines whittle away the gospel to the small end of nothing. They make our Divine Lord, Jesus, make for us nobody. When you see a preacher making the gospel small by degrees and miserably less till there is not enough left of it to make a soup for a sick grasshopper, get you gone. As for me, I believe in the Colossian, a need as deep as hell, and grave as high as heaven, I believe in a pit that is bottomless and heaven that is topless."—Rev. G. W. Hughes.

## A BATTLE AS IT APPEARS TO AN EYE-WITNESS.

BY ROWLAND D. HOWARD, BROTHER OF GEN. HOWARD.

I was at Gettysburg July 1-4, 1863, with my brother, Gen. O. O. Howard, but not as a soldier. It was my first and only battle-field. I received there not my first impressions, but by far my deepest convictions as to the real and essential character of war. The "pomp and circumstance" were not waiting as we broke camp at Leesburg, Va., and marched to the sound of music and under waving banners towards Pennsylvania. The report of the first gun, following a distant cannon, and the rising of a puff of smoke over the woods, excited a thrill of patriotic emotion. Our reinforcements hurrying beyond the town to repel attacks already begun, and others hastening to gain and hold important positions on Cemetery Ridge, raised my heart sympathy.

"Evil communications corrupt good manners," and a Tennyson says: "I judge the company he keeps, and the books he reads. Any amusement that cannot be engaged in with a good conscience, must be wrong. The true Christian must lay the axe at the root of the tree,

the second evening of the battle the moon rose as peaceful-faced as ever and the silent stars looked down unchanged on the upturned, ghastly faces of our dead; the otherwise noiseless night resounded with cries of mortal agony from the dying around me." I said to myself, "O God, the moon and the stars Thou hast made, but not this miserable murder and mangle of men." On the third afternoon I went up, weary with hospital work, for a few moments' rest to the cupola of a farmhouse. The thin line of blue-clad soldiers seemed to waver along the summit of the ridge. I involuntarily prayed for their safety, my country and for the right. Just then, above the rattling of musketry and the roar of artillery, there came a clap of thunder from a rapidly rising cloud. For a moment no other sound was heard. It was as if God were saying, "I am mightier than you say. Hear my voice. Cease your mad and tumultuous strife!" Here the question came to me as never before, "*Is this the work of God or of Satan? Is there no other way of settling human differences, establishing and confirming human rights?*"

## FACT VS. ARGUMENT.

One fact is sufficient to overthrow a whole volume of argument. This was demonstrated some years ago by a Pennsylvania Dutchman on a Lebanon Valley train. He was so engrossed in conversation that he did not notice when the train stopped at his station. But just as the engine with its great load began to get under way again, he awoke to the fact of his mistake, and springing to his feet caught the bell rope, gave it a vigorous pull, and as the train slowed up, began to make for the door. Just then he was met by the conductor, who in a fury exclaimed, "You can't do that!" "Yes, but I did do it," was the Dutchman's emphatic reply; and with that he leaped safely to the ground, while the angry conductor gestulated all manner of threats as the train moved on.

Some years ago Professor Huxley proved scientifically that *batphilia*, or deep-sea ooze, is the basis and origin of all life. But one fact brought to light by Professor Murray by means of his deep-sea soundings completely exploded the *batphilia* theory, and Professor Huxley's renowned book, with all its profoundly learned reasonings, was exploded.

Young men, and especially young ministers, "Be sure of your facts." The man whose eyes Christ had opened could not answer all the arguments advanced by the learned Jewish doctors of the law; but the one thing which he knew, the fact that he was once blind and had received his sight, more than silenced all their objections as to the how and the why.

There was a preaching, and the same fact. It was not mere theory and speculation. With him the great central fact was that Christ Jesus came into the world to save sinners, and that this Jesus had pardoned his sins and set his soul at liberty. "I know whom I have believed," "We know that...we have a house...eternal in the heavens." These facts gave inspiration to his preaching and enthusiasm to the whole of his life work.

Happy are the preachers who, like Paul, can speak out of a knowledge of

facts—out of a full and rich personal experience. Such preaching, even if it be in broken sentences and homely diction, reaches the heart far more readily and effectively than the learned discourse which is all theory, and is not underlain and inspired by the speaker's personal and experimental knowledge of the fact that Jesus Christ hath power on earth to forgive sins. S. J.

## SHUT IN.

Shut in, shut in from the ceaseless din  
Of the restless world, and its want and sin,  
Shut in from its turmoil, care and strife,  
And all the wearisome round of life,  
Shut in, with the dream of days gone by,  
With buried joys that were born to die;  
Shut in with hopes that have lost their zest  
And left but the longing after rest.

Shut in, with the tears that are spent in vain  
With the dull companionship of pain,  
Shut in with the changeless days and hours  
And the bitter knowledge of falling powers.

Shut in with a trio of angels sweet,  
Patient and grace all pain to meet,  
With faith, that can suffer and stand and wait,  
And lean on the promises strong and great.  
Shut in with Christ, O! wonderful thought!  
Shut in with the peace His sufferings brought,  
Shut in with the love that yields the rod,  
O! company blest, shut in with God.

Selected.

## LINES

ON THE DEATH OF D. H. GORD.

Fold my hands and cease your weeping,  
Fold my hands upon my breast;  
This earthly form in death is sleeping,  
But my soul is sweet at rest.

This is an hour of joy and gladness;  
My Savior's welcoming smiles I see;  
Why should your hearts be filled with sadness?  
Shed not a tear of grief for me.

My life was full of toil and sorrow;  
God's people and the church my cure;  
But now I go to reap my portion;  
Eternal rest with saints to share.

S. J.

## MARRIAGES.

FEICK SHANTZ. On March 15th 1896, at the residence of the bride's parents at Berlin, Ont., by Rev. John Snyder, Bro. Henry Feick to Sister Lydia Ann S. Shantz, both of Waterloo, Co., Ontario. May they so love that their life may be crowned with joy and happiness. B. M.

HOLDREMAN SIBBICK. On the 9th of April 1896, by A. I. Voller at the parlors of Berlin, Ont., by Rev. John Snyder, Bro. Henry Feick to Sister Lydia Ann S. Shantz, both of Waterloo, Co., Ontario. May they so love that their life may be crowned with joy and happiness. B. M.

KILLE BRADLEY. On the 12th of April 1896, in Elkhart, Ind., (D. H. G.) by Rev. W. A. Warkentin, Bro. Henry Feick to Sister Lydia Ann S. Shantz, both of Waterloo, Co., Ontario. May they so love that their life may be crowned with joy and happiness. B. M.

## DEATHS

GARDNER. On the 21st of April 1896, at the home of his parents on South Cherry Street, Hamilton, Ont., of heart trouble and lung trouble, John F. Gardner.



t, Indiana.

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Semi-Monthly.

ELKHART, IND., MAY 15, 1896.

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ABRAHAM B. KOLB,  
Editorial Editor.  
Entered at the Post Office at Elkhart, as second class mail matter.

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## EDITORIAL NOTES.

PRICE OF THE HERALD FROM NOW TO THE END OF THE YEAR ONLY 50 CENTS. Tell your friends and have them subscribe.

All those who have questions or topics which they desire to have considered at the Illinois Annual Conference are requested to send them in before the date of Conference. Questions may be sent to E. M. Hartman, Washington, Ill., John Nice, Morrison, Ill., or Philip Nice, Sterling, Ill.

Our Family Almanac is finding its way into distant parts of the world. One of our agents recently received an order from Brazil, South America for our Almanac and we have just sent him several thousand. As an advertising medium it is also recognized by manufacturers and others as excellent. The edition for 1897 is on the way, and already orders are coming in, to be filled as soon as the Almanac is ready.

The new book, "Around the Globe and through Bible lands," by Geo. Lambert has made its appearance from this office and is now for sale. It is an elegantly printed and bound work of 432 pages, handsomely illustrated, and contains information for travelers and Bible students seldom if ever found in other works of its kind. Persons desiring further information can address the author, Eld. George Lambert, Elkhart, Ind.

The ministerial list and meeting calendar for our 1897 Family Almanac is almost ready for the printer. It will be more nearly complete than ever before, thanks to the prompt responses we received for help in correcting the lists. There are however still a few districts, that have not yet reported. We should be very glad to have them report before June 1, so that we can proceed with the Almanac.

Minister Ordained. On the 16th of April a special service for the ordination of a minister was held, at the Olive meeting house in Elkhart Co., Ind. There were two candidates which had been voted for by the congregation at a previous meeting. The lot fell on Bro. Jacob Sherk. May the Lord bless him with wisdom and grace according to his needs, in the important position which he has been called to fill.

The "unspeakable Turk" has made a mistake, He has permitted Christian missionaries to enter his dominions. These missionaries are now found by the Turks to be bad people. They incite the people to be faithful to God and the Bible, and that means that they must be unfaithful to Islamism, and consequently the missionaries are looked upon as insurrectionists. There is another thing which makes it very unpleasant for the Turk to harbor missionaries. They are telling the world all about Mohammedanism in its true form, and their methods of governing (we in America call it tyranny) of the most heinous kind, and of their public diversions (killing, torturing, imprisoning, outraging and impoverishing the Armenians), and hence the Turkish government, backed by the Russian government—her half-sister in intrigue and tyranny—is laying plans to "put out" the missionaries, close up their schools, confiscate their property and shut the door upon them. The outlook for Christian work in Turkey at present is not very encouraging. When we learn from the missionaries that in times of peace, when all is reported tranquil, robbery, imprisonment without cause except for ransom money, even torture and general maltreatment of the Christian Armenians is a common thing, what must the condition be when the country is reported as in a state of insurrection? We have won-

dered, too, what will become of the poor Turk if he should succeed in shutting out the missionaries and exterminating the Armenians. It seems that then there would be nothing left for these human wolves and fiends but to fall upon one another, in their unprovokable and desire for carnage and tear each other to pieces. In any event Turkey with her misrule and the nameless horrors that are connected therewith, is fast ripening for a day of wrath such as the world has but seldom seen. We do not know how the punishment will come, but we believe in Him who has said, "Vengeance is mine, I will repay."

Two months ago we gave the views of Adin Ballou on the doctrine of non-resistance, as expressed by that writer and preacher in his lengthy discussion of the question with Count Leo Tolstoy of Russia. It is almost universally known that the well known Count entertains very radical views on the subject, and as some of our readers are inquiring how far his views on this question are one with those of the Mennonites, Friends and Brethren (thinkers) we publish herewith extracts of a letter from Count Tolstoy to Ernest H. Crosby, ex-assemblyman of New York state, and son of the late celebrated Howard Crosby. Mr. Crosby has recently become a convert to and an able exponent of the doctrine of non-resistance. The letter, which was printed in *The Voice*, of New York, on April 16th, is as follows:

Dear Mr. Crosby: I am very glad to have news of your activity and to hear that your work begins to attract attention. Fifty years ago Lloyd Garrison's declaration of non-resistance only estranged people from him, and Tolstoy's 30 years' labor in the same direction was constantly met by a conspiracy of silence. I now read with great pleasure in *The Voice* admirable thoughts by American writers on this question of non-resistance. I need only denounce the notion expressed by Mr. Benis. It is an old but unfounded idea upon which to suppose that the expulsion of the cattle from the temple indicates that Jesus beat people with a whip and advised His disciples to behave in a like manner.

The opinions expressed by these writers, especially by Heber Newton and George D. Herron, are quite correct, but unfortunately they do not reply to the question Christ put to men, but to an other question, which has been substituted, too, what will become of the poor Turk if he should succeed in shutting out the missionaries and exterminating the Armenians. It seems that then there would be nothing left for these human wolves and fiends but to fall upon one another, in their unprovokable and desire for carnage and tear each other to pieces. In any event Turkey with her misrule and the nameless horrors that are connected therewith, is fast ripening for a day of wrath such as the world has but seldom seen. We do not know how the punishment will come, but we believe in Him who has said, "Vengeance is mine, I will repay."

Mr. Higginson says: "I do not believe non-resistance admissible as a universal rule." Heber Newton says that people's opinion as to the practical result of the application of Christ's teaching will depend on the extent of people's belief in His authority." Carlos Martyn considers the transition stage in which we live not suited for the application of the doctrine of non-resistance. George D. Herron holds that to obey the law of non-resistance we must learn how to apply it to life. Mrs. Livermore, thinking that the law of non-resistance can be fully obeyed only in the future, says the same.

All these views refer to the question, What would happen if people were all obliged to obey the law of non-resistance? But, in the first place, it is impossible to obligate every one to accept the law of non-resistance. Secondly, if it were possible to do so, such compulsion would in itself be in a direct negation of the very principle set up. Oblige all men to refrain from violence? Who, then, should enforce the decision? Thirdly, and this is the chief point the question as put by Christ is not, "Can non-resistance become a general law for humanity?" but "How must each man act to fulfill his allotted task, to save his soul, and to do the will of God?" which are all really one and the same thing.

Man in this world, according to Christian teaching, is God's laborer. A laborer does not know his master's whole design, but he does know the immediate object which he is set to work at. He receives definite instructions, what to do, and especially what not to do, lest he hinder the attainment of the very end toward which his labor must tend. For the rest, he has full liberty given him. And, therefore, for a man who has grasped the Christian conception of life the meaning of his life is perfectly plain and reasonable, nor can he have a moment's hesitation as to how he should act, or what he should do to fulfill the object for which he lives.

And yet, in spite of such a twofold indication, clear and indubitable to a man of Christian understanding, of what is the real aim and meaning of human life, and of what men should do and should not do, we find people—people calling themselves Christians—who decide that in such and such circumstances men ought to abandon God's law and reason's guidance, and to act in opposition to them because of compelling reasons. They consider the effects of actions performed in submission to God's law may be detrimental or inconvenient.



According to the law, contained alike in tradition, in our reason, and in our hearts, man should always do unto others as he would that they should do unto him; he should always co-operate in the development of love and union among created beings. Contrariwise, according to the judgment of these far-sighted people, as long as it is premature in their opinion to obey this law man should do violence, injure or kill people and thereby evoke anger and venom instead of loving unity in the hearts of men. It is as though a bricklayer, set to do a particular task and knowing that he was cooperating with others to build a house, after receiving clear and precise instructions from the master himself how he was to build a certain wall, received from some fellow-bricklayers, who, like himself, knew neither the plan of the house nor what would fit in with it, orders to cease building his wall, and meanwhile rather to pull down a wall that other workmen had erected.

Astonishing delusion! A being who breathes to-day and has vanished to-morrow receives one definite, indubitable law to guide him through the brief term of his life; but instead of obeying that law he prefers to fancy that he knows what is necessary, advantageous, and well-timed for men and for all the world this world which continually moves and is evolved; and for the sake of some advantage, which each man pictures after his own fancy, he decides that he and other people should, temporarily, abandon the indubitable law given to him and to all men, and should act, not as he would that others should act toward him, nor bring love into the world, but should do violence, imprison, kill, and bring into the world enemy whenever it seems to him profitable to do so. And he decides to act thus, though he knows that the most horrible cruelties, martyrdoms, and murders from the inquisitions and the murders and horrors of all the revolutions down to the brutalities of contemporary Anarchists and their slaughter by the established authorities, have only occurred because people will imagine that they know what is necessary for mankind and for the world. But are there not always, at any given moment, two opposite parties, each of which declares that it is necessary to use force against the other? The "law and order" party against the Anarchist; the Anarchist against the "law and order" men. English against Americans and Americans against English; Germans against English and English against Germans; and so forth in all possible combinations and rearrangements.

A man enlightened by Christianity sees that he has no reason to abandon the law of God, given to enable him to walk surely through life, in order to follow the passions, inconstancy, and often contradictory demands of men. But, besides this, if he has lived a Christian life for some time, and has developed in himself a moral Christian sensibility, he literally can not act as people demand of him. Not his reason alone, but his feeling also, makes it impossible.

To many persons of our society it would be impossible to torture or kill a baby, even if they were told that by so doing they could save hundreds of other people. And in the same way a man, when he has developed a Christian sensibility of heart, finds a whole series of actions become impossible for him.

For instance, a Christian who is obliged to take part in judicial proceedings in which a man may be sentenced to death, or who is obliged to take part in evictions or in debating a proposal leading to war, or to participate in preparations for war, not to mention war itself, is in a position parallel to that of a kindly man called on to torture or to kill a baby. It is not reason alone that forbids him to do what is demanded of him, but he feels instinctively that he can not do it. For certain actions are morally impossible, just as others are physically impossible. As a man can not lift a mountain, and as a kindly man can not kill an infant, so a man, living the Christian life, can not take part in deeds of violence. Of what value, then, to him are arguments about the imaginary advantages of doing what it is morally impossible for him to do?

But how is a man to act when he sees clearly the evil of following the law of love and its corollary law of non-resistance? How, to use the stock example, is a man to act when he sees a robber killing or outraging a child, and he can only save the child by killing the robber?

When such a case is put, it is generally assumed that the only possible reply is that one should kill the robber to save the child. But this answer is given so quickly and decidedly only because we are all so accustomed to the use of violence not only to save a child, but even to prevent a neighboring government altering its frontier at the expense of ours, or some one from smuggling lace across that frontier, or even to defend our garden fruit from a passer-by.

It is assumed that to save the child the robber should be killed. But it is only necessary to consider the question on what grounds a man, whether he be or be not a Christian, ought to act, in order to come to the conclusion that such action has no reasonable foundation, and only seems to us necessary because 2000 years ago such conduct was considered right, and a habit of acting so was formed. Why should a non-Christian, not acknowledging God, nor regarding the fulfillment of His will as the aim of life, decide to kill the robber in order to defend the child? If killing the robber he certainly kills, whereas he can not know positively whether the robber would have killed the child or not. But, letting that pass, who shall say whether the child's life was more needed, better, than the robber's life?

Surely, if the non-Christian knows not God, nor sees life's meaning in the performance of His will, the only rule for his actions must be a reckoning, *i. e.* a conception of what is more profitable for him and for all men; a profitable for the robber's life or of the child's? To decide that he needs to know what would become of the child whom he saves, and what—had he not killed him—would have been the future of the robber he kills. And as he can not know this, the non-Christian has no sufficient rational ground for killing a robber to save a child.

If a man is a Christian, and consequently acknowledges God and sees the meaning of life in fulfilling His will, then, however innocent and lovely a child, he has even less ground to abandon the God given law and to do to the robber what the robber wishes to do to

him. He may plead with the robber, may interpose his own body between the robber and the victim, but there is one thing he cannot do; he can not liberally abandon the law he has received from God, the fulfillment of which alone gives meaning of his life. Very probably had education or his animal nature may cause a man, Christian, or non-Christian, to kill the robber, not only to save the child, but even to save himself, or to save his purse, but it does not follow that he is right in acting thus, or that he should accustom himself or others to think such conduct right.

What it does show is that notwithstanding a coating of education and of Christianity the habits of the Stone Age are yet so strong in man that he still commits actions long since condemned by his reasonable conscience.

I see a robber killing a child and I can save the child by killing the robber; therefore, in certain cases, violence must be used to resist evil. A man's life is in danger and can be saved only by my telling a lie; therefore, in certain cases one must lie. A man is starving, and I can only save him by stealing; therefore, in certain cases one must steal. I lately read a story by Coppee, in which an orderly kills his officer, whose life was insured, and thereby saves the honor and the family of the officer. Therefore, in certain cases one must kill.

Such inventions and the deductions from them only prove that there are men who know that it is not well to steal, to lie, or to kill, but who are still so unwillful that people should cease to do these things that they use all their mental powers to invent excuses for such conduct. There is no moral law, with reference to which one may not devise a case in which it is difficult to decide what is more moral, to disobey the law or to obey it. But all such inventions fail to prove that the laws, "Thou shalt not lie, steal, or kill," are invalid.

It is the same with reference to the law of non-resistance. People know it is wrong to use violence, but they are so anxious to continue to live a life founded on the strong arm of the law that instead of devoting their intellects to the elucidation of the evils which have flowed and are still flowing from admitting that man has a right to use violence to his fellow-men, they prefer to exert their mental powers in defence of that error.

"Pais-je que je dis, adieu que pourrai" ("Do what's right, come what may"), is an expression of profound wisdom. We each can know indubitably what we ought to do, but what results will follow from our actions we none of us either do know or can know. Therefore it follows that besides feeling the call of duty we are further driven to act as duty bids us by the consideration that we have no other guidance and that we are totally ignorant of what will result from our actions.

Christian teaching indicates what a man should do to perform the will of Him who sent him into life, but discussion as to what results we anticipate from such or such human actions have nothing to do with Christianity, but are just an example of the error which Christianity eliminates. None of us has ever yet met the imaginary robber with the imaginary child, but all the horrors which fill the annals of history

and of our own times came and come from this one thing, that people will believe that they can foresee the results of hypothetical future actions.

The case is this: People once lived an animal life, and violated or killed whom they even at such a time as the public opinion approved of it. Thousands of years ago, as far back as the times of Moses, a day came when people had realized that to violate or kill each other is bad. But there were people for whom the reign of force was advantageous, and these did not approve of the change, but assured themselves and others, that to do deeds of violence and to kill people is not always bad, but that there are circumstances when it is necessary and even moral. And violence and slaughter, though not so frequent or so cruel as before, continued, only with this difference, that those who committed or commanded such acts excused themselves by pleading that they did it for the benefit of humanity. It was just this sophistical justification of violence that Christ denounced. When two enemies fight, each may think his own conduct justified by the circumstances. Excuses can be made for every use of violence, and no infallible standard has ever been discovered by which to measure the worth of these excuses. Therefore Christ taught not to believe in any excuse for violence, nor—contrary to what had been taught by them of old times—ever to use violence.

One would have thought that those who professed Christianity would have been indefatigable in exposing this deception, for in such exposure lay one of the chief manifestations of Christianity. What really happened was just the reverse. People who profited by violence and who did not wish to give up their advantages took on themselves a monopoly of Christianity preaching and declared that as cases can be found in which non-resistance causes more harm than the use of violence—the imaginary robber killing the imaginary child—therefore Christ's doctrine of non-resistance need not always be followed, and that one may deviate from His teaching to defend one's life or the life of others; to defend one's country, to save society from lunatics or criminals, and in many other cases. The decision of the question in what cases Christ's teaching should be set aside was left to the very people who employed violence, so that it ended by Christ's teaching on the subject of not resisting evil by violence being completely annulled. And what was worst of all was that the very people Christ denounced came to consider themselves the sole preachers and expositors of His doctrines. But the light shines through the darkness, and Christ's teaching is being exposed by the pseudo teachers of Christianity.

We may think about rearranging the world to suit our own taste; no one can prevent that, and we may try to do what seems to us pleasant or profitable and with that object treat our fellow-creatures with violence on the pretext that they are doing good. But, acting thus, we can not pretend to follow Christ's teaching, for Christ denounced just this deception. Truth sooner or later reappears, and the false teachers are shown up, which is just what is happening to-day.

Only let the question of man's life be rightly put, as Christ put it, and not as

it has been perversely put by the churches, and the whole structure of falsehood which the churches have built over Christ's teaching will collapse of itself. The real question is not whether it will be good or bad for a certain human society that people should follow the law of love and the consequent law of non-resistance, but it is this: Do you, who to-day live and to-morrow will die, who are, indeed, treading deathward every moment, wish, now, immediately and entirely to obey the law of Him who sent you into life and who clearly showed you His will alike in tradition and in your mind and heart; or do you prefer to resist His will? And as soon as the question is thus put, only one reply is possible: "I wish now, this moment, without delay or hesitation, to the very utmost of my strength, neither waiting for any one, nor counting the cost to do that which alone is clearly demanded by Him who sent me into the world; and on no account and under no conditions do I wish to, or can I, act otherwise, for herein lies my only possibility of a rational and unharassed life."

LEO TOLSTOY.

#### MEETING OF THE GENERAL CONFERENCE COMMITTEE.

The members selected by their respective district conferences to represent them on the General Conference committee, met at the Union Church in Tazewell Co., Ill., on Thursday, May 7, 1896. After devotional exercises the meeting was organized by electing J. N. Durr, moderator, and Dan'l Kaufman, secretary.

Bro Durr stated the objects of the meeting, and after a few further remarks, it was decided to prepare an address to our various conferences stating in full our reasons for favoring a General Conference. Following is the address to our 16 or more Mennonite and Amish Mennonite Conferences in the United States and Canada.

Among the various doctrines subscribed to by Christians, the following are generally agreed to without division.

1. That all humanity was once lost, but redeemed by the blood of Christ.
2. That the Bible is the inspired word of God, written for the guidance of saints and the admonition of sinners.
3. That if we would be counted heirs in the kingdom of God, we must yield full and perfect obedience to His will and counsel.
4. That this last general truth carries with it our Savior's last expressed desire, that the Gospel be preached to "every creature," and that all be admonished "to observe all things" which He has commanded us to do.

While all true Christians endorse these general truths, it is a fact that all Christians do not apply them alike. Laying aside the fact that the truths of the Bible are often misapplied by persons who are intentionally deceitful, we account for differences in religious faith from two reasons: (1) All persons sometimes err in judgment, and as a result make wrong applications of facts brought before them; (2) Being impressionable beings, and our teaching and surrounding influences not the same, we naturally look at questions from different standpoints—especially is this the case in questions where there is no direct "thus saith the Lord," to bind us to the same view.

For centuries past the Mennonite church has professed to stand up in the face of persecution, and to contend for true Gospel holiness and perfect submission to all of God's commands. Our growth in this country has been slow, but gradual. Many of our forefathers deserve our lasting gratitude for contending for the plain, self-denying, humilifying but soul-satisfying principles of God's Holy Word which draw us away from the world and bind us unto God. Wherever there is a conference of our people, the following principles find our hearty support: Full submission to God; a pure, plow, blameless life before God and man; keeping of the ordinances baptism, communion, feet-washing, salutation of the holy kiss, sisters' prayer head-covering, etc.; beeding the Bible restrictions—non-conformity to the world, non-resistance, antisecrecy, etc., etc. On all these principles, with little exception, we stand as a unit, because being bound by love to God to His Holy Word, we accept these doctrines without question.

But while we are glad to see this unity of faith among our people on these essential doctrines of a Christian life, we are forced to recognize that there are honest differences of opinion among our people as to how our Christian work is to be carried on. These differences of opinion are the results of a want of proper understanding, rather than of questions and of each other, rather than the work of designing men, whose object was dissension. Because two men differ in their opinion, does not necessarily establish the fact that one is not sincere. It more often shows the want of the same kind of instruction.

Our country is noted for its diversity of conditions—industries, in society, in all other channels. While the conditions that confront us are so rapidly changing, grave questions sometimes arise as to the best manner in which we may impress the principles of the Gospel. As our conditions in various parts of the country are not the same, we often put different constructions upon the same questions, and this difference of construction is oftentimes the cause of no little dissension.

In the matter of adjusting difficulties and settling grave problems, the Bible furnishes the needed advice and examples. In the 5th chapter of Acts we read of an important conference concerning the great question of circumcision. There was a conference of the apostles and elders of those days, the question under consideration was permanently settled, and all differences of opinion adjusted. This was in harmony with the teaching of our Savior, reinforced by the testimony of the holy apostles, whose writings abound in such expressions as "peace," "unity of the faith," etc., etc. We see no better way to maintain this unity than by taking the word of God as our guide and of howing the example set by the apostles and elders in counseling over questions that affect the welfare of the church.

In the history of our church there is an instance where our people followed the example already mentioned, which proved a lasting blessing. It was in 1622. Our people were then composed of persons who had been brought up under different influences, and as a result we might expect differences of opinion regarding some questions. These differences of opinion did arise. Instead of indulging in factional dis-

putes, they followed the Gospel admonition, "Come, now, let us reason together." Fifty-one ministers met in general conference and their differences were satisfactorily arranged. The result was our 18 Articles of Faith, which have ever since formed the discipline of our church.

From these examples we see the result of united, prayerful action. What we need is unity, and unity can always be reached by wise, patient counsel. It is generally recognized that there are weighty questions for the consideration of our people that should be settled at once. We have already referred to differences of opinion among our people. We do not consider these differences in themselves very serious, because of our unity on all Bible doctrines. But they may become serious, and will eventually cause a division of sentiment on more essential principles if we allow them to go on unnoticed.

It is strongly to be desired that serious differences of opinion be settled by coming from giving to one another that cordial, earnest support which our cause demands. Never before has there been such a tremendous effort made to draw Christendom into a gay, giddy, fashionable, worldly-minded religion that lacks even the form of godliness. He must be very indifferent who can look around and see so many of our people going down in the whirlpool of folly, and not recognize the necessity of making a mighty effort to enlist the active, earnest, united support of all God's children in the heaven-blessed effort to uphold the true principles of a Christian religion.

It is this condition of affairs that has caused our people to call for a General Conference. Of late the expression has been almost unanimous in its favor; and why should it not be? When the Bible commands unity, and gives examples as to how this unity may be maintained; when we have the example of our forefathers on this subject, and all attended with happy results; when we remember that none of our local conferences of the past have resulted in division, except in cases where opposing factions were on the verge of separation before conference work began; when we remember that our difficulties of the past were the result of a want of proper understanding, and this want of understanding the result of a lack of sufficient counsel. When we look around and see how other churches are gathering united workers by means of general conference work; in short, when we see the advantages decidedly on one side, why should we oppose a General Conference in our own church?

Some of our most consistent members have in times past opposed a General Conference, because they feared it would bring about a division in our church. We are glad that many of those who formerly held this view have changed their minds. The history of all church troubles and conference work has been against such fears. If it is a fact that we are so far apart that we as Christians can not possibly agree in conference, then let us by all means get together, discuss our honest differences, and by the blessing of God we can agree by coming together and consider our views in a Christian spirit, all hope of unity is vain. "A house divided against itself cannot stand." But we have no such fears. As before mentioned there is harmony among us on all Bible ordinances and restrictions.

This being the case, what need is there for a break on non-essentials? On the other hand a General Conference would bring us together, from the fact that we would learn to understand one another better; we would become more familiarized with one another's trials and needs, and our sympathy for one another would become strengthened; a strengthened brotherhood, a more prosperous church, and a greater love for one another and for the God of our salvation would be the result—for all of which we sincerely hope and pray. It should not be the object of this conference to form a new confession of faith or to enact such regulations as will conflict with the rulings of our district conferences. We know our old landmarks. We all subscribe to them. What we want is to understand one another in carrying them out.

Since the sentiment among our membership has been so strongly in favor of a General Conference, a movement was started a little over a year ago to put this sentiment into practical operation. The plan was as follows: (1) That each of our 16 or more conferences appoint one of its members to represent it on a general conference committee.

(2) That as soon as a sufficient number of members shall have been appointed, a meeting of those appointed be held to make arrangements as to the time and place of meeting, the questions to be discussed, the manner of conducting the conference etc., etc. In accordance with this plan, the undersigned have been appointed by their respective conferences to serve on said committee and at least one other conference passed resolutions favoring the same.

This general conference is to include all those who are in harmony with the 18 Articles of the Confession of Faith, adopted by the General Conference held at Dort in 1622 and who agree, and are in harmony with the doctrines, teachings, ordinances, and rules of order maintained and practiced by the sixteen or more conferences of the United States and Canada, represented by the HERALD OF TRUTH.

Believing that the time is here for action, we submit this for your prayerful consideration. We earnestly appeal, in behalf of the conferences which have appointed us, to all the brethren of the above named conferences, that they consider at their earliest meeting, this address. If, in your wisdom, it is considered expedient to hold the proposed General Conference, we hope to hear very early that you have appointed a committee-man to represent your conference, and we shall gladly welcome him to work conjointly with us in making final arrangements for the holy General Conference.

May God overrule all things for His glory, and use His people for the upbuilding of His kingdom on earth.

ALBERT SCHUEFLER, on behalf of the Kansas, Nebraska and Oklahoma Conferences.

JOHN N. DIERL, on behalf of the South West District, Pennsylvania Conference.

E. M. HARTMAN, on behalf of the Illinois Conference, and of the Indiana (Amish) Conference.

DANIEL KAUFMAN on behalf of the Missouri Conference.

On motion it was agreed to have another meeting of the committee. Elk hart, Ind., was selected as the place.









## HERALD OF TRUTH.

May 15, 1896.

**SUBSCRIPTION PRICE.**  
 THE HERALD OF TRUTH, one dollar per year.  
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 15. Nebraska German.  
 16. Nebraska District.  
 17. Minnesota District.  
 18. (Amish Mennonite).

**NOTICE TO STOCKHOLDERS.**—The Annual Meeting of the stockholders of the Mennonite Publishing Company will be held Monday, May 25th, 1896 at 7:30 P. M. at their Publishing House in Elkhart, Ind., for the election of directors, and the transaction of other business.

**MUSIC PAPER.**—Twelve and fourteen staff heavy sheets 10 1/2 x 13 1/2 inches, double. The paper is ruled with the staffs on both sides and sells at 40 cts. per half quire, (one dozen sheets) or 75 cents per quire, by mail.

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## HERALD OF TRUTH.

May 15,

## SUNDAY SCHOOL LESSONS.

LESSON VIII.—MAY 24.

**JESUS TEACHING IN THE TEMPLE.**—Luke 20:9-19.  
**GOLDEN TEXT.**—The stone which the builders rejected, the same is become the head of the corner.—Luke 20:17.

## INTRODUCTION.

**TIME.**—Tuesday, April 4th A. D. 30, the day of teaching in the temple courts, the last public teaching of Jesus.

**PARALLEL SCRIPTURES.**—Matt. 21:33-46; Mark 12:1-12.

**READING LESSON.**—Luke 19:47 to Luke 21:4.

**CONNECTING LINKS.**—(1) Jesus arrives at Bethany from Jerusalem, the scene of our last lesson, on Friday evening, March 31, and seems to have spent Saturday, the Jewish Sabbath, with the beloved family of Lazarus, Martha and Mary. (2) In the evening, after the close of the Sabbath, was the supper at the house of Simon, Matt. 26:6-13; Mark 14:3-9, John 12:1-11. (3) On the first day of the week, Sunday, took place the triumphal entry into Jerusalem, (Jesus offering Himself as the Messiah King), Luke 19:29-44. (4) On Monday, early in the morning, occurred the acted parable of the withered fig-tree. Later the temple was cleansed. Luke 19:45-48. (5) Tuesday was a busy day. We have a larger mass of our Lord's teachings for this day than for any other single day of His ministry.

## DAILY READINGS.

M. (May 18.) Jesus teaching in the temple. Luke 20:9-19  
 T. An unprofitable vineyard. Isa. 5:1-7  
 W. Despairing warning. 2 Chron. 36:11-21  
 Th. God's message unheeded. Jer. 35:1-11  
 F. The servant rejected. Jer. 29:1-15  
 S. The Son rejected. John 11:47-57  
 S. Day of Pentecost. Acts 2:1-21

## LESSON IX.—MAY 31.

**DESTRUCTION OF JERUSALEM FORGOTTEN.**—Luke 21:20-36.

**GOLDEN TEXT.**—Heaven and earth shall pass away; but my words shall not pass away.—Luke 21:33.

## INTRODUCTION.

**TIME.**—Tuesday, April 4th A. D. 30. PLACE.—Mount of Olives. Jesus and His disciples were on the slope of the Mount of Olives, on the way from the Temple in Jerusalem to Bethany.

**READING LESSON.**—Luke 21:5-38.

**LAST VISIT TO THE TEMPLE.**—This Tuesday was the last day of Jesus' public teaching. All that could be done was done to induce the Jews to believe on Him and accept Him as the Messiah. The last word was spoken, the last warning given, and toward night Jesus left the temple, never to enter it again, and vended His way with His chosen disciples up the slope of the Mount of Olives, on the way to Bethany and to the family which He loved. It was only left for Him now, in the two days that remained, to give all the instruction possible to His disciples, to prepare them for what was coming.

**THE TEMPLE.**—As Jesus and His disciples left the temple, they called attention to the magnificent temple build-

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ings, "one of the wonders of the world," built of white marble, covering nineteen acres, with graceful and towering porches, and nine gates, one of solid Corinthian brass, the others overlaid with gold and silver, and they pointed out the solid foundations, some of the stones of which were more than 40 feet long, 20 broad, and 12 high. Jesus' reply was that the time was coming when not one of these stones should be left upon another. Then they asked, "When shall these things be, and what shall be the sign of Thy coming, and of the end of the world?" The lesson is part of the answer to these questions.

## DAILY READINGS.

M. (May 25.) Trouble and comfort. Luke 21:5-19  
 T. Destruction of Jerusalem foretold. Luke 21:20-36  
 W. Jerusalem in prosperity. Psalm 122  
 T. West over. Luke 19:37-48  
 F. "Ye would not." Luke 13:31-35  
 S. Jerusalem destroyed. Isa. 64.  
 S. The heavenly Jerusalem. Rev. 21:1-7, 22-27

## CONFERENCES.

## (ANNUAL.)

The Indiana (Amish) Mennonite conference will be held, the Lord willing, on the 28th and 29th of May, at the Nappanee meeting house. All our ministers and deacons in the Amish and Mennonite congregations are invited. All questions intended for consideration at the conference should be sent to the corresponding secretary, Brother D. D. Miller, Middlebury, Ind., not later than the 25th of May.

For Ohio, at the Salem meeting house, Allen county, on May 14th and 15th.

For Illinois, at the meeting house near Sterling, Whiteside county, on the 4th Friday in May.

For Berlin in the Christian Eby M. H., Berlin, Waterloo Co., Ont. on Thursday and Friday, May 28th and 29th. Our bishops, ministers, deacons, brethren and sisters, Amish and Mennonite, are cordially invited.

Sunday school Conference for Canada on Monday, May 24th, in the Christian Eby M. H., Berlin, Ont. Our ministers and all who love the cause of Christ are invited to these conferences.

Sunday school Conference for Illinois on the 28th and 29th of May at the Mennonite M. H. near Sterling, Whiteside Co., Ill. Our ministers and S. S. workers in general are invited to be with us.

"WHEN DR. DUFF began work in Calcutta, he found that a cow had more rights and higher rank than a woman, and he said that to try and educate a woman in India was as vain as to attempt to scale a wall 500 yards high. To-day in the Province of Bengal alone, 100,000 women and girls under instruction, and India's most gifted daughters are laying hold on the higher education. Zenana doors have been unlocked by the gentle hand of Christian womanhood, and a transformation is being accomplished which centuries of merely human wisdom and power could not even have begun."

## According to Greeley:

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## HERALD OF TRUTH.

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## CORRESPONDENCE.

**GWINEA, MD.** April 30th, 1896.—Bro. D. D. Miller, of Middlebury, Ind., came here on the 23d to preach to us the word of God and to officiate at communion services. His six sermons were refreshing to us and were delivered with earnestness and force. We had no converts but we were "almost persuaded." Pray for us.

JOS. HERTZLER.

**FROM CLARENCE CENTER, N. Y.**—Bro. S. F. Coffman came into our community on the 22nd of April 1896, and on Thursday evening was his first appointment. On Saturday Bro. Hoover of Rainham, Ontario, assisted him. The meetings were held at the brethren's meeting house, at the Centre, the meetings continued until Sunday morning, and in the afternoon at God's meeting house and in the evening at the Centre again. The house was well filled and the word was presented to us in its purity. At the close of the sermon Bro. Coffman gave an invitation, but no one made an open confession, yet we know by experience that they were very much impressed. From Monday evening until Wednesday evening meetings were held at God's meeting house. The attendance was not large, but we hope the seed sown will be found many days hence. On Thursday evening (at the Centre) was his last sermon. His short visit with us was very encouraging. It was a season of instruction and edification to us, and will long be remembered. We would be glad to have him visit us again. AMANDA EMBOSOLE.

**FROM PLEASANT GROVE, McEWEN UMPIREYS CO., TENN.**—As many mistakes are made in directing mail to us and often the mail is delayed in reaching us, we desire to inform the brethren of the fact that since we have moved to the colony land our address is: Pleasant Grove, McEwen, Umpireys Co., Tenn. The name of the colony will be changed from Tennessee Colony to Pleasant Grove hereafter. We are glad to hear information from the brethren and will try to give them the best of our knowledge and understanding. We ask an interest in the prayers of God's children for we need His blessing to carry on the work begun here to His honor. We praise His holy name for blessings received, and may He continue His blessings. M. S. SCHROCK.

**McKEVTONS, PA.**—On the 4th of April Bro. D. D. Miller of Middlebury, Indiana, stopped with us, on his way eastward, and was in our Sunday school the next morning, giving us some earnest words of encouragement. In the evening of the same day we had a week following meetings were held in our meeting house at Mattawana, every evening and also two day meetings, one on Wednesday the 4th of the month on the 12th. The attendance and attention grew until the last meeting, on Sunday evening the 12th, when the house was filled to overflowing. On Monday evening the 13th Bro. Miller preached in the "Fine Glen" meeting house of the Brethren of Dunkards. To the praise of the Lord's saving grace, he said three more of our dear young people have turned to the Lord's service. To all of the old, but ever new and glorious Gospel was held up as the power of God unto salvation to every one that believeth. May we all, long remember the good lessons of warning drawn from the words of Genesis 13:12. "Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched his tent toward Sodom."

**MILFORD, NEB.** April 27th 1896.—Yesterday, Sunday, 28th of April, was spent by the Fairview congregation in their Meeting House near Milford, Seward Co., Neb., by participating in the Lord's supper, for a remembrance of what our Lord Jesus Christ had to suffer for the sin-stricken world. After communion our deacon, Jacob Stauffer, was ordained as minister of the Word, by a vote of the congregation. Bro. Nick E. Roth was ordained deacon in Bro.

Stauffer's stead. Nine were taken into lot, and the lot fell on Bro. Nick E. Roth. Bro. Joseph Schlegel officiated during the day, assisted by Bro. Joseph Rediger. Three souls were also reclaimed by confession. COR.

**FROM MAY CITY, IOWA.**—I went to Minneapolis, and there I met Bro. G. A. Moomaw. He took me to Mille Lacs Co., Minn. The land he showed me I can recommend to all my friends for stock raising and also for wheat, oats, potatoes, corn and vegetables. They raise very fine corn. All kinds of game abound, and very fine fish are found in the lakes. I also saw wild rice in two lakes, 4000 acres of rice in all and very good food, also good rice for poultry. Timber for building and fencing is very cheap. I think all would like Mille Lacs Co., Minn.

**FROM PLEASANT GROVE, McEWEN UMPIREYS CO., TENN.**—As many mistakes are made in directing mail to us and often the mail is delayed in reaching us, we desire to inform the brethren of the fact that since we have moved to the colony land our address is: Pleasant Grove, McEwen, Umpireys Co., Tenn. The name of the colony will be changed from Tennessee Colony to Pleasant Grove hereafter. We are glad to hear information from the brethren and will try to give them the best of our knowledge and understanding. We ask an interest in the prayers of God's children for we need His blessing to carry on the work begun here to His honor. We praise His holy name for blessings received, and may He continue His blessings. M. S. SCHROCK.

**PALMYRA, MO.** March 28th 1896.—On March 28th Bro. D. D. Wenger of Oskaloosa, Iowa, came to preach for us, and remained until the 30th. During that time he preached four sermons. Owing to a misunderstanding the first two meetings were not very well attended, but the last two were very well attended, and the interest very good. Several were convicted and at the close of the last meeting, one young man confessed Christ and resolved to lead a Christian life. How we rejoiced over it, and we have the Scriptural assurance that the angels in heaven also rejoiced. We hope many more may be moved to take the same step, and pray that such may be the case. COR.

**WEST LIBERTY, OHIO.** May 4th 1896.—Again we have great reasons to rejoice in the work of the Lord. Bishop J. M. Shenk came here on Friday evening May 1st and preached a very interesting and soul-cheering sermon, from John 1:12. On Saturday seven persons were added to our number by baptism. May the Lord ever bless them and keep them faithful. On Sunday we had communion services, in which many brethren and sisters participated, and on Sunday evening the Brother preached, on Monday morning he left for his home in Allen Co., Ohio. The Lord ever shower his richest blessings on the dear Brother's labors. J. P. B.

**FROM JOHNSTOWN, PA.**—On the 1st of May, Bro. Daniel D. Miller of Middlebury, Ind., came to us. The same evening he preached in the Stahl M. H. from Psa. 87:3. On the evening of the

2d he preached in the Blanch M. H. On Sunday the 3d he preached in the Amish M. H., near Davidsville, from Rom. 12:1, 2. The same evening he preached in the Weaver M. H. On Monday he left for Holmes Co., Ohio. May God's blessing go with the dear brother wherever he makes an effort to preach God's word. We invite him back as soon as possible and others as well. LEVI BLANCH.

**HENNEBISH, NEB.** April 29th 1896.—Bro. Isaac Peters has again undertaken a visit to the congregations in Jefferson Co., and at Human, McPherson Co., Kansas. He left on the 9th inst. and returned on the 27th. JOHN P. EFF.

**FROM TUB, SOMMERSET CO., PA.**—Bro. D. D. Miller of Middlebury, Ind., arrived here from Baltimore Co., Md. on April 28th, and remained until May 1st. He preached two interesting and searching sermons to us. Attendance and interest was good. God bless the efforts. We were glad to have our dear brother with us and preach for us, but were sorry he could not remain longer. From here he went to Johnstown, Pa. God bless His servant and His cause all along his journey. COR.

**CHESTERVILLE, COLORADO COUNTY, TEX.** April 28th 1896.—As I am corresponding with a good many brethren in regard to this part of the country, I wish to make known through your two valuable papers that we have lately changed our location and address from Alvin, Texas, to the above place, which I found to be the best place for a colony of our people to settle of any tract of land I saw since we moved down here last Nov., and I have been over quite a large scope of country for this purpose. This land lies higher and is more rolling. It is a sand loam soil from 15 in. to 3 ft. deep to a clay subsoil. The soil is not hard to break, and grows fair crops on first plowing, such as cotton, corn, cane, oats, millet, sweet potatoes, etc., and good soft water at the depth of from 20 to 30 ft. and no rock. Most wells are bored or drilled. There is enough timber for fuel 1/4 to 6 miles distance along the streams that abound with fish. There is also game, such as deer, antelope, wolves, jack rabbits, etc.—This land is sold at from \$6.00 to \$8.00, per acre, adjoining the town site. One-fifth cash, balance on four payments at seven per cent. interest. There are two railroads through this tract of land, direct from Houston, the Arkansas Pass R. R. and the Southern Pacific, 3 1/2 miles apart, and the Santa Fe R. 8 miles east of us, crossing the other rail roads. Eagle Lake, 7 miles west of us, is a town of 1200 to 1500 population. This station has only one large hotel, a small store and post office, 5 dwellings and about 25 families living in the vicinity getting their mail here. This place is only a little over a year old, but is land is selling and people are moving in right ahead. I hope our brethren who contemplate coming here will do so as soon as they possibly can arrange their matters, so as to have choice of location, and settle more closely together and buy land cheap.

Bro. N. Schrock from Howard Co., Ind., was here and was very well pleased with the country and intends to move



here, Adam Creek and the brethren A. Koop, Adam Kreiter, and L. Suderman from Bell Co., Texas, formerly of Kansas, paid us a pleasant visit and looked over the country and will come back to buy, and bring some of their friends along with the letters I received from them from many different states, I believe there will be enough members here, including several ministers, to have church services here by fall or winter, and the man selling this land offers to donate a lot to build a church on, and to help to build it. Health is good here, and this will make a very good farming and fruit country. Wheat has been raised successfully near here, and will be sown here next fall. White clover is found growing here in many places on the prairie, and small patches of alfalfa and crimson clover sown last November are now in bloom, so I believe clover will grow well here. Oats sown last fall are good, and new potatoes have been on the market for several weeks at \$2.00 per bushel. There are two crops of Irish potatoes raised here. The early crop does not keep for winter but the fall crop will. Sweet potatoes are grown any time during the summer and keep good any time, even if left in the ground through the winter season. Strawberries have been shipped north for the last two months or more, and are expected to last another month. Blackberries are also ripe. Then other fruit will come. Several different kinds to last until fall, and vegetables can be grown all the year if planted at the proper seasons, but at this place there is not much fruit raised yet, but I believe we can raise peaches, plums and some other kinds of fruit more successfully than below Alvin and along the coast where it is so wet that peach trees die from "root rot," as they call it.

We are 15 miles south-west of Houston, about 45 miles from the gulf, and 150 ft. above tide-water. We have a cool breeze here from the gulf every day which makes it pleasant and healthful to live here. Our health has improved a good deal since we came down here, and I am satisfied it would help others as well who do not enjoy good health in the north, and we hope to see a good many down here in the near future. There are excursions on the 5th and 19th of May, and two each month thereafter, and any one getting five men to come with him will get a free pass and the other five one-half fare. But try to strike the Rock Island road at some point. There you will meet one of the agents coming here, and each man buying 100 acres of land will have his fare paid back to him out of his first payment. Those coming to Houston take the Arkansas Pass R. R. to this place, and over the Rock Island to North West, stop off at Wallis, eight miles east of us on the Arkansas Pass R. R., and come to this place, and if any one will have to stop over night, stop at the Hotel Boyle, and tell them that I directed you there. It does not cost so much. I have made arrangements for all of our people to stop there. It is not far from the central depot. I will close as I am getting my article too long.

The Lord bless and ever more keep us. We also desire an interest in your prayers. Yours in faith,  
L. B. TROYER.

#### SUNDAY SCHOOL ITEMS.

FROM SHISHIOWANA, IND. — Our Sunday school was reorganized for this summer on the last Sunday in March, when the following officers were chosen: Superintendent, Oscar Hostetter; assistant, J. J. Mishler; chorister, J. E. Miller; assistant, G. L. Mishler; secretary, Andrew Eash; fifteen teachers were chosen. The Lord bless the work at this place, that many who are living in sin may become willing to say with the prodigal, "I will arise and go to my Father." We invite all church and Sunday school workers to visit us and encourage us on our way from earth to heaven. Remember us in your prayers.  
G. L. MISHLER.

ELKHART, IND., MAY 6TH, 1896. — Though somewhat late with our report for the First Quarter we will endeavor to give it now. Our school has been steadily increasing in numbers year after year and although our church building was enlarged a few years ago to accommodate the increasing Sunday school and congregation, it is again becoming rather small for our present number, and there is some talk of still further enlarging the room in the basement. The total enrollment for the First Quarter was 273; average attendance 244; amount of contributions \$25.70; number of officers, 5; teachers, 22.  
Con.

FROM JOHNSTOWN, PA. — Our Sunday schools were opened in April for this summer. In the Weaver church, Bro. Henry Parker is superintendent, Bro. Daniel S. Yoder assistant. In the Hensch church, Bro. Stephen D. Yoder, superintendent, and Bro. Bennett Kaufman assistant. In the Thomas church, Bro. Levi Thomas, superintendent, Bro. Sawyer, assistant. In the Stahl church, Bro. Levi P. Yoder, superintendent, Bro. John Stahl, assistant. The schools are in a prosperous condition. May they be the means of winning souls for Christ.  
LEVI BLANCH.

FROM BLOOMINGDALE, ONT. — On April 12th 1896, we reorganized our Sunday school at Snider's M. H. for the summer, and the following officers were chosen: Bro. Henry Wall, Supt., and Bro. Norman Stauffer Ass't Supt., Simon Moyer, Secretary and Treasurer, and Norman Stauffer to lead in singing. May the word of God be taught in its simplicity, that in future days it may spring forth and bring forth fruit unto eternal life.  
BENJAMIN MOYER.

WHEN the world and the church become reconciled it will be because the world has surrendered. The church never surrenders. The church conquers — not, it is true by the sword, but by the Spirit of God. — *Herald and Presbyter.*

#### Persons for Sale or Rent.

Persons looking for locations in the wonderful gold belt of the Northwest are invited to correspond with A. M. Powell, Devils Lake, N. D. Lands sold on crop payment plan and other forms of investments made and property cared for. Publications and reference sent free on application.

#### TREASURERS REPORT FOR APRIL.

##### RECEIPTS.

FOR EVANGELIZING.	
Chas. Link,	\$ 50
Elkhart, Ind., Cong. Quarterly Col.,	18.01
Jacob Mast, Fawn River, Mich.,	1.00
"Canada,"	10.00
Elias Lashaw, Vincent Pa.,	20.00
A Sister, Millersville, Pa.,	3.00
A Friend, Gresham, Pa.,	5.00
A Friend, Gresham, Pa.,	5.00
John W. Weaver, Spring Grove, Pa.,	5.00
Isaiah Christophel, Wakarusa, Ind.,	1.00
S. H. Musselman, Blue Ball, Pa.,	5.00
A Friend, Allensville, Pa.,	1.00
Total,	\$70.53

##### FOR CHICAGO MISSION.

McVeytown, Pa., Bible class,	\$2.50
Sarah Ziegler, East Lewistown, O.,	25
C. S. Shertz, Eureka, Ill.,	30
Jacob Jatzl, Baden, Ont.,	2.00
Total,	\$60.10

##### FOR THE ARMENIAN SUFFERERS.

Casselman Md., Cong.,	\$ 6.05
Chestnut Spring, Pa., Cong.,	4.10
E. M. Miller, Tub, Pa.,	5.00
E. S. Miller, Tub, Pa.,	1.00
A Brother, Ligonier, Ind.,	1.00
E. Hensberger and family, Grantsville, Md.,	2.00
Mrs. H. S. Engle, Abilene, Kans.,	1.00
David Martin, Clarence Center, N. Y.,	1.00
Jacob S. Augspurger, Overpeck, Ohio,	10.00
A Sister, Millersville, Pa.,	5.00
J. K. King, Huntsville, Ohio,	3.00
A Sister, Freeport, Ill.,	5.00
A Friend, Tiskilwa, Ill.,	1.00
John Z. Detweiler, Berlin, Ont.,	1.00
Friends, Hudson, Ind., per B. F. Holdeman,	5.00
Friends, Garden City, Mo.,	6.00
Mrs. D. C. Anderson, Dick, Pa.,	2.00
Maria Rohrer, Strasburg, Pa.,	2.00
A Friend, Mayetta, Kans.,	2.00
C. Hoover, Wellersville, Ohio,	2.00
Peter Spranger, Berne, Ind.,	5.00
Wm. Thielhaus, Bison, Kans.,	1.00
Medina Co., O., Cong.,	10.00
Levi J. Miller, Garden City, Mo.,	5.00
Mrs. Jacob Lentz, Freeport, Ill.,	2.00
Union Sunday school, Ransom, Kans.,	40.00
Elizabeth Miller, Elk Lick, Pa.,	6.00
Daniel Eicher, Marshallville, Pa.,	3.00
Frank Rose, Riverside, Ia.,	3.00
David Funk, Norristown, Pa.,	5.00
Elizabeth Funk, Norristown, Pa.,	5.00
Rudolph Stauffer and sister, Spring City, Pa.,	5.00
Friends, Champaign Co., Ohio,	5.32
A Friend, Chalfont, Pa.,	5.00
Peter Miller, Freeport, S. D.,	5.00
A. R. Miller, Mechanics Grove, Pa.,	1.00
Katie and Rachel Kurtz, Wellersville, Ohio,	2.50
Slate Hill, Cong., Cumberland Co., Pa., per Samuel Martin, Rose-land, Neb.,	28.61
Mary Yoder, Canton, Kans.,	1.00
Mrs. Elizabeth Funk, Spring City, Pa.,	2.00
S. K. East Lynne, Mo.,	2.00
Jacob E. Drubaker, Mt. Joy, Pa.,	5.00
J. A. and H. E. Cooperider, McPherson, Kans.,	5.00
Topeka, Ind., Cong.,	23.00
Amos Hunsinger, Moline, Mich.,	1.00
Friends, Metamora, Ill.,	13.00
Amos M. Leathersman, Plumsteadville, Pa.,	1.00
Samuel Reesor and Friends, Cedar Grove, Ont.,	5.00

Friends, Elkhart, Ind.,	10.00
D. K. Rich, Hartford, Kans.,	1.00
Nancy E. Hartzler, Garden City, Mo.,	1.00
Sycamore Cong., Cass Co., Mo.,	33.87
J. K. Zoog, Garden City, Mo.,	50.00
A Friend, New Kingston, Pa.,	1.00
Weaverland, Pa., Sunday school,	10.00
Olathe, Kans., Cong.,	7.45
A Friend, Goshen, Ind.,	5.00
A Friend, Allensville Pa.,	3.00
Jacob Jatzl, Baden, Ont.,	2.00
J. S. Yoder, Wellersville, Ohio,	2.00
Friends, Belleville, Pa.,	2.00
Total,	\$392.50
Evangelizing,	70.53
Mission,	6.50
Total Receipts,	\$469.53

##### DISBURSEMENTS.

To J. L. Winey, for work in N. Dak.,	25.00
" Malinda Ebersole, for work in Chicago,	3.50
" B. F. Stephens, for County Reformer's fees,	1.00
" J. S. Coffman, for work in Mo.,	1.00
" Armenian sufferers,	417.62
Total,	\$467.12

It will be noticed that we have started a separate fund for the Mission work in Chicago; and as the Evangelizing and Benevolent Board proposes to pay all the expenses of the work there, it is requested that all money intended for that purpose should be sent to us. We believe this plan is better as it relieves the workers in Chicago of all the trouble connected with taking care of the finances, and leaves them free to do direct mission work, and as we do not believe in going into debt even for mission purposes, the amount of work done will depend on the amount of the donations made for it. May the Lord bless this work to the saving of souls.

Respectfully submitted,  
C. K. HOSTETTER,  
Treas. M. E. & B. B.

#### For the Herald of Truth.

##### REPORT.

##### OF THE SECOND QUARTERLY MEETING OF THE MENNONITE S. S. MISSION.

The Mennonite Sunday school Mission held its second quarterly meeting at Paradise, Lancaster Co., Pa., on Thursday, April 9, opening at 1 P. M. After singing several appropriate hymns, prayer was offered by Bro. Elias Groff.

The first feature of the meeting was a sermon by Bish. Isaac Eby. He read the last chapter of John's Gospel for his lesson, and then chose the last clause of the fifteenth verse for his text, "Feed my Lambs." "When the children of Israel went out of Egypt," said he, "and the ordinance of the Passover was instituted, they were commanded to teach their children why they kept this feast. It is just as necessary for us to teach our children the principles of our faith and practice as it was for the children of Israel."

"Children make men and women, and the kind of men and women they make depends very much on the training and education they get when they are children. Children need to be taught (older people sometimes also)."

The start in life is of great importance.

The church and Sunday school should be joined, — should be only branches of the same organization, with Christ as

the central mark. The expense of organizing the Sunday school is of comparatively no consideration when we remember the value of anything. In order to accomplish anything in the Sunday school as well as elsewhere, we must not be doubtful or faithless. Christ knows the heart, and He cannot bless us, unless we look to Him and expect His blessing. The listeners toiled all night and caught nothing until they followed Christ's directions, — cast their net on the right side.

Christ's way is always right. Let us be careful that we follow His instructions. Some parents teach right in precept, but destroy the effect of their teaching by their example. A good example is necessary to win the children into the church.

Christ's command to "feed my lambs," was intended to reach farther than to Peter only. All Christians should be engaged in feeding the lambs. Ministers and S. S. superintendents and teachers should be careful to preach and teach only the pure Gospel.

Bro. Eby spoke a little more than half an hour, and made a good impression on his hearers.

Bro. H. D. Charles was then chosen moderator. The minutes of the previous meeting (held Jan. 4, 1896) were read and approved.

A committee had been appointed to see what prospect there was of being able to open a Sunday school somewhere on the Welsh Mountain. The chairman of this committee reported that the people of the community in which they made their investigations were anxious to have a school, and the prospect of getting a large number of children was good. He said it was surprising to find not one of the churches in the actual destination and want that exists among some of the people so near to our own homes of plenty, and who are in better circumstances are in a measure responsible for the condition of these people.

In discussing the report Bro. I. E. Hershey said we should by all means make provision for a Sunday school, and called for volunteer workers. Several responded, and signified their willingness to work in the mission school. The report was further discussed by Bro. John H. Mellinger, (general superintendent of the mission schools) and John H. Hershey.

The subject, "Benefit of Public Meetings" was then discussed, first by Bro. Abram Metzler, Jr.

He showed in a forcible manner the benefit of coming together and reasoning together. If we look at things in the mirror of God's word with a sincere desire to see the truth, we will get a revelation. Meetings promote mutual love and fellowship, bring about a feeling of unity, and bind us more closely together.

Bro. Jacob H. Mellinger called attention to the fact that previous to the captivity the children of Israel held three meetings a year, and we find them continually falling into idolatry. After the captivity, the synagogues were established, and they had three meetings a week, and we do not read that they ever again fell into their old sin.

A number of other brethren testified to the beneficial effect of meeting together. We learn to know each other better, understand each other better, warm each other up, and stimulate one another to activity.

#### Singing of hymn No. 162, Gospel Hymns No. 5.

Gen. Sept. J. H. Mellinger then stated that Linville Hill (also known as Monument S. S. was last year supported to a considerable extent by this organization, and would be again this year. In addition to this, the new school to be organized at "Red Hill" would require the support of these schools would be received after adjournment.

Deacon L. E. Iershey, superintendent of Linville Hill S. S. said he met a pair of boys a few days ago who inquired when the Sunday school would be opened. When asked if they expected to attend, they replied, "if we get the clothes." "Now," said he, "some will say that these boys come to Sunday school simply for the sake of getting good clothes. Very well, suppose they do. If we get them to Sunday school we have an opportunity of teaching them the principles of the Gospel, while if we do not get them there, we do not have the opportunity. And what better Christ simply for the sake of getting to heaven than the boy who comes to S. S. in order to get some clothes? Is he not following for the sake of the loaves and fishes? Let us know that if our service is to please God, it must be a service actuated by love.

Bish. Eby said these children were not to blame for their condition. The fault lies with the parents, and if the children were not cared for by others, they would grow up no better citizens than their parents. Bro. Elias Groff made a few remarks in which he expressed himself much pleased with the remarks by Bro. David Hostetter, singing of hymn No. 193 Gospel hymns, and the meeting adjourned.

After adjournment contributions were received to the amount of \$89.25. REMARKS: — It is a fact that does not seem to be generally known even to most of the residents of Lancaster County itself, that there are within its borders sections of country that present a very fit field for the mission worker. While there is in these communities a class of people who are respectable and well-to-do, there is another class who are not only poor and destitute of the comforts of life, but ignorant, and without a practical knowledge of Christ. The lightness with which some of the common laws of morality are regarded by some of these people is amazing.

The establishing of Sunday schools in these places may be the means of bringing the divine light of Christ to some of these homes.

AMOS A. RESSLER, Sec'y.  
Ranks, Lancaster Co., Pa.

#### TRACT FUND.

##### FIREWELL OFFERINGS RECEIVED SINCE OCT. 1st, 1895.

E. K. Greenwald,	\$2.00
Benonia Stemen	.50
D. K. Buzzard	.50
Jacob W. Hege	1.00
Henry Albrecht	1.00
Levi Hooley	1.00
A Friend	1.00
C. A. Albrecht	3.00
M. P. Co., dividend	2.50
Friend, Gresham, Manitoba	6.00
John W. Weaver	2.50
A Friend	.50

G. L. BENDER, Treas.

#### For the Herald of Truth.

##### UNITY.

BY A. BAKER.

Neither pray I for these alone, but for them also who shall believe on me through their word, that they may be one, as thou, Father, art in me, and I in thee, that the world may believe that thou hast sent me. John 17: 20.

In these verses, Christ prays His heavenly Father that those who believe in Him should be one as Himself and the Father are one; that by this unity the world may be convinced that Christ is divine, and that they are sanctified through His divine spirit, that they are one in Him and in unity with one another. The indwelling spirit of the Father and the Son is the one perfect bond of union, knit into perfect unity, which will manifest itself by the bond of love amongst all believers. This union is to be a light to the world.

Christ says: "I in them, and they in us, that the world may believe that thou hast sent me." So must this union be to make an impression on the world at large. The unity of the disciples is to be the convincing proof that the mission of Christ is divine. If so, then it must be something visible, something that they cannot dispute. It must not be a formal, mechanical union, for that to a large extent exists in all churches with but little of the spirit of Christ, but in which the spirit of Christ cannot dwell, and instead of convincing the world, it only generates indiffence to a large extent. But the spirit of Christ illuminates and transforms the hearts of the true disciples of Christ, drawing them into the unity of the Spirit, binding each other together as members of one family, and prompting them in love to co-operate in unity for the good of the world.

This unity of Spirit, when exercised by professing Christians, shall continue the world that Christianity is divine. The more these differences among professed Christians are manifested, the dimmer will be their light to the world. The less these differences among Christians, even in minor things, the greater will be the impression on the world. These differences are sometimes to try the strength of the unity, but as long as Christians alone themselves to be ruled by sectarianism, selfishness and carnality, we may look in vain for the world to be overcome. When the spirit of Christ is poured upon us from on high, that spirit of truth and love will melt down differences and kindly in us peace and unity. Then our conviction will be irresistible. Truth is the first thing to seek for, and they who reach it are one, as truth is one.

They who seek unity first may sacrifice the truth and perhaps the soul, but when all search for the truth and proclaim it throughout the world, the sinner effect here announced be produced; then will the Christian light so shine that the Father will be glorified thereby and they will be perfect in one. Then the love wherewith the Father hath loved the Son may be in them. This eternal love of the Father rests first on Christ Jesus. His spirit is imparted to them that believe in Him, and thereby they become one in Spirit. May God give us all grace that all may be one as Christ and the Father are one.

##### Openings for Helpless.

Growing cities and towns in the Northwest offer openings for street acts, mechanics, and other forms of employment. People write to F. L. Whitney, St. Paul, Minn., for printed matter and other information, free.

#### SELFISHNESS IN RELIGION.

"Thou shalt love thy neighbor as thyself" is often quoted as the supreme commandment of unselfishness, but it is not. It is the standard of the law. The supreme utterance on Christian unselfishness is, "Love one another as I have loved you." If Christ had simply loved the world as His loved Himself, He should have had no (G)thensome or Calvary. One of the great weaknesses of Christianity has been, and still is, the selfishness of those who profess to follow Him who was a miracle of unselfishness, and whose redemptive work centered in bearing the sins of others. We maintain that there is no place under His banner for selfishness, and that wherever selfishness remains in the heart and in the life it is sure evidence that Christ has been kept out. Notwithstanding this it is not at all uncommon to hear salvation presented as a selfish bargain with the Almighty, as one reason why we have so many merely nominal Christians is that multitudes of people think of Christianity only as a scheme by which they can escape from the penalty due their sins, and win blessedness simply by an act of faith without a change of nature. The sooner this view of Christianity is given up the better for the church and for the world.

A rich young ruler came to the Master full of zeal and asked what he could do to inherit eternal life. He went away sorrowful, for he learned that eternal life is not purchased by the giving of a tenth, or by a religious testimony, or by the adoption of a religious garb and a puritanic code of morals. He found that the vestige of the old love must vanish; that Christ, and no other thing, must become the center of his life.

Two of His disciples requested that they might sit on His right and on His left in His kingdom. They were plainly told that such a position involved the drinking of a bitter cup and the undergoing of a baptism. In other words, the blessedness of victory comes only to those who overcome. No person can ever be physically strong who is not willing to fulfill all the conditions. A life of calm and ease and stagnation does not produce the tough fiber that makes the strong man. Many sigh for that can analyze and solve the intricate problems with which the world is full. But only those who slowly and faithfully toil over all the steps can attain to scholarship. The power comes not as a reward of signing and lounging. It is the result only of a faithful and conscientious effort. Something is never given in this world for nothing. Flowery beds of ease bear no one to the skies. Everything has its just price. To be sure, grace is free, salvation is without money and without price, but no person can appropriate God's free grace and become one of the best, even in the Kingdom of Heaven without fulfilling the conditions of "the spiritual life." It is not possible to go into the atmosphere of the Divine Life and yet hold on with both hands to the things which anchor us to earth. Salvation is not a process by which we are able to make sure of our world. It is a process of complete transformation. It is the reception of Christ and the surrender of self. It is not the creeping of a terrified soul into a place of safety.

where it remains sheltered, though still continuing its old life of sin and the love of it. It is the purging of the old disease and the fear completely out, and giving place throughout the entire being to the currents of the new life and the bubbling up of a love which is as natural and genuine as that of a mother for her babe. We need more of Jesus Christ in our Christianity. The apostolic life is not too lofty for any Christian. It is time to cease learned and fine drawn discussion on theory and creed, and to illustrate to the world the meaning of the Christ life.—*American Friend.*

#### NON-MUSICAL CHRISTIANS AND NON-CHRISTIAN MUSICIANS.

A young pastor, who was an enthusiastic musician, gave an address at a ministerial meeting on the subject, "How To Improve the Form of Worship Called Singing." He related his experience in trying to bring about a reform in an old-fashioned church. In an amusing manner he described the singing, which defied all musical law and order. But, while, we non-musicians smiled, we felt a little uncomfortable, wondering whether he might not have made our singing appear just as ridiculous as did that of the absent brothers and sisters who served for his illustration.

"My efforts were in vain," he went on to say; "for one evening old Deacon Brown got up and said: 'Our pastor means well, I know, and I think he is a good young man; but a meeting ain't a singing school, and wasn't ever meant to be turned into one. We have been singing these hymns this way all our lives, and singing them from our hearts to the glory of God; and I believe they've been acceptable worship in the ears of the Almighty, though we've sung 'em too slow and too fast, or too flat, or too sharp, maybe, most of the time. I suppose I don't sing with expression appropriate to the sentiment of the song; but, when I sing:

"Jesus lover of my soul,  
Let me to thy bosom fly."

I do feel that I want to draw nearer to my dear Lord and Master; and sometimes my heart is so full that my voice trembles, and I suppose I hardly sing a note right. I'm sorry not to come up to the mark on hymn-singing; but I want to say that the words do seem full of meaning to me, though I don't bring it out in expression according to the rules of music."

Some time after hearing this address we attended a most impressive evening prayer service out under the stars, in sight and sound of the ocean, and listened to a thrilling incident of shipwreck the winter before near the very spot where we stood. The realization that the only firm, unchanging thing in this changing world is our trust in the Rock of Ages came home to our hearts as never before, and our souls were deeply stirred. The old hymn, "The grand old hymn, and all voices joined in the melody, making it truly a prayer.

"Rock of Ages, cleft for me,  
Let me hide myself in thee;  
Let the water and the blood  
From thy wounded side that flowed  
Be of sin the double cure,  
Save me, Lord, and make me pure."

We knew that we sang the words slowly and softly, but we did not realize that

the nerves of the non-Christian musician present were sadly shocked by our "dragging" and "utter lack of all expression."

As we finished the first verse, he spoke out briskly: "Excuse me, but may we not sing that verse again more in accordance with the music and the words? I'll sing it first. Please notice the force on 'Rock' and 'cleft'; notice the upward intonation to express aspiration in the second line."

Then his rich voice rang out in beautiful, full tones the first verse, in startling contrast to our singing of it. We dutifully started out with him to sing it a second time, this time striving for the approved method.

"Ah! that is much better," he said. "Now the next verse."

So we sang the whole hymn. But where had vanished the sacred vision of our divinely loving and suffering Savior on Calvary with riven side, "wounded for our transgressions," that we might have a refuge where to hide in every time of need? Where had flown the tender, soul-stirring influences of the night, the brightness of God's heavenly host about us, seeming to shed its light into our hearts, and the voice of God's mighty, murmuring sea sounding the notes of His peace and His power into our souls? The sacred spell, the spiritual uplift, of the service, was gone.

Now was the musician right in singing, "Rock of Ages, cleft for me," with volume and force as if to express the idea of a mighty mass of boulders breaking asunder? Were we right in singing slowly and softly, thus expressing what is the real image of the words; that, as our Saviour suffering in patience and in love for us? The worldly choirs of the church do not doubt often annoyed by "earbarring discords," "lack of proper expression," "disregard of time on the part of the congregation," but singing hymns is worship, and we would "worship Him in spirit and in truth," with our voices pouring out our hearts' warmth of love and praise; and so may not the sincere appreciation on the part of the Christian non-musical of the thoughts behind the words of a hymn oftentimes be a better guide to proper expression than the rules of the non-Christian musician.—*Golden Rule.*

#### PERILS OF THE PLAY-HOUSE.

BY THEODORE L. CUYLER.

The play-house is increasingly persistent in its demands on popular attention and patronage. It fills a constantly enlarging place in the daily journals. Theatres multiply more rapidly than churches in some of our great cities. Theatre-going increases more than church-going. The dead walls are covered with flaming pictorial representations of scenes and acts, and many of these are of such indecency that they deserve suppression by the public authorities. If the pictures be so shameless, what must the originals be?

Before our youth become patrons of the play-house it is but fair that they should know just what perils to their moral nature and to their welfare as immortal beings they are likely to encounter.

1. The first peril is to purity of character. Your eyes and ears are windows

and doors to the heart. What enters once never goes out. Photographs taken on the memory are not easily effaced or burned up; they stick there, and often become tempters and tormentors for a lifetime. "I'll give my right hand," said a Christian to me once, "if I could rub out the abominable things that I put into my mind when I was a fast young man." He could not do it; neither will you be able to efface the lascivious images or the impure words which the stage may photograph on your very soul. The whole trend of the average American stage is hostile to heart-purity. The exceptions do not alter the rule.

You must take the average stage as it is, and not as you would like to have it. It is an institution for which, if you patronize it, you become morally responsible. It often causes women by parading her before a mixed audience in man's attire. Too often it exposes her in such a pitiable scantiness of her attire at all that if you saw your own sister in such a plight you would turn away your eyes in horror. Yet you propose to pay your money (through the box-office) to somebody else's sisters and daughters to violate womanly delicacy for your entertainment. If "the daughter of Herodias" dances to please you, then you are responsible for the dance, both in its influence on the dancer and on your own moral sense.

There is no availing before God of your accountability for the theatre if you support it. What its influence upon the average performer is appears from most abundant testimony. One of the most celebrated actresses of this time informed a friend of mine that she "only enters a theatre to enact her part, and has very little association with her own profession." A converted actor once said to me, while passing a play-house in which he had often performed: "Behind those curtains lies Sodom." Although sorely pressed to return to his old business, he said that he would sooner starve than go on the stage again. Mrs. Frances Kenble Butler, the last living representative of the most famous histrionic family of modern times, has, in her old age, condemned the stage emphatically. As an institution, the American theatre tolerates sensual impurity in its performers and presents scenes of impurity to its patrons. If you become one of its patrons, you go into moral partnership with the theatre.

2. It would be a sufficient condemnation of the average play-house if it stimulates one evil passion. But other temptations lurk about it. There are temptations to be encouraged there. It is a prevalent habit with young people who attend the theatre to remain until a late hour amid the excitements of the plays, and then finish off with a midnight supper, or a wine-drink at some neighboring restaurant. To this perils practice a young lady of my acquaintance owed her downfall. Long after sensible people have laid their heads on their pillows, the frequenters of the theatre are apt to be adding a second scene of dissipation to the first one; and it must be pretty hard work for a Christian to finish up such an evening's experience with an honest prayer for God's blessing. That is indeed a poor business and a poor pleasure on which we cannot with a clear conscience ask our Heavenly Father's approval. Certainly, there are enough

innocent, wholesome and beneficial recreations without the play-house. That is a dear-bought pleasure which involves even a risk to the immortal soul.

3. Another peril of the theatre arises from the fascination which it too often engenders. Like wine-drinking, it becomes an appetite, and a very greedy appetite. To gratify this growing passion for the play-house, tens of thousands of young people squander their money and their time most profusely. Other and purer recreations become tame and insipid. Even the entertainments of the stage become dull unless they are spiced with new excitements to the passions.

No sensible man is apt to select the companion of his heart and home because she is a frequenter of a play-house. No good woman wants her sons and daughters there. No pastor expects that his youthful church-members can go into that impure atmosphere without a terrible damage to their piety. I don't believe that the theatre has ever helped souls towards heaven. I know that it has sent thousands to perdition.

"The effect of attending the theatre upon the churches whose members attend is a waste of the moral power of those churches. Last week a gay and beautiful actress was soliciting a member of our church to attend her performance. When the lady positively refused on the ground that, as a church member, she could not go, the young actress applauded her and made the statement that whenever she was on the boards and saw a church member in the house she despised that person as a hypocrite. Although this is a violent judgment, every actor may be presumed to feel thus towards theatre-going church people. All those people lose their influence over others both as actors and as laymen attendants. If actors were worldly persons, could any man or woman whom you met at the theatre have any influence over you to bring you to God? Probably they would never attempt it. Theatre-going Christians are not active workers for Christianity as a rule. If such a man should approach you on the subject of your soul's salvation, you would laugh him to scorn. He knows that, and therefore will not address you on religious topics. I have yet to learn of a single person who has been converted by attending theatres, and I have had knowledge of a number of men and women who have been ruined by theatres—spiritually in body and fortune and ruined in life.

The best Christian workers do not attend theatres; those who are active in church work soon lose their zeal if they become attendants upon theatres. If any mere amusement of mine gave him the pain to the humblest member of my flock which his going to the theatre gives his pastor, I would drop that amusement at once."

"Let us seek temporal things, but let us desire those things which are eternal."

NEVER let a day pass without trying to do something for Jesus. Every night reflect upon what Jesus has done for you, and then ask yourself, "What have I done to-day for Him?"

#### Best in the World.

Plenty of instances can be given where one crop paid for the farm. Only public land region left in U. S. is in the hands of the government. Cheap lands, fertile soil, healthy climate, good markets and all advantages of modern civilization. Finest climate for farmers and home-seekers on any continent.

T. J. Baird, Lakota, N. D.

#### MISUNDERSTOOD AND MISAPPLIED SCRIPTURE PASSAGES.

THE "FOUR-FOLD GOSPEL."

BY R. Y.

That beautiful passage: "God is no respecter of persons" (Acts 10:34; Rom. 2:11; Gal. 2:6), has been often used by those good people who teach that every sick person may be healed of their disease through the atonement made by Christ. They base their teaching on this ground that Christ healed the sick in the days of His flesh, and also that God has healed some people in answer to prayer in our days, and as "God is no respecter of persons," He makes no difference in the sick, but is willing to heal every one of them. It was but recently that I heard a speaker very positively assert in a public meeting in this city that the Savior was now willing and ready to bestow on every one in the meeting "perfect health" and make them young again. Now this is an entire misconception and misapplication of the passage and great harm has been done by thus perverting the Scripture.

When the apostle Paul says, (Romans 2:11), that there is no respect of persons with God; he is not writing about physically sick persons and their healing at all. He argues in those chapters that both Jews and Gentiles are sinners and cannot be saved from sin by their own works, but only by the grace of God in Christ Jesus. "For there is no difference (viz., between Jews and Gentiles), for all have sinned and come short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus," etc. (Chap. 3:23, 24). They are all sinners, and God is willing to justify them all from their sins for Christ's sake and in this respect makes no difference, and is no respecter of persons. The idea of bodily sickness and healing is utterly foreign here.

When Peter came into the house of Cornelius (Acts 10) and heard from him the narrative how an angel had ordered him to send for Peter to teach him the way of salvation, then Peter was both astonished and overjoyed so that he exclaimed: "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness, is accepted of Him." Every Bible reader knows that Peter was a Jew and viewed even the plan of salvation as yet from a Jewish standpoint but now God opens the door for the Gentiles to come in also, beginning with Cornelius; now he truly perceives that God makes no difference between Jews and Gentiles but intends to save them both from sin through the one Savior, hence "God is no respecter of persons," he exclaims. Before Him Jews and Gentiles are alike as sinners, and all are invited and welcomed to the Gospel feast of salvation. There is not the least thought of bodily healing contained in the entire chapter. And wherever else this passage occurs the same is true. To wrest such passages from their evident connection and scope and apply them to a tenet that teaches something that is entirely foreign to it, is not only a very careless but a highly dangerous and reprehensible misuse of the word of God, which must have its deleterious results.

That exquisite petition in the Lord's Prayer; "Thy will be done on earth, as it is done in heaven," has been misused in the same manner. Said a very popular

and influential preacher in his sermon on this text among other similar things: "There is no sickness in heaven, which is in perfect accord with the will of God, and we are here commanded to pray that this divine will be done 'on earth as it is in heaven,' hence we are to pray and believe that sickness will be abolished on earth. A good sign for us, that we are thereby convinced that we might pray and expect that sickness of all kinds be banished. The writer happened to meet her at the close of the meeting and she began to tell how wonderfully this sermon had enlightened her. I then said in reply: 'Why, then, there is no death in heaven either, hence you may pray and believe that nobody will die on earth; there are no cyclones nor storms in heaven, hence you may pray and see all the storms' fished or floods in heaven, and all this and much more is in accord with the will of God in that perfect glory world, hence you may pray and expect that they also cease on earth.' Here she stopped me, saying: 'Oh, I see—I did not think of this.' I then told her that the things the preacher tried to deduct from that passage were evidently not intended in that prayer, and did not apply to the present world or life, but would be fully accomplished after the resurrection of the body and the renewal of the earth. For this, we are taught, 'there shall be no death, neither sorrow nor crying, neither shall there be any more pain, for the former things are done away.'

When our blessed Savior at one time healed many sick, Matthew writes, "It was done that it might be fulfilled which was spoken of by Isaiah the prophet, saying, 'Himself took our infirmities and bore our sickness.'" (Matt. 8:17). Forthwith many people—and among them some eminent ministers of the Gospel—draw the following conclusions from this passage: 1. That disease is sin. 2. That Christ atoned for sin and hence for disease. 3. The atonement being made for all, it is intended to apply to all, for both pardon and healing. What a jumble of conclusions from mistaken premises.

It is not correct that Christ atoned for disease as He did for sin. When Christ was healing the sick, about which Matthew writes, He was not making atonement. Sin is the transgression of the law; but there is no divine law given: "Thou shalt not be sick." There are millions of innocent little babes sick who could not sin. Some of the holiest people on earth have been afflicted with chronic diseases. Witness Paul, Timothy, Melancthon, Baxter, Fletcher, Bishop Hamline, and hosts of others. Dr. A. Clarke died with epidemic cholera—did he commit sin by it?

The blessed Christ *pitied* the sick and healed them, and in *that sense* He took on Himself their infirmities, as is evident from Matthew's exposition. He also *pitied* the *Sinner* who had been with Him for days without eating and were now very hungry, and He fed them by a miracle. Does that argue the hunger is a sin, that Christ atoned for it, and the atonement being of impartial application, any one may come to Him and get bread?

But James 5:14, 15, is relied on to establish this universal healing. Well—let that prescription be faithfully carried out, especially not omitting the "anointing with oil in the name of the Lord."

Procure such oil as they prepared in ancient times—"balm of Gilead," and other kinds, of *very wholesome properties*, and *anoint* the sick all over with it, so that the body will absorb its healing virtue as they did in Bible times, and so on. Accompany such anointing with united prayer by the "elders of the Church," for the blessing of God upon the transaction. When that is once done we shall see further about it. But the manner in which some persons, even in public meetings, profess to comply with St. James' prescription, is a burlesque if not an offensive perversion of the passage. Their anointing consists of putting *one drop* of sweet oil or some other common oil on the sick one's forehead with the tip of the finger. By way of excuse for *not anointing* in the Scripture sense, they assert that this is not essential, that oil signifies the Holy Ghost and hence one drop will answer to satisfy the symbol. Such a man-made *sub* applied to what James directs, ought to be shunned by every Christian and especially by ministers of the Gospel who are appointed "stewards in the house of God." It is no wonder that these men made proceedings false to accomplish the good effects St. James asserts would follow. But, alas! the faith in the Word of not a few has been wrecked by consequent failures.

Having said so much on this subject, I will add another word. There is no doubt that God will heal sick persons, and is even now doing it, in answer to faith and prayer, that He has Himself the control of the Holy Spirit, who worketh according to his own *will* and *good* pleasure. It is one of the "manifest" (not "four-fold") gifts that flow to us out of Christ's fullness. "But all these worketh that one and self-same Spirit (the divine *manifestation*), dividing to every man *severally as he will*." (1 Cor. 12:11).

The man-made scheme of a "four-fold Gospel," the third forth of which is this bodily healing, as deduced from misapplied Scriptures, is, to say the least, a very bold human innovation upon the divine plan of salvation. We do not find such a "four-fold Gospel" in the whole of the New Testament. After it has run its course and done its harm, it will come to an end.—*Evangelical Messenger.*

#### THE WAY TO THE PIT.

A young man, on reaching the door of a theatre, overheard one of the doorkeepers calling out, "This is the way to the pit." Having had some instruction in early life, what the man said haunted him, that the employments of the theatre led to hell. The thought haunted him, and made him cease frequenting such amusements; he became attentive to the concerns of his soul, and afterwards was a minister of the gospel.—*Arcene's Cyclopedia.*

#### FEET-WASHING AMONG THE COLORED PEOPLE.

A correspondent of the *National Baptist* gives the following description of the rite of feet washing, as practiced by the colored people in South-eastern Virginia, some years ago.

The ceremony began on the midnight preceding Christmas, by the leader reading from John's Gospel the account

of our Lord washing His disciples' feet, from which he argued that the rite was obligatory upon all Christians. A procession of men and white turbaned women marched up the aisles, carrying bowls of water and towels, the men going on their side of the house, and the women to theirs. A man then girdled himself with a towel, and pulling off the boot and stocking of a brother, placed the bowl of water under the naked foot, washed and wiped it "with the towel wherewith he was girdled." Then reaching the stocking and boot, he took the seat of him whose foot had washed, and had his own foot washed by that brother. The women washed the feet of their own sex, and the men of theirs.

#### THE TEAMSTER AND HIS HORSES.

A gentleman in Vermont, who was in the habit of driving his horses twelve miles a day seven days in a week, afterwards changed his practice, and drove them but six days, allowing them to rest one. He then found that, with the same keeping, he could drive them fifteen miles a day, and preserve them in as good order as before. So that a man may rest on his Sabbath, and let his horses rest, yet promote the benefit of both, and be in all respects the gainer.

#### THE BIBLE.

"God's Word declares the end from the beginning." It is not only the chart which guides each weary wanderer to his own eternal rest, but it is the record of the great plan and purpose of the Almighty concerning the world which He has made, and the church which He has created. It is the only book of everlasting purpose as manifested in Jesus Christ, and if one will read three chapters at the beginning of the Bible and three at the end, he will be struck with the correspondence which there exists.

At the beginning of the Bible we find a new world. "In the beginning God created the heavens and the earth."

At the end of the Bible we find a new world; "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." At the beginning we find Satan entering to deceive and to destroy; at the end we find Satan cast out, "that he should deceive the nations no more."

At the beginning, sin and pain and sorrow and sighing and death find entrance to the world, at the end there shall be no more pain nor sorrow nor sighing, and no more death.

At the beginning, the earth, for man's transgression, is cursed with thorns and thistles; at the end, "there shall be no more curse; but the throne of God and of the Lamb shall be in it."

At the beginning we find the tree of life in paradise from which the sinner is shut away by a flaming sword, lest he eat and live forever; at the end, we find the tree of life again "in the midst of the paradise of God, and the blessed and the blood washed ones have a right to the tree of life, and enter in through the gates into the city."

At the beginning, man was brought beneath the dominion of death and the grave; at the end, "the dead, small and great, stand before God." The sea gives up its dead, and death and hell are de-



stroyed in the lake of fire. At the beginning the first Adam lost his dominion over earth, and was driven out of the garden of Eden in shame and sorrow; at the end, we find the second Adam victorious over sin and death and enthroned as King and Lord of all, and reigning in triumph and glory forever."—Selected.

## DEATHS

**SCHROCK.**—On the 23d of April 1896, in Gritley, McLean Co., Ill., of lung fever, sister Magdalena Schrock, aged 69y, 6m. Her maiden name was Rietger. She was married to Peter Schrock in Butler Co., Ohio, who preceded her to the grave many years ago. She had a desire to depart. She was a faithful sister in the church. Her remains were laid to rest on the 25th in the Waldo graveyard. A large concourse of friends assembled on the occasion. Funeral services by Andrew Warkler, John Kinsinger, Daniel Orendorf, Chir Zimmerman and J. P. Schmidt, at 10 o'clock, 12:35, 26. She leaves one brother and three sisters.

**WELDY.**—Martha Jane, daughter of Jacob and Hannah Weldy, died suddenly April the 22d 1896, after having been sick several days, 12 years, 1 month, 7 days.

Dear Martha since thou art gone,  
We miss thee from thy place,  
Thy place is vacant in our home,  
We miss the smile of thy face,  
We miss thy kind and willing hand,  
Thy work and earnest care,  
Our home is dark without thee,  
We miss thee everywhere.

MARY WELDY.

**GUENGERICH.**—On the 13th of March 1896, near Ames, Johnson Co., Iowa, of lung fever and pneumonia, the stomach, of which he suffered intensely several days, Bro. Jacob Guengerich, aged 35 years, 4 months, 21 days. He was sick one week, and leaves a wife and three sons, and also an aged invalid mother-in-law to mourn their loss. Two of the sons by the late wife died a short time of his death, but have since recovered. He was a grandson of Mr. Andrew Zell of Ames, Iowa, and a son to Johnson Co. in his youth; some years later he married Maria Schlach and for the sake of distinction was therefore called Schlachach Jacob Guengerich. He was faithful to his duties as father, husband and neighbor, and toward the church and the Sunday school, and his death was a sore loss to all, yet the word came, "The Master is here and calleth for thee." His remains were buried on the 15th of March, followed by many friends and relatives. Funeral services by C. J. Miller and Peter Kinsinger. Text, Mark 13:32-37.

**YODER.**—Bro. Daniel Yoder was born on the 19th of March 1816 in Somerset Co., Pa., was married to Anna Schwarzenruber on the 25th of July 1841, his union was blessed with four sons and five daughters, of which two daughters preceded their father. Bro. Yoder and family moved to Johnson Co., Iowa, by wagon in 1864, and settled near Ames, where by industry, frugality, and the ready help of his family, a comfortable home was established, and where he passed the remainder of his days. He died of pneumonia and lung trouble on the 13th of April, aged 79 years, 10 months, 21 days. His sufferings for several days were very severe, but he bore them patiently. His companion died about 20 months ago. His remains were laid to rest on the 15th in the Ames churchyard, followed by a large concourse of relatives and friends. Funeral services by John V. Gunden and Peter Kinsinger.

**STREIM.**—April 10th, 1896, near Junction, Lancaster Co., Pa., of dropsy, sister Fannie Streim, widow, aged 73 years, 2 months, 17 days. Funeral on the 11th. Text, 1 Peter 1:12. Buried at Kauffman's M. H. Many friends assembled in token of respect for the dear sister. She was a faithful and obedient sister in the church. May the Lord comfort the bereft family.

**SOUDER.**—On the 20th of April 1896, in Montgomery Co., Pa., of the infirmity of age, Bro. Moses Souder, widow of Christian Souder, in her 90th year, deceased was twice married, her first husband having been Abraham Freed, of which union two sons remain. Her remains were laid to rest on the 25th at the Franconia Mennonite M. H.

**HECHT.**—April 11th 1896, near Selma, Lancaster Co., Pa., Bro. J. Hoffman Hecht, aged 71 years, 8 months, 19 days. Funeral on the 14th. Text, Heb. 9:27-34 and Rev. 3:2. Buried at the Landville M. H. A large congregation assembled in token of respect for the deceased. May the good Lord comfort the bereft family.

**WESNER.**—May 1st 1896, near South English, Iowa, E. F. Wenger, aged 25 years and 14 days. He was a son of Joseph and Elizabeth Wenger. He was a worthy young man, highly respected and loved by all who knew him. He had been for some time attending the Business College at Valparaiso, Ind., feeling some ailment in his throat and head he came home about a month before his death. All that could possibly be done to arrest the disease was done, but death had marked poor Frank for his own. Funeral services by Sauton, after Peter Brown from the text, "set them on fire, for their flesh shall die and not live." A large congregation assembled to pay the last tribute of respect.

**NEILL.**—At her home near Morrison, Ill., Ella, daughter of Mr. and Mrs. N. Null, aged 15 years, 6 months, 30 days. She was born Oct. 24 1880, in Whiteville Co., Ill., and died April 22d 1896, at the home of her parents where she had lived since her early childhood with the exception of a year spent in Pennsylvania. Buried on the 24th at the Mennonite Church at Ustiek. Funeral services were conducted by John Neis assisted by J. H. Kull. Text, James 1:13-14.

**MILLER.**—On the 1st of May 1896, near Waupegon, Miami Co., Ind., of lung fever, Mary Ann, daughter of John and Mary Miller, aged 18 months and 19 days. Buried on the 3d in the home graveyard. Services by Rev. J. L. Miller, 19. May God bless the bereaved parents for the loss of their little Mary. Weep not, dear ones, though I leave you, It is but a few days more, Till with Jesus I will meet you, One by one that on bright shore, 'Tis so sweet to be with Jesus, Just to sing around His throne, Then to hear His voice still saying, "This is your eternal home."

**SWARTZ.**—On the 19th of April 1896, in Chambersburg, Franklin Co., Pa., aged 77 years, 9 months and 9 days. Funeral services at the house by Peter Wadde, and at the church near Chambersburg by H. H. Farett and H. H. Hildesberger. Text, Rev. 14:12, 13.

How blest the righteous when he dies!  
When sinks a weary soul to rest;  
How gently beams the closing day,  
How gently heaves the expiring breast.

**BURKHOLDER.**—On April 23d 1896, Bro. Samuel R. Burkholder, aged 56 years and 14 days. The deceased was born and raised in Cumberland Co., Pa., was married twice, the first time to Annie Burkholder, daughter of Pre. Am. Burkholder, one hundred and thirty-four years old, and one his grandsons, found her dead in bed in the morning with her three months old child in her arms. The deceased was an earnest and zealous worker in the Mennonite church and Sunday school. He leaves six children and a wife to mourn his departure, but not as those that have no hope, for they can look forward with bright hopes to meet him in the eternal world, where everything is joy and pleasure. Funeral services by Bish. B. Zimmerman of Selma, Pa., at 10 o'clock, 12:35, 26. Buried at the Diller Mennonite M. H. A large concourse of friends and neighbors assembled to pay the last tribute of respect. Peace to his ashes.

**KAUFMAN.**—On the 10th of April 1896, in Somerset Co., Pa., sister Sally, widow of Bro. Moses Kaufman, aged 80 years, 1 month, 7 days. She was buried on the 13th. Funeral services at the Stahl M. H., by Jonas Blanch, Samuel Gundersperger and A. H. Hough. Sister Kaufman was the mother of ten children, four living and six dead; four grandchildren, two living and two dead; five great grandchildren, seven living and seven dead. May the Lord bless the aged brother and his children in their bereavement. May they ever be guided by the Holy Spirit on the path of life.

**SNEATH.**—April 13th 1896, in Mountville, Lancaster Co., Pa., sister Mary Sneath, widow, aged 89 years, 1 month, 13 days. Funeral on the 16th. Text, John 9:30-41. Buried in the Mountville cemetery. Sister Sneath was blind from birth, but she ever was guided by the Holy Spirit on the path of life. She was a faithful Christian.

**ROHRER.**—April 14th 1896, near Mountville, Lancaster Co., Pa., Ephraim H. Rohrer, aged 35 years, 10 months, 2 days. Funeral on the 17th. Text, Deut. 33:27. Buried at the Salunga M. H. A large congregation assembled in sympathy for the bereft family.

**SMITH.**—April 25th 1896, in Landisville, Lancaster Co., Pa., of consumption, sister Sally Smith, wife of George Smith, aged 22 years, 1 month, 26 days. Funeral on the 28th. Text, Heb. 4:1. Buried in the Florin cemetery. A husband and mother, and a dear friend, was done, but death had marked poor Frank for his own. Funeral services by Sauton, after Peter Brown from the text, "set them on fire, for their flesh shall die and not live." A large congregation assembled to pay the last tribute of respect.

**SNAYVELY.**—April 1st 1896, at the "Junction" Lancaster Co., Pa., sister Mary Ann Snayvely, widow of Bro. Henry Snayvely, deceased, aged 85 years, 2 months, 4 days. Funeral on the 4th. Text, Psalm 31:5; John 17:4. Buried at Kauffman's M. H. A goodly number of friends assembled in token of respect for the dear sister. Sister Snayvely was a faithful Christian. May the good Lord comfort the bereft family.

**SCOGGIN.**—Lizzie Edith Scoggin, daughter of Aaron and Annie Scoggin, was born at Gardner, Grundy Co., Ill., Nov. 20th 1868. She was married to Peter T. Kirkpatrick March 20th 1885, and came to Bureau Co. She died March 12th 1896, of pneumonia of the bowels. Three children were born to them; Ada A., aged 12 years; John H., aged 9 years, and Ida M., aged 7 years. Although not a member of any church, she possessed the Christian spirit, taught her 8 school in her early life and since her marriage she attended divine services whenever her health and family cares would permit. During her sickness while suffering from bodily ills she often spoke of her trust in the blessed Savior. Besides husband and children she leaves a father and mother who could not be present at the funeral on account of age and infirmities and a brother and sister to mourn her loss. She was a kind and good mother and wife, and she will long be mourned by those nearest and dearest to her.

**HORNER.**—On the 24th of April 1896 in Somerset Co., Pa., daughter of John and Catherine Horner, aged 88 years, 6 months, 21 days. Buried at the church at the house by Sister Blanch and Annias Myers. The deceased was a member of the Dunkard church. She was the mother of eleven children, six dead, five living, grandchildren, fifty-six, fifteen dead; great grandchildren, one hundred and thirty-four, one dead, and one his grandsons, found her dead in bed in the morning with her three months old child in her arms. The deceased was an earnest and zealous worker in the Mennonite church and Sunday school. He leaves six children and a wife to mourn his departure, but not as those that have no hope, for they can look forward with bright hopes to meet him in the eternal world, where everything is joy and pleasure. Funeral services by Bish. B. Zimmerman of Selma, Pa., at 10 o'clock, 12:35, 26. Buried at the Diller Mennonite M. H. A large concourse of friends and neighbors assembled to pay the last tribute of respect. Peace to his ashes.

**BLANCH.**—In April 15th 1896, in Stony Creek Twp., Cambria Co., Pa., Samuel W. Blanch, aged 68 years, 2 months, 26 days. He was buried in the Fry graveyard, where services were conducted by Abraham Frick and E. H. Hildesberger. The deceased was a member of the Dunkard church. He leaves a sorrowing widow, two sons and three daughters in the eternal world, where they hope for their loss is his eternal gain. His sickness lasted 20 months. The writer visited him frequently and he seemed to bear his sufferings patiently. Peace to his ashes. LEVI BLANCH.

**LEVI BLANCH.**—In April 15th 1896, in Stony Creek Twp., Cambria Co., Pa., Samuel W. Blanch, aged 68 years, 2 months, 26 days. He was buried in the Fry graveyard, where services were conducted by Abraham Frick and E. H. Hildesberger. The deceased was a member of the Dunkard church. He leaves a sorrowing widow, two sons and three daughters in the eternal world, where they hope for their loss is his eternal gain. His sickness lasted 20 months. The writer visited him frequently and he seemed to bear his sufferings patiently. Peace to his ashes. LEVI BLANCH.

## ITEMS.

—At least \$720,000,000 worth of British property is always on the sea.

—In the western part of China there are said to be thirty millions of Mohammedans.

—The wars of the last seventy years have cost Russia \$1,775,000, and the lives of 964,000 men.

—The United States postoffice department now uses over 3,000 railway cars on 150,000 miles of road.

—Germany has tried to establish a colony in Africa, but thus far only 700 Germans have moved there, and 250 of these are officials.

—It is reported that the Armenians now imprisoned at Marash are being horribly tortured by their captors the Turks, and fresh trouble is expected at Zeitoun.

—Switzerland to the million inhabitants has 2,620 deaf-mutes, the greatest proportion of any country, next comes Austria with 190; then Germany with 170.

—In the lumber district tributary to Minneapolis 355,000,000 feet of logs were cut during the winter of 1895. This is about 150,000,000 feet under the product of the previous winter.

—Belwauyo, South Africa, was besieged by a horde of 15,000 or more of the warlike Matabele, and for a time was grave danger of a fearful massacre of the 3,000 whites living in the city. The danger is now over.

—The combined wars of the past century have cost the United States \$1,775,000,000. The Revolutionary War, the War of 1812, the Mexican War, and the Civil War—have cost the United States a total of \$653,229,000.

—The earliest shipment of cherries ever made from California was sent from Susan to Chicago on April 3. The previous record for early picking of cherries was made by California on April 1, this year, were of fine quality and size.

—The Medical Record announces that Dr. J. J. Eason's new cure for consumption has rendered homeless and destitute were employed in removing the debris and rebuilding the burned city. Rome, to divert the odium of the crime from himself, charged it upon the Christians, and thus began one of the greatest persecutions in the history of the early Christian Church.

—Why and how THUNDER is NUMBERED.—The question, "Why is spool cotton numbered as it is, and why are the figures not used in regular order?" is often asked, says the Boston Journal of Commerce. The explanation is this: The numbers on the spools express the number of "hanks," which are required to wind a pound. The very finest spinning rarely exceeds 30 hanks to the pound, while in the very coarsest there is about a half pound in each hank. The more common qualities, however, those from which sewing thread is usually made, are wound on ten to fifty hanks to the pound, and the spools on which it is wound are numbered from 10 to 50 in accordance.

—GLASGOW, APRIL 20.—The steamer Marsden collided with the British bark Firth of Solway, Captain Kendrick, yesterday, near Fish Lightship channel, the latter to sink. Thirteen men and the captain's wife and child were drowned. The Firth of Solway was built at Glasgow in 1885. She was of 1,199 tons register, was 224 feet long, twenty about 35 feet beam, and was 21 feet deep. She was owned by J. Spencer & Co.

—It is said that Katir corn is rapidly displacing Indian corn in western Kentucky. It is valuable both for forage and grain. Its success in Asia Minor and in Africa led to its introduction into Kentucky in 1891. The new corn has demonstrated its superior qualities. Last year 184,198 acres were grown, three fourths of a million and a half bushels, and it will grow in a regular field where Indian corn fails, or is liable to fall it will bring prosperity where of late years it has been discouragement and suffering.

—ORDERS have been sent to London for 2,000 Bibles, 5,000 hymn books and 5,000 catechisms, to be sold in the Fiji Islands. The Fiji Islanders gave nearly \$25,000 to foreign missions last year.

—A TABLET dating 3,500 years ago, now in the British Museum, when deciphered was found to contain in cuneiform characters the marriage proposal of a Pharaoh for the hand of the king of Babylon's daughter. The tablet was made of Nile mud.

—It is stated that the most crowded spot on the earth's surface is the "Mandragora," in the city of Valetta, in Malta. Upon a spot in this place, about two and a half acres in extent, not fewer than 2,574 live. This is at the rate 636,000 per square mile, or 1,017 to an acre.

—The town of Gigeni has long been known as one of the most bigoted and intolerant of Italy, yet in its Waldensian church has gone the first missionary from Italy to China. From the Waldensian congregation at Florence, two missionaries have gone to the Zambesi country and one to Lessont.

—BARON DE HINCH, the Hebrew philanthropist, of Vienna, Austria died on the 21st of April. "Thousands of his deeds were helped by his aid, especially those who were oppressed. While he was a strict believer in the law yet he also favored religious toleration, and offered \$200,000 to Russian schools provided they would be opened to all.

—PERU is a flourishing republic of three million people, one of the strongest of the South American States. Among these, three missions are working and only twelve missionaries; or one missionary only for a quarter of a million people. Even the swarming myriads of India fare better than this. They have one missionary to 165,000 souls.

—IN A. D. 64 ten of the fourteen municipal districts of Rome were destroyed by a conflagration. As it is said, by the Emperor Nero. The number of lives lost is known to amount into the hundreds. Even the value of the property destroyed cannot even be estimated. By the Emperor's command thousands of Roman residents, homeless and destitute were employed in removing the debris and rebuilding the burned city. Rome, to divert the odium of the crime from himself, charged it upon the Christians, and thus began one of the greatest persecutions in the history of the early Christian Church.

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—DETECTIVE PELLMANN in Bonn has made the discovery of a letter discrediting the far as could be found, number 34. Of these Pellmann searched the records for the character of 709, with the following results: Of the 709, 106 were illegitimate children, 142 were beggars, 61 inmates of lunatic asylums, 194 prostitutes, and 107 thieves. Among them 7 murderers. This one family cost the state in the last 75 years for support, prison expenses, and injury and damage to the state, the enormous sum of over one million dollars.

—The entire population of the eighteen nations of Europe in 1895 was 413,425,014. The number of men in the armies on a peace footing was 4,032,000; on a war footing, 10,013,341, not including reserves. The cost of the armies and navies for the year was \$1,019,719, 213. The aggregate of the national debt was \$2,017,191,775. The interest on this debt was \$1,013,213,11. The total revenue of the eighteen nations \$4,745,514, 175.

## A MISSIONARY MARTYR.

A very pathetic coincidence is related in the biography of Rev. J. D. Gordon, of the New Hebrides. In March, 1872, he was making a translation of the New Testament in his little home in Erromanga. He had reached to a village was writing the story of the death of Stephen, and had just written in the native language the dying words of the first martyr, "Lord, lay not this sin to their charge," when he was informed that some men were waiting to see him. He went out and saw a number of men with menacing aspect standing around the house. They belonged to a village where a house disease was raging. The first sufferer had been to the missionary for advice. He, supposing that the disease was a simple eruption common in the island, had given the man a lotion for it. But the disease was a horrible one, contracted from some vicious men belonging to the crew of a European trading steamer, which had been a few weeks at the island. The missionary did not recognize it when he treated the sufferer. His lotion did him no harm, but it was powerless to arrest the disease, and it spread in virulent form, and many others caught it. They had come to the conclusion that it was Mr. Gordon's lotion that had made them so ill. He tried to explain to them that it was due to their own wickedness, but they would not listen to him. In a few minutes they had beaten him to death with their clubs. His mangled body was carried into the room where he had been writing a short time before. There on his desk lay the manuscript ending with the words, "Lord, lay not this sin to their charge."

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28. 104	102	102
am pm	pm	am pm
8:50 2:10	8:10 2:10	8:50 2:10
8:50 1:22	5:45 1:10	8:50 1:22
7:30 12:20	6:55 12:20	7:30 12:20
12:17 4:47	Elkhart	8:40 2:44
A. M.		8:40 2:44
11:55 4:21	Marion	8:50 2:44
11:27 3:56	Warren	10:02 3:56
10:05	Wabash	11:46 3:15
9:15 1:54	Marion	12:21 3:56
8:30 12:40	Anderson	1:40 3:56
A. M.		
6:35	Indianapolis	3:10 8:45
11:02	Rushville	3:20
10:25	Crownsharpe	4:20
9:35	Vernon	5:20
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Semi-Monthly.

ELKHART, IND., JUNE 1, 1896.

VOL. XXXIII. No. 11.

JOHN F. FUNK, EDITOR.  
J. R. COFFMAN, ASSISTANT EDITORS.  
ABRAHAM K. KOLB, ASSISTANT EDITORS.

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## EDITORIAL NOTES.

On the 25th of April fourteen persons were baptized at the Lower Safford meeting-house, Montgomery Co., Pa.

Ordination services were recently held in Virginia, at which two brethren, Isaac Wenger and Sulevi Martin were chosen by lot and ordained. The Lord fill them with the Spirit and equip them for the responsibilities of their calling.

We regret to hear that Mr. Isaac Rickert, of the Doylestown Meeting, in Bucks Co., Pa., who has been afflicted for about ten months, is still confined to his bed. We trust he may soon be restored to his wonted health and be able to attend to his ministerial duties again.

The report of the Mission Sunday school meeting in last issue shows that our brethren in the East are fully alive to the advantages and possibilities of the Sunday school work. God bless them in their noble, unselfish efforts to reclaim for Christ those who are living in ignorance and sin.

Bro. G. L. Bender, our subscription clerk, is at present visiting our congregations in the West and North West. Although out partly for a vacation he carries his subscription list with him, and all money entrusted to him for subscriptions and other business in connection with the publishing house will be promptly attended to by him.

Bro. Peter Summer of Washington, Illinois, recently visited some of the small congregations in Iowa, greatly encouraging them by his presence and his words of edification. They feel very grateful for this kindly remembrance, and hope others will also visit them.

At the Methodist General Conference held last month in Cleveland, Ohio, the bishop who delivered the episcopal address, in giving a note of warning against the general tendency of the Christian world to-day toward amusements and other questionable methods of church work, emphasized the fact that the church has always suffered from indulgence in amusement, but never from sacrifice. These are weighty words, and apply with equal force to all denominations.

We trust that all the conferences to whom the General Conference committee addressed their appeal will take action and elect or appoint a representative for the next meeting of the committee. The Ohio Conference, held on the 2d Friday in May, appointed Bro. C. B. Brenneman. Let the rest of the conferences follow, and the matter of the advisability of holding a General Conference can be satisfactorily settled, one way or the other, for we believe that God will direct the affairs of our church according to His will if we come together in the unity of the Spirit with only His glory in view.

Pride, what is it? Ans. "An unreasonable conceit of our own superiority, whether as to talent, wealth, beauty, accomplishments, rank, office or other distinction, with corresponding, contemptuous feelings toward others; inordinate self-esteem."—Standard Dictionary.

Cruden calls it, "The master sin, first-born of the devil. Pride is to think of ourselves, or of something we possess, more highly than we out to think. Pride is in another sense to show off by display, our talents, our abilities, or person by an undue display of personal adornments. Solomon says (Prov. 16:5), Every one that is proud in heart, is an abomination to the Lord: though hand join in hand, he shall not be unpunished. (V. 18.) Pride goeth before destruction and a haughty spirit before a fall. (V. 19.) Better is it to be of a humble spirit with the lowly, than to divide the spoil with the proud. The following scriptures further illustrate the subject under consideration:

Ps. 101:5. Him that bath an high look and a proud heart will not I suffer. Ps. 138:6. The proud he (God) knoweth afar off. Pr. 8:13. Pride and arrogance do I hate. Pr. 6:16, 17. Among the six things that the Lord hates, and that are an abomination to Him is, "A Proud Look." Pr. 16:5. Every one that is proud in heart is an abomination to the Lord. Pr. 15:25. The Lord will destroy the house of the proud.

What Mennonites Read.—The Mennonite and Amish brethren are often accused of being opposed to education, and reading, and that they purchase but few books. If this accusation is made in reference to the general literature of the day, which flows like a venomous flood with an irrepressible tide of corruption all over this fair earth, spreading its poisonous influences everywhere, then it may, to some extent, be correct; but if the charge is made with regard to a pure, religious literature it is not correct. Facts will show much more the contrary.

There is no doubt that even among the young people of the Mennonite and Amish persuasion much more of the corrupting literature of the day is read than should be, but that earnest effort is made to avoid this, is also true.

If anyone would care to make investigations on this point he would find these people to be a reading people. The books found in every family will prove this assertion.

With them the Bible stands first. It should be first with every family in the land, and among Mennonites no family outfit is complete without a family Bible. When parents can give but little else to their children, they feel that they have not done fully their parental duty until they have given to each child a family Bible.

Then there is the great Book of Martyrs, the writings of Menno Simon, the writings of Dietrich Philip, hymn books of various editors, prayer books, confession of faith, and a large variety of other good books which in the past were all found on the book shelf of every Mennonite and Amish family.

Now that the light literature of the day has become so popular, there is after all a tendency among the younger people to forget the "Good Old Paths" of their fathers, and launch out into the popular current of the day.

Bro. M. S. Steiner, of Cranberry, Ohio, and several others, among them Bro. Peter Unsicker, of Culm, Ill., left on the 18th of May for a trip to the South. They expect to stop off at the Mennonite colony, Pleasant Grove, near Tennessee City, Tenn., the Amish colony at Okonoko, Miss., and the Dunkard colony at Fruitdale, Ala., and at some intervening points. They also expect to visit the little colony at Roseland, La., and on their return stop off at a number of places in central and northern Alabama, and Georgia. Their object is to explore the South to see how it will do for colonization by our people. If desirable places will be found a report of them will be given in the HERALD. The object is a worthy one, and we trust it may be eminently satisfactory. Bro. Steiner very truly says, "It is of no use for a family or two to move out several hundred miles from any of our churches." The chances are against them and their children. But perhaps the spiritual welfare is not always so much thought of as the matter of the great dollar. Be that as it may we believe that if enough land can be found suitable for agriculture, the colonization plan is by far the best for our people. We shall be glad to hear from these brethren on their return from the South.

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In this as in all other directions it is necessary for our people to be on their guard. Literature has a great influence on the popular mind. The press is a mighty power and has much to do with forming the opinions and moulding the character of a people and a church, and therefore it will be necessary for all who have an influence in this direction to so direct it that it may lead to a pure life, to devoted Christianity, and throw a safeguard around those who would otherwise be in danger of being led into the broad road of worldliness and sin.

Parents and ministers, let us look well to it that our children and young people have such books and other reading matter as will fill their minds with a knowledge of that which is pure and good, and make them better men and women and better Christians.

J. F. F.

For the Herald of Truth.  
FEET WASHING.

BY L. B. MIENK.

I am prompted from a sense of duty that we all owe to our church and the few who may be readers of our paper that we are not members of this church that they may know that we are not slow to correct those who may advance views that are not in accordance with scriptural truth.

In May 1 No. of HERALD, page 130, we notice an article, "Should feet washing be observed after communion?"

We notice the brother seemed to furnish us with some thoughts on that memorable occasion (feet-washing), that we thought were good and sublime, and possibly, because of these good ideas and good thoughts, we feel slow to undertake a criticism of his work, and possibly it may be his first effort at writing for the paper, and again he may not be a sheep (but a lamb) of the fold, consequently needs to be handled gently, but our effort at criticism will be gentle. When we read the title we thought we were going to hear something that suited our views on this subject, but we failed to find it. The reasoning did not go that way.

The brother seemed to think that Judas Iscariot was not with the Apostles and Jesus, when He instituted the communion, and concludes therefore, that they washed feet before communion.

Now, upon a close examination of the question (whether Judas was at the communion or not), we will have to examine the record as given by the evangelists, Mark and Luke. I regard this sufficient. See Mark 14:21, 22. This reading seems to be only a strong inference. But then see Luke 22:19, 21. This gives no chance for an inference of him that betrayed me is with me on the table." I scarcely know how the brother could have used the 22nd chapter and 19th verse as a proof of his argument and not have let his eyes pass on down to the two following verses which could so easily have settled the question.

Now, I am strongly inclined to believe that Jesus washed Judas Iscariot's feet as well as delivered to him the communion, and am also of the belief

that He washed the disciples' feet before the communion occasion as well as before the passover, but I will not give the arguments in this article to prove my position. Neither was this article started to solicit any correspondence upon this subject. But I could wish upon some conference where the question would be brought up for discussion, and hear some one discuss the same who had studied the subject as closely as I have, and were able to do the subject justice.

That Jesus was inconsistent in delivering to Judas the communion when He knew him to be a hypocrite, or that any bishop of to-day would be inconsistent in delivering communion to any one that he believed to be a hypocrite, is rather too hard to say. In the mouth of two or three witnesses every word shall be established. The bishop has no more right to judge any one without good proof than others of the church have.

And again the editor (I think) disposed of this question somewhat easily. It seems to me that he should have noticed the argument, and have modified the statements so that they would have appeared to a little better advantage than what they have. We want edification through the columns of the paper, and let the paper rightly if possible bear out its title.

Rico, Morgan Co., Mo.

For the Herald of Truth.  
BE STRONG.

BY J. F. FUNK.

"Fleeing, my brethren, be strong in the Lord, and in the power of his might."

There are two ways in which to be strong. One way is to be strong in yourself. The other is to be strong in God. There are men who have strong bodies; there are men also who have strong hearts and souls. The strongest man physically that ever lived was Samson. Samson lived soon after the children of Israel came into Canaan under Joshua. He was a child of promise, and in this respect a representative of Christ. In strength he also foretold the power of Christ. He never drank wine or other kinds of strong drink. He never was shorn or shaved. In his earlier life his hair grew long and thick. The Lord wanted him to be in this way, and on account of this he was called a Nazirite, that is one who has a vow, and is consecrated to the Lord. He was to belong to the Lord all his life-time.

Samson was stronger than any other man in the world. One day when he was going down to the land of the Philistines, they laid a net for him on the shores of the Mediterranean Sea—he met a young lion roaring in the way. He went to him, took hold of him and tore him in pieces with his strong hands, and killed him.

Another time when his own people found him on a great rock where he turned and snatched him with ropes which he was bound, like threads and picked up the jawbone of an ass, that

was lying near by, and slew a thousand men of the Philistines.

At another time he went into the city of Gaza and when the people found it out they locked the gates of the city and intended the next morning to seize him and kill him. During the night Samson rose up, went to the gate, and with his great strength took the gates with the posts out of the wall and carried them to a distant hill-top and escaped.

Again, when they bound him with green withes, he snapped them apart like tow; and when they tied him with cords, he broke them like threads, and when they took him or injure him as long as the Lord was with him, and he kept his vow, and remained true to his promise.

Samson was strong in his body, and even that was the gift of God which he had received of the Lord. So also these bodies of ours are gifts of God and we must try to take good care of them.

But while Samson was strong in body, he was not strong in his spirit life. He did not put on the whole armour of God; he was not spiritually strong in the Lord. God's people were to be a separate people and not mingle with other nations, and especially should they not marry with the heathen nations. Samson found a woman among the Philistines that he fell in love with, and asked his father and mother whether he might marry her. They wanted him to take a wife of his own people, but Samson wanted to have his own way and went and married the Philistine woman; and when the Philistines would not let him have her, he went a second time and married a woman whose name was Delilah. She teased him a long time to tell her the secret of his strength. He would not at first, but after a long time he told her. Then she went while he was asleep and cut off his hair and this was his downfall.

He was never to be shorn or shaved, and now God's blessing departed from him and he was no longer strong, and the Philistines took him, put out his eyes, and made him a slave and he was compelled to grind in a mill.

Pharo, the Roman governor, who pronounced sentence upon Jesus, that He should be crucified, is another example, not of moral strength but of human weakness. He was confident in his own mind that Jesus had done nothing amiss. He said, "I find no fault in Him at all." He knew it was wrong to deliver Christ to be crucified just because the Jews wanted it. He knew he was doing wrong and that there was no justice in it, but he was too weak to stand up for the right, and so condemned Jesus and gave Him over to be crucified.

When Saul the first king of Israel was commanded to go and destroy a certain city he thought it would not be to preserve, contrary to the word of God, some of the best cattle and sheep, but for this disobedience he was rejected from being king.

A boy who was working hard all summer on a farm was looking forward to the Fourth of July holiday when he should go with his brothers and sisters and a number of other young friends to the city to enjoy the grand Fourth of July celebration. But his master wanted his corn hoed and he knew it. It cost him a long study in his mind whether he would stay and do the work

that was so necessary to be done or go. His better judgment prevailed. He staid at home and worked and had the consciousness of having done his duty.

As we go on in the journey of life, we have many trials and temptations. In these God gives us an opportunity to show our spiritual strength, and our trust in God, and our devotion to that which is right. Daniel gives us an example of strength and devotion to the right, and acceptable to God. The three Hebrews in the fiery furnace likewise show us how we should be firm and strong and never deviate from the right and the true. From the mistakes of the spiritually weak, and the devotion and faithfulness of the strong, let us learn lessons that will enable us to stand all the trials of this life to stand strong and firm for that right, in the power of His might.

E. K. Hart, Ind.

For the Herald of Truth.  
A ROBE OF SELF-RIGHTEOUSNESS.

BY BARBARA SIEKKE.

"And there came a leper to him, bowing down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand, and touched him, and said unto him, I will; be thou clean." Mark 1:40-42.

How many of us as Christians are willing to do as Christ did, and act as He acted toward those of our poor fallen brothers and sisters, those who are deeply dyed in sin and shame, those who are naturally and spiritually unclean. How many of us are willing to touch them, and say, "I will help you all I can that you may become better," feed and clothe them if necessary, try to instruct them in the way of salvation, give them good advice, and by kind encouraging words show them that we take an interest in them, and especially in their never-dying souls. It would hardly seem possible that we as Christians would expect, or even think, to put ourselves on a higher plane than Christ did, or that we would be willing to put our example, our practice, in everyday life against His. But while this is strange, and really surprising, I am afraid it is too true. My Christian reader, do not say, "This does not mean me," before you have thought it over very carefully.

Ah! we are often not so willing or ready to forgive, and receive one who is God's child, and has stumbled and fallen in the path we have in weakness tread, much less one who is an outcast from society, full of leprosy, the true type of the vile sinner. There never was a time when this subject needed to be agitated, talked, preached, prayed over and practiced, more than now, when there is so much done to pervert the teachings of the Bible. And though it is the only perfect hope the world has, or ever had, yet it is a lamentable fact that so many of its professed believers do not obey and practice all its teachings. And may this not be a strong reason why there are so many skeptics and unbelievers? We throw out an influence either for good or evil. For which is it, my friend? Let each one ask himself this question.

Peter asked the Lord how often he should forgive his brother that sinned against him, "Until seven times?" Jesus said unto him, "I say not until seven times, but until seventy times seven." Matt. 18:21, 22.

Just think for a moment how often God has to forgive and overlook our faults and short comings each day; an unkind or impatient word, look or action toward some one, an idle thought or careless expression from that unruly member, about this or that neighbor, which is not at all Christlike, and numberless other deeds and actions, which which is right. Daniel gives us an example of strength and devotion to the right, and acceptable to God. The three Hebrews in the fiery furnace likewise show us how we should be firm and strong and never deviate from the right and the true. From the mistakes of the spiritually weak, and the devotion and faithfulness of the strong, let us learn lessons that will enable us to stand all the trials of this life to stand strong and firm for that right, in the power of His might.

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## COUNT TOLSTOI ON PATRIOTISM.

In our last issue we published Count Leo Tolstoi's views on non-resistance. We herewith publish, in part his views on patriotism as stated in a letter to a correspondent in England on the dispute between the United States and Great Britain touching Venezuela. The letter has been published in the London Chronicle. The Count makes the request of his English correspondent for an opinion on the subject the occasion for giving, in an emphatic way, his oft-repeated opinion of the absolute incompatibility of Christianity with the current notions and practices of patriotism.

"Obviously, to prevent war, we must not merely preach sermons and pray for peace, nor adjure the English-speaking nations to keep the peace with each other in order that they may dominate over other nations, nor make double and triple alliances of nations with each other, nor intermarry princes and princesses of different nations; but we must destroy the cause of war.

That cause is the desire for the exclusive welfare of one's own people; it is sive called patriotism. Therefore to destroy war, patriotism must be destroyed. But to destroy patriotism the conviction that it is an evil must first be established, and this is difficult to do. Tell the people that war is evil and they will laugh at you, for who does not know this? Tell them that patriotism is evil, and the majority will agree, but with some reserve. 'Yes there is an evil patriotism which is undesirable, but there is another and good patriotism, that which we hold.' But what this good patriotism is no one explains. If its character is unaggressive, then many say, nevertheless, patriotism, even if 'unaggressive' must remain 'retentive.' That is, people must wish to keep their former conquests. Now that nation does not exist which was established without conquest; and conquests can only be held by the means which effected them—namely violence, murder. But if patriotism cease to be even retentive, then it can only be the 'rehabilitative' patriotism of conquered, oppressed nations—of the Armenians, Poles, Czechs, Irish and so on. And this kind of patriotism is perhaps the very worst, because most embittered and most calling for violence.

Patriotism cannot be good. Why not as well say that selfishness is good? This proposition, indeed, might be more easily maintained, because selfishness is a natural instinct, born in man, whilst patriotism is an artificial feeling engrafted on him.

It will be said: 'Patriotism has united men in states, and is the bond of states.' But men have by now formed themselves into states; the process is accomplished; why then, should we still maintain the exclusive devotion to one's own state, when this produces terrible evils for all states and peoples? The same patriotism which produced states is now destroying them. If there were but one patriotism, say that of our English only, it would be possible to deem it unifying and beneficent; but when, as now, there is American patriotism, English, German, French, Russian, all opposed to each other, patriotism no longer unites but disunites. To say that patriotism was beneficent, unifying, when it was founded in freedom and Rome, and therefore it is still

equally so, despite our 1800 years of Christianity, is as much as to say that because ploughing the field was good and useful before sowing, it is as much so now when the crop is rising.

It might be well, indeed, to maintain patriotism as a momentary of the benefit it can bring to man, just as we preserve ancient monuments, temples, tombs and so on. But these last continue to stand without doing any harm; while patriotism ceases not to cause immeasurable calamities.

Why these sufferings, these massacres, among Armenians and Turks, who are becoming like wild beasts? Why are England and Russia, each anxious for its share of the inheritance of Turkey, still tolerating and not ending the Armenian butcheries? Why are Abyssinians and Italians killing each other? Why was a frightful war in danger of breaking out over Venezuela, and now another over the Transvaal? The Chinese, Japanese war, the Russo-Turkish, the Franco-German? The bitterness of conquered nations, Armenians, Poles, Irish? The preparations for war, of all nations? All these are the fruits of patriotism. Seas of blood have been shed for this sentiment, and will yet be shed for it unless people rid themselves of this outworn relic of antiquity.

Have already several times had occasion to write about patriotism emphasizing its entire incompatibility not only with the teaching of Christ in its completeness, but with the very lowest demands of morality in any Christian Society. Every time my contentions have been met with either silence or lofty utterances of mysticism, anarchism and cosmopolitanism. Often my views have been repeated in summary, with only an added remark that 'this is nothing else than cosmopolitanism.' As if this word cosmopolitanism irreversibly refuted all my arguments. Men who are serious, mature, clever, good, and above all situated like a city set on a hill, men who by example inevitably lead the masses, these make believe that the lawfulness and beneficence of patriotism are made out and certain to such a degree that it is not worth while to answer frivolous and foolish attacks on this sacred sentiment. The mass of people, misled from childhood, and infected with patriotism, accept this lofty silence as most convincing argument, and continue to walk in the darkness of ignorance.

Those who from their position are able to free the masses from their calamities and fall to do so commit a great wrong.

The world's most awful evil is hypocrisy. If Christ ever did exhibit anger, it was against the hypocrisy of the Pharisees.

But what was that hypocrisy compared with the hypocrisy of our own time? In comparison with our hypocrites those among the Pharisees were the justest of men; their act of hypocrisy in comparison with ours is not necessary so? All this society of ours, with its profession of Christianity and of the doctrines of humanity and love, side by side with the life of an armed brigand camp, can not be other than an uninterrupted, stupendous hypocrisy. It seems very convenient to hold a doctrine which on one side has Christian holiness, carrying with it sacred authority, and on the other side the pagan sword and gallows; so that when it is possible to impose and deceive by holiness, holiness is brought to bear; but when that deceit fails, the sword and gallows are set in motion. Such a doctrine seems very convenient; but a time comes when this tissue of lies breaks under, and it becomes impossible to keep up both sides; one or the other must be held to. This event is at hand with respect to the doctrine of patriotism.

Whether mankind wish it or not, the question stands clearly before them: How can this patriotism from which proceed human sufferings incalculable, both physical and moral, be needful and a virtue? This question must perforce be answered. Either it must be shown that patriotism is so great a blessing as to recompense all the sufferings it inflicts on mankind, or it must be acknowledged that patriotism is evil; not to be grafted into people, drilled into them, but, instead, to be struggled against for deliverance with all our powers.

We must either take it or let it go, as the French say. If patriotism is good, then Christianity, which gives peace, is an empty dream, and the sooner we root out the Christian doctrine the better. But if Christianity really has peace as a gift, and we really desire peace, then patriotism appears as a survival of barbarism, which must not be excited and gloried as now, but exterminated in every way, by preaching, persuasion, contempt, ridicule. If Christianity is truth, and we wish to live in peace, then not only must we not desire power for our nation, but we must rejoice at the weakening of that power, and further its weakening. A Russian should be glad for the separation, the freeing, of Poland, the Baltic Provinces, Finland, Armenia; and an Englishman should rejoice likewise for Ireland, India, and other possessions, and should help their liberation, because the greater the state, the process, founder and more cruel is its patriotism, and the greater the amount of suffering upon which its power is built. Therefore, if we really would live up to our professions, we must not desire the growth of the state we live under, but we must seek its diminution, its weakening, and help towards this with all our power. And in this faith we must educate the rising generation; educate them so that, just as now a young man is ashamed to betray coarse selfishness (as, for instance, by eating everything and leaving nothing for others, by pushing aside the weak to make his own way, or by force taking what another needs), so, then, he shall upon any occasion desire the growth of his country's power. And just as it is now considered stupid, ridiculous to praise one's self, it shall then be considered equally foolish to praise one's own nation in the histories, divines of the best national histories, pictures, monuments, text-books, essays, verses, sermons and silly "national hymns." Let us understand that so long as we praise patriotism and cultivate it in the young, so long we shall have militarism, destroying the physical and moral life of nations, producing wars, making ready for, and into the circle of which we are now drawing, while debasing them in our patriotic interests, new and to-be-dreaded combatants from the Far East.

The nations of Europe having forgotten Christ for the sake of patriotism, have ever more and more aroused and stimulated patriotism and war in these peaceful peoples of the East; and now they have so much provoked them that really, if only Japan and China forget the teachings of Buddha and Confucius as completely as we forgot the teachings of Christ, they will be long master the art of killing, which is quickly learned, as witness Japan. And being brave, skilful, strong and numerous they will not be prevented from doing with the countries of Europe (unless Europe can oppose something more effective than armaments and the devices of Edison) what the countries of Europe are doing with Africa. "The disciple is not above his master, but everyone that is perfect shall be as his master." \* \* \*

The salvation of Europe and the Christian world will not come of their being girt with swords like brigands, \* \* \* not of their rushing to kill their brethren across the sea; but, on the contrary, it will come of their renouncing that survival of barbarism, patriotism, and in this renunciation disarming to show the oriental nations an example not more of savage patriotism and ferocity, but of that brotherly love taught us by Christ.

For the Herald of Truth.  
"OH SLEEPER."

BY JACOB EFTER.

There was a seer in Israel whose name was Jonah. And the Lord told Jonah to go to Nineveh, for their "wickedness is come up before me." But Jonah did not care to go there, so he ran down to Joppa and found a ship there that would set sail for Tarshish in a few days. So he paid his fare and went on board the ship to go to Tarshish where he seemed to think the Lord would not find him. But as soon as the ship was well on its way, the Lord sent forth a great tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god, and threw their goods into the sea so that the ship would not sink. But Jonah was down in the ship and lay on a pillow fast asleep, like many ministers of to-day, when he should have been on duty. They are asleep on many lines of work; like Jonah they run away from duty. They are asleep to the active work of the ministry, the spread of the Gospel, to the converting of souls. They are taking a nap when it is no time for sleeping. Some go only where they are invited. Paul went where he was not invited; at least, he was persecuted from city to city. Some ministers have it as pleasant at home, so that may be a hindrance to active church work abroad.

We should not be asleep to the support of the Gospel in the behalf of those that are willing and talented to do the work of an evangelist. "If there be first a willing mind it is given unto that man hath, and not according to that he hath not." II Cor. 8:12. "From the abundance of the heart the mouth speaketh." We are always ready to talk on worldly matters, but very timid on spiritual matters. If we want to imitate Christ like him in all our ways, but more Christ like in all our words. Instead of having our minds taken up with pleasure and worldly gain, we should "awake to righteousness and sin not, for some have not the

knowledge of God. I speak this to your shame." I Cor. 16:13.

It appears those Corinthian brethren were asleep on the part of an effort to enlighten those that had not the knowledge of God. There are many now that have not the knowledge of God, to our shame.

The ship master came to Jonah and said to him, "Sleeper, arise, call upon thy God that we perish not." For the men knew that he fled from the presence of the Lord, because he told them, and they cast lots that they might know who was to blame for this, and the lot fell on Jonah. They wanted to know his nationality. And he said, "I am a Jew and have fled from the Lord." And Jonah said, "Take me and cast me into the sea." They did not want to drown Jonah, and although they tried, they could not get the ship to land. At Jonah's request they cast him into the sea, and the sea grew calm. And Jonah was swallowed by a great fish, and when his soul grew faint within him he remembered the Lord, and prayed to his God, and was restored to dry land. And the word of the Lord came to Jonah the second time, saying, "Arise, go unto Nineveh that great and wicked city and preach unto it the preaching that I bade thee." He went and cried, saying, "Yet forty days and Nineveh shall be overthrown, and the people repented and believed God.

There are many Jonahs to-day. They are continually running from duty. They are "can't men." They can't go, only on an invitation; they can't pick up sticks and help to build the fire as Paul did; they can't preach but a few sermons until they wear a rent; they can't endure the pressure of a frontier life, to open up new fields of labor, but merely go over the ground that others have traveled; they can't remain away from home long enough to get the harvest. They hold a responsible position. Missionary work commences at home in the family, in the community, before undertaking city or frontier work. Probably Jonah thought he had not done his duty at home, and thus ran away from duty.

We may be asleep on foreign as well as home and city mission work. It is not so much whether the heathen are going to be saved, or whether we are going to be saved living in a Gospel world of light and liberty, and under the religious influences. But instead of accepting the Saviour young men step into the gambling hall, and run shop; and some of the weaker sex that have been reared in religious families, under the protection of the family altar, and where they could stand church, have, in spite of all this, gone to places where young men speak vulgarly and where ruin is displayed, and where still greater evils exist. Therefore let us not sleep as do others, but let us watch and be sober. Eph. 5:14. We may be asleep to the work of the family altar; we may be asleep to the teaching of the Bible to our children. Our Bible may be lost to us as it was to King Manasse. Chron. 33:34. Woe to them that are at ease in Zion, and trust in the Mountain of Samaria. Many are asleep to the Gospel call and put far away the evil day, and cause the seed of violence to come near, and stretch themselves upon their couches. Let us watch therefore, lest, coming suddenly, he find us asleep.

South English, Iowa.

For the Herald of Truth.  
GIVING TO THE LORD.

BY J. F. FUNK.

It is a very good practice that a man has the cause of Christ at heart, when he helps on the cause, not only with his prayers and his profession but also with his means.

There are various ways in which we can give to the Lord. We can give for the benefit of the poor; we can give to the building of houses of worship; we can give means to help pay the expenses of ministers traveling to preach the Gospel, and we can give toward the distribution of Bibles, Testaments or other good books, tracts, religious papers, etc. There are many objects to which we can give to the Lord, and the blessed promise is that even the giving of a cup of cold water to one of the least of the brethren of Christ (His followers) shall in no wise lose its reward.

There are many who would be very glad to give, if they only knew where to put it, and it is for the benefit of such that we want to write these lines. We know of a number of instances where persons have done nobly in giving for such purposes; some have left thousands of dollars for the cause of Christ. We have just recently heard of a man, a member of the Baptist church in Pennsylvania, who left for the benefit of his church some \$100,000, and he was not a very wealthy man either. A sister in the Mennonite church, who died some years ago, willed to the church the nice little sum of \$180,000 for charitable purposes. A certain brother some years ago gave us \$50,000 toward printing and distributing the little tract, "Encouragement to Persecuted Sinners," and thus we might mention many instances of what has been done in this direction, and would encourage our people, if any feel themselves prompted by the love of God and love to souls, to do something for the cause of the Lord to do it. Only a very little has been done in the great work of evangelizing, and aiding in lifting the world from the depths of sin, and shame, and crime, and there is no more powerful means for this end, than the distribution of religious reading. Every day we are convinced more and more of the fact that our church should do more in circulating her doctrines. This could be done by distributing tracts and papers. But it all requires means, and it is seldom that the publishers of religious books and papers make such large gains that they are able from their profits to distribute much gratuitously. We have labored hard for twenty-five years, and while our work has been blessed and prospered, we have not been able to do what we could have done with more means. We could do much more to-day in this direction if the means were at hand. These means could be provided by those who have been blessed abundantly with the world's goods, and while many have done well there are others who thus far have done very little. May God direct them and open many hearts to give to the Lord, as the Lord hath prospered them.

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PLAIN DRESSING.

BY D. L. MILLER.

If our position, as a church, on the question of plain dressing, and our opposition to the fashionable follies of the age, are not in accordance with the teachings of the New Testament, and of reason and common sense, then, the sooner we drop them, the better it will be for us. We want it plainly understood, that we place this question on higher ground than tradition or custom. Customs, by long usage, it is said, become laws. This may be true in secular affairs, but not so with the laws of God. A custom can not be made right by long usage, neither can a principle of right be overthrown because it is new. If the principle of plain dressing, as taught and practiced by the brethren, has only tradition and custom to sustain it, then we say, let it go down.

Let us examine the ground of our faith and practice on this question. We claim that the New Testament plainly and explicitly teaches plainness and modesty in dress. In the following language: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array." I Tim. 2:9. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." I Pet. 3:3.

Here we might rest the case, for the language used is so plain that it needs no comments. It was penned by divine authority, and should command at once our fullest respect and most cheerful obedience. But men and women, professing godliness, refuse to obey. They adorn themselves with gold, with diamonds and pearls, in costly array, and yet claim to obey God's Word. They forget that, as the soul is of much more importance than the body, God wants us to be very particular about adorning it, and not pay so much attention to the adornment of the body, which is to perish.

"It is true that the ornaments of the heart are of more value than all the gems and pearls worn by Egypt's voluptuous and fashion-loving Queen. Virtue, love, gentleness of spirit, purity, benevolence and a cultured mind, are the priceless jewels that are to be worn by the true Christian. If these are set in the heart, then there will not be so much desire for bodily ornamentation. In fact, a plain exterior is often the very evidence of these graces within, while their absence is often marked by a love of display."

To say that men and women may dress as they please, become more butterflies of fashion, adorning themselves with costly raiment, with gold and pearls, and at the same time claim to be true followers of the meek and lowly Jesus, is to say that the Holy Ghost, who dwells in the hearts of the apostles, uttered words that have no meaning, and are therefore of no account. Shall we take a position of this kind? If so, others, assuming to themselves the same right, may discard such portions of God's Word that do not suit them, and soon we shall have nothing left in the Book that we are bound to obey.

Those who are opposed to plain dressing are ever ready to cry out, "Old customs," "tradition," etc. It is time this cry was stopped. Remember, now, once for all, that the question is not as to whether we will follow the customs

and traditions of the fathers, but whether we will obey the teachings of the New Testament; not as to whether we will dress in plain and modest attire, because our old brethren and sisters dressed that way, but whether we will obey God's commands and dress ourselves in "becoming attire, with modesty and soberness of mind, not decorating ourselves with wreaths of gold or pearls or expensive clothing." (Wilson's Translation of I Tim. 2:9.)

We will do well to follow our fathers just as far as they followed Christ. And themselves separate and distinct from the world, not only in dress, but in everything pertaining to Christian life and character, we may learn of them, and follow them safely. Our fathers succeeded in their work, and have gone to their reward. They met the living questions of their day, and acted upon them as God gave them ability and wisdom. If it was necessary in their time, in order to keep themselves distinct and separate from the world, to decide to put no carpets on their floors, they did well. We are not called upon to do that. We are in the living present, and we are, if we would obey the Word of God, bound to keep ourselves distinct and separate from the fashions of the world.

But how is this to be done? Can we, as a religious body, maintain the principle of plain dressing amongst us? We believe we can. For more than a century this distinctive feature has been kept up by the brethren, and whilst there have been, at different times in the history of the church, those who would not dress in plain apparel, we are led to believe that the number of such is not greater, in proportion to the whole membership, now than it has been at any former period of our history. We are encouraged to believe that this principle is gaining ground amongst us, and that we stand to-day more united on it than we have for a long time.

We should maintain the principle of gospel plainness by precept, by example, by kind admonitions and by restrictions. We all agree that the New Testament teaches plainness in apparel, and that the church ought to carry out this principle. But we do not all see alike, when it comes to carrying out the principle. Some say, "Let us dress plain, but let each one judge for himself as to what dressing plain is." With a course of this kind secure gospel plainness? Let us see. One will array himself in fine broad cloth, cut his hair in the latest style, and claim to dress plain. One will wear a plain gold ring, a plain gold chain, a plain pearl, and set up the same claim. Another will put on a plain silk dress and a plain hat. To this some one will add a plain ruff and a plain feather, and so it goes on, until the gospel principle of plainness is swallowed up by this kind of plain dressing.

When we have a piece of work to do, or a definite object to attain, we will, if we act wisely, at once adopt the best possible means to accomplish the work, and attain our purpose. So in securing gospel plainness, we, as a church, and as individual members of that church, should adopt the best possible means to reach the desired result. And here, in our judgment, is found the strongest argument in favor of uniformity in dress. It is to be uniform simply as a means to an end. Uniformity in itself is not plainness. If so, then all unfurnished bodies would be plainly dressed,

and it is needless to say that it is not so. We conclude that to dress uniformly plain is the best and surest way to reach gospel plainness. We may sum it up in a single sentence: The way to dress plain is to dress plain.

The man or woman who has been fully taught in the Word of God, touching the matter of plain dressing, and whose heart is filled with the spirit of Christ, will never be heard complaining because the church tries to carry out the gospel principle of plain dressing.

Do those who hold that the church should make no restrictions in regard to dress, know just what such a course would result in? We have numerous examples to warn us, as to what would speedily follow such a course. Throw off all restrictions in regard to plain dressing, take away precept and example, and in a few years the brethren's dress, like many others that have pursued the same course, would lose her distinctive features of plainness, and be swallowed up in the fashions of the world. Do we want to see this result? Do we want to see our modestly attired sisters decked with the gew-gaws and tinsel of fashion? Do we want to see our young brethren become mere dudes of fashion? As we write these lines, we hear a mighty "NO!" as if coming from our entire Brotherhood, go up in answer to our questions. If this, then, is our vote, let us adhere firmly to gospel plainness.

This question gave great concern to many of the world's greatest reformers. Luther, Wesley and others, took a decided stand on the side of gospel plainness. Read the Methodist discipline, and you will almost conclude that part of it was passed at our Annual Meeting; but loose government has taken the vast Methodist Brotherhood far enough away from the simplicity taught by good John Wesley. Shall we follow in their footsteps?

Lange, in his excellent commentary, speaking of the following rule laid down by Alford, "Within the limits of propriety and decorum, the common far enough away from the simplicity taught by good John Wesley. Shall we follow in their footsteps?" Lange, in his excellent commentary, speaking of the following rule laid down by Alford, "Within the limits of propriety and decorum, the common far enough away from the simplicity taught by good John Wesley. Shall we follow in their footsteps?"

"The force of this language will be apparent to all, when it is remembered, that fashion demands that full evening dresses for ladies be cut exceedingly short as to sleeves, and very low as to neck, thus exposing to view a portion of the bust. It may seem incredible that women, professing godliness, will so far forget what is due to their holy profession as to expose themselves to the view of vulgar eyes. And yet it is done all over this land, and that, too, by members of churches, that one hundred years ago were as plain in dress as is our church to-day. On this subject hear what that eminent example of the church, John Wesley, the founder of Methodism, has to say:

"Gay and costly apparel directly tends to create and inflame lust. I was in doubt whether to name this brutal appetite. Or, in order to spare delicate ears, to express it by some genteel circumlocution. (Like the Indian, who, some years ago, told his audience at Whitehall, 'If you do not repent, you will go to a place which I have too much manners to name before this good company.') But

I think it best to speak out; since the more it may shock your ears, the more it may arm your heart. The fact is plain and undeniable: it has this effect both on the wearer and the beholder. \* \* \* This is, to express the matter in plain terms, without any coloring, 'You poison the beholder with far more of this base appetite than otherwise he would feel.' Did you know this would be the natural consequence of your elegant adorning? To punish this question, did you not desire, did you not design it should? And yet, all the time, how did you

—Set to go! bite view  
A specious face of innocence and virtue."

"Meanwhile you do not yourselves escape the snare which you spread for others. The dark recollections and the infected with the same poison with which you infected them. You kindle a flame which, at the same time, consumes both yourself and your admirers. And it is well if it does not plunge both them and you into the flames of hell." (Sermons by J. Wesley, Vol. 2, page 313.)

These earnest words of the great preacher should sink deep into the hearts of those who would throw down every barrier, and let our little band of plainly-attired, modest Christian men and women drift into the whirlpool of fashion, as has the church to which John Wesley preached less than one hundred years ago. Hear his final appeal to his church on this subject, and then class some of our Brethren who earnestly labor to maintain the gospel order of plainness among us, with him, and call these old fogies together, if you like:

"I conjure you all, who have any regard for me, to show me, before I go hence, that I have not labored, even in this respect, in vain, for near half a century. Let me see, before I die, a Methodist congregation full as plainly dressed as a Quaker congregation. Only be more consistent with yourselves. Let your dress be cheap as well as plain. Otherwise you do but trifle with God, and me and your own souls. I pray you, let there be no costly silks among you, how grave so ever they may be. Let there be no Quaker linen, proverbially so called for its exquisite fineness; no Brussels lace, no elephantine hats or bonnets, those scandals of female modesty. Be all of a piece, dressed from head to foot, as persons professing godliness; professing to do everything, small and great, with the single view of pleasing God."

Now, some one will, no doubt, be ready to say this is only a Dunker notion, the dream of a fanatic. Nay, my brother, this is the language of the founder of one of the largest churches, so far as numbers are concerned, in America; and this is, and has been, the position taken on the dress question by all the great reformers, and to-day there are thousands of people who believe it, who, in the strength of their arms, and around them is too strong for them, and they are simply drifting along with the current, uttering at times a feeble protest. Shall we, as a church, enter into the current and drift too? Shall our church follow swiftly in the footsteps of the examples given above? Shall our modestly-attired sisters give up gospel plainness and join the giddy throng of fashion's votaries?

We say, No! a thousand times, No! Let us adhere strictly to the simplicity

of the gospel. "Let us do everything, small and great, with the single view of pleasing God. If we please Him, no matter about pleasing the world. Let us, who have departed from this simplicity, return to it again, not only in wearing apparel, but in every department of our Christian living. Let us present our bodies, our lives, and all that we have and are, as an acceptable sacrifice to God, which is our reasonable service." —Brethren's Tract, Dayton, Ohio.

THE VIRTUE OF KEEPING ONE'S MOUTH SHUT.

The superintendent of a large and flourishing Sunday school in a suburb of New York, who takes an interest, not only in the spiritual prosperity of the members of his school, but in their physical welfare as well, gives the following advice: "I have seen, year after the commencement of cold weather, in regard to the importance of keeping their mouths closed and breathing through their noses while out of doors, especially on going out of heated rooms into the open air. He tells them that breathing cold air through the mouth suddenly chills the throat and lungs, thereby largely increasing their chances of acquiring colds, pneumonia and other pulmonary troubles, while breathing through the nose permits the air to become partly warmed, and nearer the temperature of the body, before reaching the delicate surfaces of the lungs and throat. This fact is not as well known among children as it should be. What a rare accomplishment it is to be able to keep one's mouth shut!"

A young man once applied to the proprietor of a large business house in New York for a confidential position. Upon being asked what his capabilities were, he replied that he did not know, without a trial, whether or not his work would be satisfactory to the proprietor, but he did know two things—he knew he was perfectly honest, and he knew he was abundantly capable of keeping his mouth shut. The proprietor, appreciating how important were both these traits, engaged the young man at once.

Many a man's success in business has been limited by a too free use of his tongue concerning his own business affairs or those of his employer.

But if it is important to keep one's mouth shut in a physical sense and from a business standpoint, what a positive virtue does such an accomplishment become in a spiritual sense? David understood this when he prayed, "Set a watch, O Lord, before my mouth; keep the door of my lips." Psalm 141:3.

What a vast amount of tongue-wagging we should save ourselves, and how much sooner we should come to know the intrinsic value of golden silence, were we only to resolve, when speaking of other people, that unless, forsooth, we could say something good of them, we would keep our mouths shut.

The tongue is indeed an unruly member, and if we cannot completely tame it, we can at least accomplish a great deal in that direction by the conscientious practice of keeping our mouths shut at such times as we are tempted to give utterance to words of "anger, wrath, malice, railing, shameful speaking." —Henry C. Ware.





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## Monthly Calendar for June, 1896.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

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## SUNDAY SCHOOL LESSONS.

LESSON X.—JUNE 7.

WARNING TO THE DISCIPLES. Luke 22:34-37.

GOLDEN TEXT.—Let this mind be in you, which was also in Christ Jesus.—Phil. 2:5.

## INTRODUCTION.

TIME.—Thursday evening (probably), April 6, A. D. 30.

PLACE.—Probably this teaching of Jesus took place after He had returned from Bethany on Thursday afternoon, in an upper room in Jerusalem.

PARALLEL SCRIPTURES.—Matt. 26:31-35; Mark 14:27-31; John 13:1-38.

CONNECTING LINKS.—It is interesting to note the events in Christ's life between lessons IX and X. (1) The conspiracy between the chief priests and Judas.—Tuesday, April 4, A. D. 30, the date of the last lesson (Matt. 26:1-5, 14-16; Mark 14:1-2, 10, 11; Luke 22:1-6, 14) (2) A day of retirement, probably spent in Bethany.—Wednesday, April 5, (3) The last day our Lord spent with His disciples.—Thursday, April 6. This lesson (X) is taken from one of His latest conversations. The full account of the last supper is given in Matt. 26:17-30; John 13:1-30. Christ's farewell discourses are reported in Matt. 26:31-35; Mark 14:27-31; Luke 22:31-38; John 13:30-38.

EVENTS.—The events of Thursday evening have been claimed by some bible scholars to have taken place as follows: (1) Christ goes to Jerusalem. (2) Strife among the disciples. (3) They sit down to the Passover supper. (4) Christ washes their feet. (5) He points out the traitor. (6) Judas departs. (7) The Lord's Supper is instituted. (8) Christ warns Peter. (9) He promises the Comforter. (10) They rise from the table. (11) Christ speaks His last discourse. (12) He closes with a prayer. (13) About midnight they sing a hymn and go out to the Mount of Olives.

## DAILY READINGS.

M. (June 1.) The last Passover. Luke 22:10-23.

T. Warning to the Disciples. Luke 22:24-37.

W. Gethsemane. Luke 22:38-53.

F. Peter's denial. Luke 22:54-62.

F. Teaching by example, John 13:1-11.

S. Lessons from the example. John 13:12-20.

S. Humbled and exalted. Phil. 2:1-11.

## LESSON XI.—JUNE 14.

JESUS CRUCIFIED.—Luke 23:33-46.

GOLDEN TEXT.—Christ died for our sins according to the Scriptures.—1 Cor. 15:3.

## INTRODUCTION.

TIME.—Friday, April 7, A. D. 30.

PLACE.—Calvary (Golgotha), outside the walls of Jerusalem. The exact spot of the crucifixion can never be known. Taking all the evidence together it is believed to be on the north side of the city, near the grotto of Jeremiah.

READING LESSON.—Luke 22:46 to 23:56.

PARALLEL SCRIPTURES.—Matt. 27:31-66; Mark 15:21-41; John 19:16-42.

EVENTS ON THE CROSS.—(1) The taste of wine and myrrh (Matt. 27:34; Mark 15:23). (2) The crucifixion. (3) The thieves. (4) The prayer, "Father, forgive them." (5) The accusation written. (6) The garments divided. (7) The railing and mocking by the people, priests, and soldiers. (8) The railing maledictions. (9) The penitent thief. (10) The sympathizing friends. (11) The mother and Son. (12) The three hours of darkness. (13) The loud cry. (14) The last words (John 19:30; Luke 23:46). (15) The bowed head. (16) The fall of the temple rent, the earthquake, the rocks rent, the graves opened. (17) The confession of the centurion and of the people. (18) The blood and water (John 19:34).

## DAILY READINGS.

M. (June 8.) Accused and mocked. Luke 23:1-12.

T. Innocent, yet condemned. Luke 23:13-25.

W. Jesus crucified. Luke 23:26-46.

T. Numbered with transgressors. Mark 15:22-23.

F. The cross foreseen. John 12:30-35.

S. He suffered for us. 1 Peter 2:19-25.

S. Blessed results. Rom. 8:31-39.

## 1 THESS. 5:18.

"In everything give thanks! What, thanks for all?"

Suppose life's brightest sun sinks while 'tis day.

Or poverty's relentless grasp takes hold, And friends, and home, and comfort shrink away?

Suppose the hopes we cherished till they grew To such proportion as to cover all

The length and breadth of life, are stricken down?

In everything give thanks, whatever befall!

Suppose we were thrown where nothing meets our need

No choice is left, and all we pine for most Is all denied, and all we prize is lost.

To contravene appear that life seems lost.

Suppose the heart that grew into our own, Warped from allegiance that we deemed so true.

Its ripened fruit we'd garner in the heavens—Can we give thanks for these? Aye, for these too.

But why should we give thanks, when all seems wrong?

How can a soul be thankful for its cross? 'Tis easy to be grateful over our gifts.

But how feel thankful when we suffer loss?

Dear soul! you apprehend imperfectly; Your vision is commensurate with earth; Your understanding lacks no cognizance beyond

The finite and the things of finite worth.

Your God is at the helm, and He controls The circumstances that so hedge you round; You fail to trust the wisdom, love and power, That made the worlds, and holds them in their bound.

And this is love because He could not leave Thine erring judgment to its own device.

For thou wouldst choose the things that come between Thy soul and Christ's most costly sacrifice.

The wisdom that created knows full well How to commingle sweetly life's draught, And gives us all the power our souls can bear; Its bitterest drops our Lord Himself hath quaffed.

—Selected.

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## CORRESPONDENCE.

FROM VERSAILLES, MO.—Bro. J. S. Coffman stopped with us on Saturday April 25th. He was present with us the same afternoon, the occasion being our council meeting. He talked to us plainly, showing the importance of brotherly love and unity of faith.

Saturday night, Sunday morning and evening he preached to us on the subject of "Life," "what it is," "what it ought to be," and "what we make it." We were forcibly pointed to the fact that "life" on our part as human beings, is more than merely breathing or simply living out an existence, that it is a preparation for that great change which comes to all at the hour of death. We feel indeed thankful to God that our brother was moved to visit us again, and we wish him God's blessing on his way. Our aged Bro. Bishop D. D. Kauffman of this place who has been confined to his room since about New Year, up to within a few weeks before he died to Cass Co., Mo., on Monday following. After a week's visit to the church there and to his son Dr. Kauffman, he returned to his home somewhat improved by his visit.

Bro. Dan'l Kauffman who has been teaching in Garden City, Cass Co., spent a few days at home the first week of May. He preached to us on Sunday afternoon May 3rd, from 2 Cor. 8:15. He left for Illinois May 5th to meet the General Conference committee. Bro. Dan'l Kauffman expects to spend a portion of his time during the summer in evangelizing work in Missouri and Iowa. May God strengthen his labors for the work, for his harvest truly is great.

JOS. C. DRIVER.

FROM MONTGOMERY, ONTARIO.—Greeting you in the name of Jesus. We have here in the vicinity of Markham great reason to rejoice over the ingathering of souls into the fold of Christ, thirty-one dear souls, young and old, have been received into church fellowship by water baptism on the 2nd of May. It has caused us older ones to rejoice to see the younger ones forsake the world with all its vanity and follow the footsteps of our Lord. It has caused more zeal and earnestness in the work of the Lord, and we have started two more Sunday schools, one two weeks ago in Cedar Grove, and one on May 10th, at Aldora. We elected Bro. Isaac Hoover as superintendent; Bro. Noah Baker assistant superintendent; Bro. Otto Giesner as secretary, treasurer and librarian. We feel encouraged to have a start with thirty-seven scholars. May the Lord, for whom we are working, bless us in our efforts and give us a humble spirit. Remember us in your prayers.

OTTO GIESNER.

GARDEN CITY, MO., MAY 27 1896.—On April 27th Bro. J. S. Coffman arrived here. Bro. Henry Yother and J. Schlegel of Nebraska were also in our midst. A number of meetings were held which were well attended. Communion was observed on Sunday. A large number of brethren and sisters participated in the sacred ordinance. Long will the wholesome truths be cherished and remembered that were so vividly impressed upon the minds of the people. Bro. J. S. Coffman left

May 5th for Olathe, Kansas. May the good Lord bless the work. Bro. Daniel Kauffman left on May 24 for Morgan Co., Mo. He also intends to go to Illinois and perhaps visit several other points before returning. He will be gone several weeks.

MILAN, OKLA., APRIL 19th 1896.—We have again been favored by a pleasant visit by Bro. Hetrick of German Springs, Oklahoma. He richly admonished us out of the word of God. We would be glad if some more of our ministering brethren could come and give us a pleasant call. At present there are twelve members here at this place and we hope that more of our faith will locate here. Brethren, remember us in your prayers. P. Z.

MANSON, CALHOUN CO., IOWA, MAY 11th 1896.—Bro. Peter Summer of Washington, Illinois, came here on the 29th of April and remained four days, holding three meetings during his stay. We were very glad for his visit and his admonitions to us. God bless the same to our good, and the brother in his labors for Christ. We are here a small flock without a pastor, and would be glad to be often visited. D. D. ZEHR.

FROM BUCKS CO., PA.—Bro. Henry Bowers of Salford, Montgomery Co., Pa., was with us on May 10th, and preached an impressive and interesting sermon to a large and attentive audience, from Luke 14, latter part of verse 17. "Come, for all things are now ready." After meeting we commenced instruction for the young applicants, little Sunday school, and now have church on alternate Sundays between our church services. Our brethren and ministers are cordially invited to visit our church and Sunday school and help us in the work of the Lord. Let us not grow weary in well doing, for in due season we shall reap if we faint not.

C. C. GOOD.

## CONTRIBUTION.

Received at Chicago Home Mission for the same in April.

Katie Z. Hertzler, Allen, Pa. \$1.00

E. J. BERKEY.

## THE SITUATION IN ZEILUN.

BY AN EYE-WITNESS.

I reached here last evening after a long, hard day's ride, with my horse completely tired out. I met a warm welcome from the consuls and pashas, and am made comfortable at the hospital. The fever patients are found together, where they are all boarding together. I am about to go into the town with the British Consul, Mr. Barnham. The clothing forwarded from Antah has just reached here, and distribution will commence to-day. The officers, soldiers, consuls, etc., are all longing for the time to come when they can be allowed to withdraw from this pestilence-stricken place.

Later.—I have been into the city and found the state of things very bad. There are about 14,000 people now in Zeilun, of whom nearly 7,000 are refugees, the balance being the townspeople. Between 3,000 and 4,000 of this mixed population are victims of typhus fever or dysentery, and more than half the

remainder who have escaped the epidemics are so reduced by famine and fear as to be little better off. I have read of famine, but never before realized what its horrors were. Things now are wonderfully improved, and food is plentiful enough for those who can purchase; but poverty and extreme destitution is on every hand. The ashly lips, shrunken faces, and tottering steps of half the people on the street—not to speak of the specters that lie groaning in almost every shed and stable of the city—bear horrible witness to the ordeal through which they have been and are now passing. One man can make but little impression on such a mass of misery as there is here. I treat as best I can from 200 to 300 of them each day, and have a little hospital of forty beds to which I transfer those cases which are lying in the streets and worse places, with no one to care for them. We have opened a bakery, and are distributing clothing which has been made up in Marsh, besides a considerable quantity which has been sent from Smyrna and Constantinople. Mr. H. B. Barnham, British Consul, was the leading member in the commission which arranged the terms of surrender of Zeilun, and he has distributed money to over 5,000 of the refugees, no one receiving more than one medjidie (about eighty cents), and Mr. Macallum is now here to aid in distributing food, clothing, etc.; but the needs are so great compared with the supplies at our command that it seems almost futile to do anything. We shall see what the time being in keeping body and soul together in thousands of persons who would otherwise perish; but unless relief comes in larger amounts than up to this time, the later condition of many of these people will be hopeless. The refugees have lost their houses, cattle, and everything. Such wholesale misery is simply appalling.

Later.—I have now been in the city ten days. Yesterday I received a telegram stating that the Medical Relief Corps, for which I telegraphed while in Marsh, is now on the way. I am greatly hampered over the fact that leaving home so hastily I did not bring with me dispensing apparatus; and it was fair to suppose that something of the kind would be found in this city. The Pasha put a military dispenser at my disposal; but the only implements of his trade which he could furnish were an eight-ounce mortar and pestle. I borrowed a pair of dispensing scales from one of the military physicians, and am using a table knife for a spatula, and a Turkish coffee cup for a graduate. To-day I must have treated 200 patients. Most of the dysentery patients are able to totter about and come to the hospital. The fever patients are found from three to ten in every house, and even a larger number in some of them. The city in general is in a horribly filthy state, that portion occupied by the refugees being almost tenfold worse than that of the Zeitunis. There has been some improvement, as, for instance, the carcasses of animals and of men that were lying in the streets when the consuls arrived, have been removed, and the bodies buried in stables, etc., have been exhumed and buried in the cemeteries. The deaths are now about ten to fifteen daily, instead of thirty to forty as formerly.

Pray for me that I may have health, strength and grace for the work.



FROM ANOTHER LETTER OF A STILL  
LATER DATE.

The only change in the situation here is in the line of increasing want, bordering on despair. The problem of getting the refugees out to their villages is still pressing upon us. The Government urges and threatens, but their hatred of the poor people and their opposition to all efforts for their relief are very ill-concealed. It appears that out of a total population in this region of 22,000, 6,000 have died of massacre, war, famine, fear, sickness or pestilence, and of the remaining 16,000 not more than three or at most four thousand are in a position to supply their daily wants. Of the remainder a considerable number have fields sown but lost fall, which will produce enough for their support; but the great majority have nothing. If they can get safely to their villages, we ought to give them some seed, a few implements and dishes and a few animals for each village this, of course, being in addition to food supplies. The following estimate is made on the basis of 10,000 refugees who have lost practically everything, and 3,000 Zeiltunli who need food, and calculate the time at ten weeks, that is until the wheat harvest, though the need will not cease then:

10,000 refugees or 3,000 families need:	
For dishes, implements, etc. one Turkish pound per family.....	£ 7, 200
For animals and seed, one Turkish pound per family.....	£ 2, 000
For food, one Turkish pound per family.....	£ 2, 000
3,000 Zeiltunli, for food ten weeks.....	£ 6, 000
Total.....	£ 17, 200

This estimate allows nothing for house building or clothing, and is not sufficient for any single family's wants: four or five families would have to club together and use implements and animals in common. The condition of these people is wretched in the extreme. It is hard to imagine what may be wanting to make their misery perfect. They are deeply grateful for the help sent, which is the one bright thing in their dark lives.—N. Y. Independent.

#### THE LIFE-PRESERVER IN THE MARCH STORM.

It is a terrible storm driving across the Atlantic. How the big waves race and tower and tumble, sweeping up the sandy shore in a wide, demonic fury! The long yellow hummocks of sand are pierced, and out upon the marsh flows a chilling wave of water. There were several fish-houses on Long Hummock, but they are splinters now down in the frothing surf.

Off on the water the sailor in the tempest-shaken bark is careful about his footing and his handling also. That passenger in the cabin does not venture out upon the deck, but he feels about his berth till he touches a life-preserver. "Ah! that is good!" he says, gratefully, "I want that helper near me."

If at sea, where would you keep your life-preserver? Tie it to the mast-head, or keep it near your berth? You can answer that question easily.

Now, what is the Bible? It is a life-preserver. How the big waves race and tower and tumble, sweeping up the dishonored, against inquiry! "Wine is a mocker," it cries, "strong drink is raging; and whosoever is deceived thereby is not wise." It will keep a young man,

a young woman, amid all the temptations of town and country. It will save them from all evil enticements. Above all, it will carry the soul beyond

the reach of that spiritual death which is the penalty of disobedience to God. Now, where do you keep your life-preserver, your Bible? Away up on a dusty shelf visited only by spiders? Away down at the bottom of a trunk, whose contents are only overturned when there is a visit home? Let it be out in full sight. Let it lie on the table where it can be easily reached. The sailor knows he may suddenly be confronted with disaster. If wise, his life-saving apparatus is not away down in the hold under the cargo. He has it where he can quickly reach it. Let your Bible lie where you will ever see it. Often look within it. Trust it. Obey it. Past all stormy waves it will safely float you to the haven of everlasting peace.

#### COURAGE.

BY LYMAN W. HAY.

Courage is of two kinds, that which can face danger, and that which can face ridicule for the sake of a principle. It is physical courage that we admire in the sailor lashed to the helm and steering his tempest-swept vessel across the foaming waves. In the scientist who faces death by contagious disease that he may diagnose the scourge and give the remedy that shall save hundreds. In the explorer who braves unknown dangers that he may extend a more perfect knowledge of this planet among his fellow men.

But it is a much higher, rarer and diviner quality which we admire in the pious workman who rebukes the profanity of his fellow craftsman. In the humble Christian who seeks to guide the some tempest-tossed mariner to the heavenly harbor. In the missionary who seeks, in the face of myriad dangers, to impart a knowledge of heaven in the dark quarters of the earth. It is for their moral courage as well as their intellectual genius that we admire and laud Wendell Phillips and William Lloyd Garrison and scores of other men and women who in lesser spheres of usefulness have stood for righteousness in the face of gigantic evils. Rarely does it happen that these two kinds of courage naturally meet in the same individual. You may see the scarred veteran of a score of battlefields, crimson with shame when twitted for his virtues, while the firm and pure moral heroine trembles when she hears an unaccustomed noise. But in Paul this union may be found because of the perfect blending of his physical and spiritual nature. That we by nature lack may be supplied by grace. One would suppose that none who had ever felt the power of the gospel could ever be ashamed of it. But, alas! there is reason to fear that there is many a man who could march up to the cannon's mouth for the honor of his country who cannot face the ridicule of his companions, for the honor of his Savior. We are hearing just now a great deal about the Armenian martyrs. But there are people all around us who, if plied with all the devices of Mohammedan cruelty and commanded to renounce their allegiance to Christ, would have the courage to choose the martyr's death, and turn of face. It being added only because of transgression, served its time and passed away.

The worldly sanctuary of the first covenant was presided over by men ordained to the priesthood, who of necessity were compelled to offer sacrifices and burnt offerings, not only for the sins of the people, but also for their own sins. "For the law maketh men high priests which have infirmity," Heb. 7:28; "but Christ being come as a high priest of good things to come, by a greater and more perfect tabernacle, not

made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood, He entered in once into the holy place, having obtained eternal redemption for us, and for this cause He is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb. 9:11-15.

The first testament was dedicated by blood for Moses when he had spoken every precept, took the blood of calves and of goats and sprinkled the book, the people, the tabernacle, and all the vessels of the ministry. In this new covenant, Christ is our high-priest and our sin offering and the first covenant has passed away to every one that bows to Jesus. "Lo, I come to do thy will, O God." He taketh away the first that may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10:9, 10. He taketh away the first covenant with its worldly sanctuary, its ordinances, "the tables of the covenant."

The rites and ceremonies of the law are legion; they include the meat offerings, the peace offerings, the sin offerings, the trespass offerings, with the law pertaining to each of these. The various washings also fall under this classification. Here we might include the law of the Nazirite, the privilege of divorce, the washing of cups and platters, and the law of feasts, holy days, and all of the commandments of the priests. Since these are all to pass away, we turn to the new covenant for direction, for ordinances, for rites and for ceremonies, and discard whatever it discards, reject whatever it rejects and retain only that which it directs us to retain.

#### "THE TABLES OF THE COVENANT."

These are also called the tables of the testimony. "And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand; the tables were written on both sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables." Ex. 32:15, 16. "Two tables of testimony, tables of stone, written with the finger of God." Ex. 31:18. The tables of the covenant were the two stones upon which God wrote, with His own fingers, the covenant, the ten commandments. These two stones were taken into the ark of the covenant with the golden pot that had manna, and with Aaron's rod that budded, and then the ark with its contents was placed in the holy of holies, or within the second veil, in the tabernacle. The tabernacle and the ark and its contents were figures of the "more perfect tabernacle," and as types they consummated their work when Christ, "the mediator of the New Testament," died to fill up, or bridge over, the imperfections of "the first testament." Heb. 9:15. Now we go not to the two tables of stone, but to the "first testament" for our covenant, but to the "new covenant," the Testament of our Lord and Savior.

The *First Covenant* had ordinances, the language of Paul here clearly implies that the first covenant had passed away. By the first covenant, we understand the Ten Commandments, the matter contained on the two tables of

stone. "And he declared unto you his covenant which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:13. "When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights.... And the Lord gave me the two tables of stone, even the tables of the covenant." Deut. 9:9-11.

We notice here that the covenant is comprehended in the ten commandments, and that God, in giving the written tables, only brings the visible testimony of what He had already commanded. Before He gave the tables of stone, and the tables of stone are but the testimony of the covenant, Ex. 34:29, that God had already made with Israel: "And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee, and with Israel.... And he wrote upon the tables the words of the covenant, the ten commandments." Ex. 34:27, 28, also Ex. 16:1, 23-28. The ten commandments constitute the first covenant and must of necessity give place to the "new covenant." This *first covenant*, with all of its ordinances of divine service, its worldly sanctuary, its priests and all, must give place to the *new covenant*. Not one of the Ten Commandments, Ex. 20:3-17, comes to us with the binding force of the first covenant; not one of them is binding upon us, because they are written with the finger of God upon the tables of stone.

The first covenant, even every command of it, passes away, not one single command remains intact; the old covenant with all of its rites and ceremonies, ends in Christ, for "Christ is the end of the law for righteousness to every one that believeth." Rom. 10:4. "The ministration of death, written and engraved in stones, was glorious," but this ministration is done away; "for if that which was done away was glorious, much more that which remaineth is glorious." 2 Cor. 3:7-11.

Since the ten commandments, as such, are superseded by the new covenant, we should not go to the tables of testimony for instruction, but to the new covenant, the Testament of our Savior. Here we find every principle and every precept necessary for our guidance in the path of holiness, righteousness, sanctification and life. "Christ is become of no effect unto us, whosever of you are justified by the law; ye are fallen from grace." (Gal. 5:4. *See*).

not be seriously entertained. As Professor Lorrimer has pointed out, it would not have been possible to arbitrate with the Paris Commune or with the Ashantees; neither would it be possible to arbitrate with the Sultan of Turkey. There are many people who are not yet high enough in the scale of civilization to be the subjects of international law; and it would be idle to think of bringing them at present under the sway of a general tribunal of arbitration.

But there are nations which are ripe for the application of such a method of settling international controversies. Great Britain and the United States have so many interests in common, are so closely united by ties of race and kindred, and have so many institutions in common, that everybody feels that war between them is a horror that must be avoided if possible. It would be well to be avoided to both, and the whole civilized world would suffer with them. To England, then, and the United States, if to any nations, the principle of arbitration should be applicable. Probably the majority of the people on both sides of the ocean believe that it is. There are some, like Henry M. Stanley, the great explorer, who have doubts of its feasibility, owing to the temper of the two nations; but there are none, we believe, who do not consider it desirable.

But when it comes to the application of the principle a great many difficulties present themselves, difficulties which deep enough to discover. Not a few of these difficulties are brought out in the ample discussion in our columns this week. Some of them are hinted at by Mr. Justice Brewer, others are definitely named by Professor Woolsey and Judge Baldwin Smith; and Judge Bailey and Professor De Kaib both speak of the difficulties to be surmounted in a way that is designed to check somewhat effervescent enthusiasm. But this, we are convinced, is a real service to the movement, and all should rejoice to see that this is not a matter which can be settled offhand by the adoption of resolutions, or by the drawing up of elaborate schemes, or even by a resort to legislation. Those who think that the end can be achieved by the unanimous enthusiastic vote of conventions are destined to have a great disappointment. A great deal of solid thinking and sober discussion is necessary, in order that what is involved in international arbitration or in a particular scheme may be thoroughly understood. Neither the Government of the United States nor that of Great Britain will rush into any agreement on this subject without such a long and patient examination of the whole subject as will make both the advantages and disadvantages of the proposed method thoroughly understood.

#### ARBITRATION.

There is a very large question that arbitration between civilized nations is a noble substitute for war. No one in his senses would venture to maintain that war between civilized nations is an easier, better and more effective way of settling their disputes than are peaceful methods. And yet those who have not studied the subject admit that international arbitration does not mean universal peace. It is freely recognized that there are questions, even between such Governments as our own and that of Great Britain, which cannot be properly submitted to an international tribunal; and, of course, the thought of arbitration with savage or semi-civilized nations is one which can-

weight of opinion, so far, seems to be in favor of a permanent tribunal; but Professor Woolsey gives in our columns this week some weighty observations in favor of special tribunals, as in the case of the Alabama Claims and the Bering Sea dispute. We do not say that the points he makes are conclusive, but it does seem to us that they are worthy of the most careful attention.

One of the points he makes is that the essence of arbitration lies chiefly in its voluntary character. Those States which enter into it by special treaty are able, in each particular case, to foresee and prepare for the results. When they agree specifically that a certain matter should be submitted to a special tribunal, they agree, at the same time, to abide by the decision of that tribunal, whatever it may be, and each is prepared for an unfavorable verdict. Professor Woolsey thinks that in a permanent tribunal the voluntary character would be less marked, that emergencies unforeseen might arise that would strain the loyalty of one or another of these States to the principle, or that prejudices against one or more members of the tribunal might weaken the confidence in its judgment. These difficulties do not seem to occur to Mr. Justice Brewer, whose idea seems to be that the tribunal should consist of from eight to twelve members; that a mere majority of one should not be sufficient to decide a question; that the jurisdiction of the court should be definitely laid down within narrow limits, and that no judge of another nation's idea should be called in. Judge Baldwin's idea seems to be to give the court a larger range of liberty than Judge Brewer suggests. He speaks of the gradual development by the decisions of the court of a system of international jurisprudence; in other words, the court itself would provide many of the rules governing itself, and would be affected by its own precedents. In the case of the Geneva, the Halifax and the Bering Sea tribunals, which were specially provided for, the more important rules were decided by treaties.

If there are any who need additional reason for the gradual adoption of a system of arbitration they will find some very cogent ones in General Michie's article. He represents the cost of supporting the armies and navies of Europe as amounting to nearly \$1,000,000,000 every year, and he shows how enormously the cost of military establishments has increased the debt of some of the European Governments. Thus, for example, in four years the debt of Germany has been multiplied by four; and this is not the worst of it. About one million of the best young men of Europe are forced to do military duty in a time of peace, thus the producing element in various lines of industries is reduced and the added burdens are laid upon the backs of others.

While, therefore, we advocate arbitration between Great Britain and the United States because these nations seem to be more ready for it, we look forward to the time when the application of the principle shall be broadened so as to include France and Germany and other prominent States of Europe; not that we suppose that disarmament will be the result, but that the immense military establishments which are impoverishing these countries will be greatly reduced. The time has not come for disarmament; we have not yet

reached the state of civilization in which we can dispense with armies and navies to enforce law, to keep the peace, and to keep marauders in check. But the time has come when wars should cease between civilized nations, when difficulties which they cannot arrange by diplomacy should be arranged by international arbitration.—N. Y. Independent.

#### THE INFLUENCE OF A MOTHER'S PRAYERS.

More than thirty years ago, one lovely Sabbath morning, eight young men, students in a school, were walking along the banks of a stream that flows into the Potomac river, not far from the city of Washington. They were going to a grove, in a retired place, to spend the hours of that holy day in playing cards. Each of them had a flask of wine in his pocket. They were the sons of praying mothers. As they were walking along, discussing each other with idle jests, along among a church in a little village, about two miles off, began to ring. It sounded in the ears of those thoughtless young men as plainly as though it were only on the other side of the little stream along which they were walking.

Presently one of their number, whose name was George, stopped, and said to the friend nearest him that he would go no farther, but would return to the village and go to church. His friend called out to their companions, who were a little ahead of him, "Boys! boys! come back here. George is getting religious. We must help him." In a moment they formed a circle around him. They told him that the only way he could save himself was by going with them. In a calm, quiet, but earnest way, he said:

"I know very well that you have power enough to put me in the water and hold me there till I am drowned; and if you choose, you can do so and I will make no resistance; but listen to what I have to say, and then do as you think best."

"You all know that I am two hundred miles away from home; but you do not know that my mother is a helpless, bed-ridden invalid. I never remember seeing her out of bed. I am her youngest child. My father could not afford to pay for my schooling, but our teacher is a warm friend of my father, and offered to take me without any charge. He was very anxious for me to come; but mother would not consent. The struggle almost cost her what little life was left to her. At length, after many prayers on the subject, she yielded, and said I might go. The preparations for my leaving home were soon made. My mother never said a word to me on the subject till the morning when I was to leave. After I had eaten my breakfast she sent for me and asked me if everything was ready. I told her all was ready, and I was only waiting for the stage. At her request I knelt beside her bed. With her loving hands upon my head, she prayed for her youngest child. Many and many a time since then I have dreamed that whole scene over. It is the happiest dream of my life. I shall be able to repay every word of that prayer. Then she spoke to me thus:

"My precious boy, you do not know, you never can know, the agony of a mother's heart in parting, for the last time, from her youngest child. When you leave home, you have looked for the

last time this side of the grave, on the face of her who loves you as no other mortal does or can. Your father cannot afford the expense of your making us visits during the two years that your studies will occupy. I cannot possibly live as long as that. The sands in the hourglass of my life have nearly run out. In the far-off, strange place to which you are going, there will be no loving mother to give you counsel in time of trouble. Seek counsel and help from God. Every Sabbath morning, from 10 till 11 o'clock, I will spend the hour in prayer for you. Wherever you may be, during this sacred hour, when you hear the church bells ringing, let your thoughts come back to this chamber, where your dying mother will be agonizing in prayer for you. But I hear the stage coming. Kiss me—farewell!

"Boys, I never expect to see my mother again on earth. But, by the help of God, I mean to meet her in heaven."

As George stopped speaking the tears were streaming down his cheeks. He looked at his companions. Their eyes were all filled with tears.

In a moment the ring which they had formed about him was opened. He passed out, and went to church. He had stood up for the right against great odds. They admired him for doing what they had not the courage to do. They all followed him to church. On their way they each of them quietly threw away his cards and his wine flask. Never again did any of those young men play cards.

From that day they all became changed men. Six of them died professed Christians. George is a Christian in Iowa; and his friend, the eighth of the party, who wrote this account, has been for many years an earnest, active member of the church. Here were eight men converted by the prayers of that good Christian woman. And if we only knew all the results of their examples and their labors, we should have a good illustration of the influence of a mother's prayers.—*Bible Models.*

Praise the Lord for the influence of Christian mothers.

#### EGYPTIAN RECORDS OF ISRAEL.

Professor Flinders Petrie has spent another memorable winter.

For a century men have sought up and down the valley of the Nile for written proofs that there lived a people called the children of Israel. They found this race referred to in monuments all around, on the Moabite stone, on the black obelisk set up at Calah by the younger Shalmaneser to record the victories of his reign, and on many another stone of memory in the Egyptian valley. But in Egypt itself there was dark silence, for even at Defeneh—the Talpanbes of Jeremiah—there is nothing to connect it with the Jewish people, save the modern name, El Kasr el Hint el Jahudi—the castle of the Jews of Hant.

There lived on in a time great and powerful monarch in Egypt, an Amenhotep, the Third, who made the Colossi, and first tried to improve the agriculture of the valley by means of reservoirs. Two centuries after there arose another king who knew not Joseph, and it was he—men called him Merenptah—who, like his predecessor Ra-

meses, despoiled the temples of earlier kings in order to provide himself the more readily with materials for his own. He took from a temple of Amenhotep a huge black granite slab, bearing an inscription of no little importance, and built the face of it clumsily into the wall of a newer sanctuary designed for his own worship. Upon the smoothed back of this great block of stone he caused a record to be made of his brilliant campaigns in Syria. A few weeks ago the stone was unearthed by the Edwards Professor. And in this inscription, for the first time in Egyptian exploration, there has been found the name of the people of Israel.

By the courtesy of Dr. Petrie, I have been permitted to examine the scribe of the inscription which he took for purposes of study. The original monument, which thus ranks with the Moabite stone, the great rock-writings of Beihistan, and others, in critical value, will be deposited at Ghizeh, and it may be taken for granted that a plaster cast of it will ultimately be procured for the British Museum. The weight of the original is five tons, and the record, which is of considerable length, is fortunately complete. It tells how the mighty Merenptah cleared the Libyans out of Egypt—for even in those days, as in these, there was a constant oscillation of the line between savagery and civilization—and how he carried his sword into Syria, where he conquered many races in their turn. Amongst the peoples so subdued were the children of "Is-ra-ii," and the appearances of this name in the phonetic form of hieroglyphic writing is for the antiquary the sensation of the year. To what was stated by the discoverer at a lecture in University College last week, it may be added that the people were completely spoiled that no "seed" was left to them. Whether this means that the race was in the vanquished area entirely destroyed, or only that the harvests were seized as loot of war, is a point upon which the philologists will doubtless meet in conflict. The story adds that Egypt was filled with "widows," and if it be inferred from this that the victor carried all the Hebrew women as captives at his chariot wheel, the incident would but illustrate once more a normal feature of Oriental warfare.

But this and other sentences, in what may become known as the Israelite stone, cannot properly be discussed until the full text is before us in the *Contemporary* for May. Suffice it to say that the mere translation of it seems to admit of no dubiety, although the task of allocating the campaign which it describes to a specific place in the history of Israel, as told in its own sacred books, will serve to fascinate Old Testament scholars all through the summer. It is difficult to resist the evidence which attributes the period of Merenptah to the beginning of the twelfth century before this era. The argument for identifying this monarch with the Pharaoh of the Exodus, hitherto incomplete, will obviously be affected by the new discovery. Although, however, the minute details of Merenptah's colossal archives will but touch the fringe of Biblical study, they are a rare and earnest that the quest amongst the imperishable stones of Egypt for records of Joseph and Moses will one day meet its reward.—*E. G. Hamer.*

#### "WHAT SHALL I DO WITH JESUS."

A Unitarian Church it is, and all over the entrance is written—*No Christ, No Christ.* I look in vain for the blood upon the lintel and side-posts. The "token" is not there. Will "the destroyer" pass over the door?

As I wonder, I think of the life sustaining cocoon, whose heart is filled with meat and milk, which is protected by shell and husk. Some will "seek to enter in," and be satisfied, while others will feed upon the husks. Will they not "perish with hunger?"

It was in the early dawn of a cold spring morning when Pontius Pilate, the Roman governor, sat on his judgment-seat. Before him was led a bareheaded captive, in torn and bloody garments, and with bound hands. He stood resigned and waiting with a countenance full of gentleness and pity. Around Him surged a mad and murderous crowd, demanding of the governor that He be destroyed. Pilate asked: "Why, what evil hath He done?"

Their only answer was, "Crucify Him." Three times he asked, "What evil hath He done?" and each time they answered with loud voices, "Crucify Him." Then the governor said, "I have found no cause of death in Him. I find in Him no fault at all." Then the Jews answered him, "He ought to die, because He made Himself the Son of God." Then was Pilate afraid, and sought to release Him, and again he appealed to "the chief priests and the rulers and the people," saying: "What shall I do with Jesus?" And they all with the multitude cried out, "Let Him be crucified!"

"And so Pilate, willing to content the people, delivered Jesus to their will." And their will was to strip Him, to mock Him, to scourge Him, to spit upon Him, and then to crucify Him between two thieves! And so they slew the Lamb of God, our sacrifice for sin, and our Redeemer, if we will but lay our souls upon Him, believe and accept His free salvation.

But another day is going to dawn and another judgment-seat is going to be occupied, and on it will sit the Lamb of God, who submitted to a shameful death for our sakes. Instead of torn and bloody garments, He will be clothed in white linen bound with a golden girdle. That day there will be thunderings and a great earthquake, and "the sun will be black and the moon become as blood, and the stars of heaven fall to earth." Before that judgment seat will stand "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and the bondmen, and they also which pierced Him, because He made Himself the Son of God," and the Lamb will ask them, "What have ye done with Jesus?" To those who answer, "Truly we have believed and taught this man was the Son of God," He will say, "Come, ye blessed of My Father. To those who answer, 'We have rejected Him, and said, Away with this man. Not this man,' will He say, 'Depart from Me, ye cursed.' These shall go away into ever-lasting punishment: but the righteous into life eternal."—*Selected.*

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#### THE PECULIAR PEOPLE.

"I don't like so much talk about religion," said a rude stranger in a city boarding-house, to a lady opposite, who had been answering some questions with regard to a sermon to which she had been listening. "I don't like it. It's something that nobody likes. It's opposed to everything pleasant in the world. It ties a man up hand and foot. It takes away his liberty, and it isn't natural."

"Oh no!" answered the lady, "it isn't natural. We have the best of authority for saying so. 'The natural man receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned.' We are all by nature children of wrath even as others, and nothing but grace can make us differ. True religion is rowing up stream; it is sailing against wind and tide."

A pause for a moment followed; then the stranger began again: "People who speak and think so much about religion are queer, anyhow. They are always out of the fashion, and seem set upon being odd, and particular. I wish they could only know how people speak and think about them: nobody likes them, for they are like nobody, they are so very peculiar."

"Allow me to interrupt you again, sir," said the lady: "but I am so impressed with the manner in which your language accords with Bible language, that I shall have to introduce another quotation from that blessed book. 'Ye are a chosen generation, a royal priesthood, a peculiar people.'"

"Does the Bible say they are peculiar, then? That's odd. That Book, somehow, has got a dose for everybody. Yet, ma'am, you must allow that the commands that Book lays on us poor sinners are hard. It is 'thou shalt not,' and 'thou shalt not,' all the time. Why, its precepts and views of things are not only systematic tyranny, but they are narrow, very narrow."

"Yes replied the lady, "they are narrow, for the Bible says they are. 'Strait is the gate, and narrow is the way that leads to life.' We have to struggle hard to keep in this narrow way, if we once get in it. It is too narrow for pride, worldliness, selfishness and sloth. It is too narrow for the service of two masters. It is too narrow for covetousness, envy and all other evil passions. Hatred can find no place for so much as the sole of its foot in the narrow way. Goodness and kind words, faith, hope, and charity occupy all the ground, and will continue to hold it to the end."

The stranger listened, surprised and annoyed, and at last arose and left the room, apparently a more thoughtful, if not a better man. There are many around us who raise these objections, to whom the truth needs to be set forth in a way so plain and so simple as to be wonderful that they do not see them for themselves.—*Selected.*

#### MISUNDERSTOOD TEXTS.

Archdeacon Farrar, in an address before the London Sunday School Union, spoke as follows on this subject:

"A very large and deeply interesting book might be written on misunderstood texts; many people are hardly aware of the awful extent to which the world has been influenced in the wrong direction by attaching false meanings to peculiar texts. It is an extensive subject to en-

ter upon, but here are one or two trifling instances. The other day, a clergyman, calling on an old woman and finding her in a dying state, urged upon her the duty of repentance. She said she knew a great deal better than that. Did not the Scriptures say that 'the gifts and calling of God are without repentance?' Therefore she did not need repentance."

There were hundreds and thousands of ignorant people liable to these mistakes. During the last election a Dorsetshire peasant refused to give a vote to a particular man. On being asked why, he said, "O, sure he is a bad man?"

"Why do you think he is a bad man?" On the contrary, he is a very good man."

"Because," replied, the peasant, "he used the word 'peradventure,' and the Scriptures say, 'If I say peradventure the darkness shall cover me.'"

"You must not suppose that these mistakes are necessarily confined to ignorant persons. At a meeting of ecclesiastics, a clergyman was speaking against total abstinence and quoted the text, 'Let your moderation be known unto all men.' He evidently thought that 'moderation' had something to do with moderate drinking, whereas it was a Greek word which meant reasonableness, the reasonableness of conduct, and had nothing whatever to do with alcohol. Yet that was used by a distinguished churchman at a gathering of ecclesiastics."

"People are liable to run away with the merest fragments of texts. A distinguished ecclesiastic, recently dead, preached a very famous sermon on the text, 'Fear the Church.' All of you are well enough instructed to know that there is no such text. It is merely a fragment of a verse. When Archbishop Whately met the dean he said, 'You might just as well have chosen, 'Ilang all the law and the prophets.'"

"This will show you that it is easily and fatally possible to read the Bible without understanding the text, without knowing the allusions, the circumstances, the illustrations, which are necessary, especially the context and the whole meaning of the book from which the passage comes."

BALLINGTON BOOTH did a very honorable thing, a few days ago, when he transferred to Commissioner Booth Tucker all the property he held in trust for the Salvation Army. Ballington Booth, not being able to render proper satisfaction to his father and others, in the way he handled the American division of the Salvation Army, withdrew, and organized another army, known as the Volunteers. In his name was a vast amount of property held in trust for the people he left. He had manhood enough not to keep it for the benefit of his newly-organized forces, but transferred it to his legal successor. This should put to shame professing Christians who, on leaving the body of which they were members, take with them all the church property they can get hold of. While we do not recognize Mr. Booth's religion as being that set forth in the Gospel, still we commend him for setting an example for honesty worthy of imitation. If there is any one thing in this wide world that professing Christians stand greatly in need of it is downright honesty. A man has no business keeping that which does not belong to him.—*Gospel Messenger.*

#### THE INFLUENCE OF PRAYER.

Who can tell the result of a prayer uttered in sincerity? Little the one praying knows what may be the outcome of his heaven-sent words.

A life-boat went out on a dangerous coast to the relief of a shipwrecked vessel. The waves ran high, and threatened to swamp the boat. At last the cockswain said: "Mates, shall we turn back? We are going to certain death. The ship has sunk, and doubtless all hands have gone down with her."

There was a moment's hesitation, and then one man cried out, "No, let's go on. As I ran down the beach I passed two ladies on their knees praying for the lives of the men in yonder wreck. I believe we may yet find some alive." His words had such an effect on the crew that they plucked up courage, and rowed on amidst the breakers. They picked up five poor fellows, by one, clinging to the wreckage, or otherwise supporting themselves.—*Selected.*

#### A HINT TO YOUNG MEN.

Young man, do the other fellows make fun of you, now and then, because you blush easily and are, as they call it, a little green? And are you half inclined to be a trifle mad that what they say is true, and that you find it difficult to get seasoned and tough as they are? As well might August be ashamed that it preserved a handful of green in its parched bosom, or an apple chagrined that it harbored no worm at its core, or a drop of rain be annoyed that it fell from heaven rather than from the gutter. Never be ashamed of being innocent and pure in a world where innocence and purity are too often served as fresh fallen snow is served that falls on a travelled highway. Be proud if you retain the ability to blush and to shrink from a hard story: to avoid the extenuation of dare-devil vice, and to turn from the allurements of so-called "fast life," while others no older than yourself, have hardened in the process of living as clay babies in a too-fervid sun. If I had a twenty-year-old boy who was bashful, and simple and "green," as the world goes, I would rather call him my son than be the mother of a crowned prince shoe deep in diamonds, with the ability to blush taken from him.—*Boy's Lantern.*

#### "I WILL NOT FORGIVE HER IF I FALL FROM GRACE."

This is what a young lady said recently in speaking of a friend who she said had wronged her. When reasoned with she answered with flashing eyes, "No, I will never forgive her even if I lose my soul." These are hard words for a Christian to use, and any such spirit is sure to cause one to forget that part of the Christian life is the willingness to forgive an enemy or a friend. It does not take long to forget the part of the Lord's Prayer that touches on this, "Forgive us our trespasses as we forgive those that trespass against us." We remember hearing this remark once in a similar case, "What is the use of saying if you don't mean it?" We never need fear about making a mistake of this kind. Our words are subject to our will, and if we "will" to ask God for grace to forgive, our words will be backed by our feelings.

No Christian can afford to let a day go by with hatred in the heart or bitter-ness of any kind toward a fellow being.

#### THE ONE SACRIFICE.

The following incident was published at the time of its occurrence, but the life of newspaper paragraph is so short that one containing so important a truth should, it would seem, be sometimes revived.

It was in a town in Missouri, where some Federal troops were stationed. A Roman Catholic priest was preaching, his subject being "The Holy Sacrifice." After expatiating on the virtues of the Mass at great length, he exclaimed dramatically: This is our sacrifice, but what have you Protestants to offer?" He paused, seemingly for reply, but there was utter silence, and he reiterated his demand: "I say, what sacrifice have you Protestants to offer?" Now, in the clear, distinct tones of a woman, came the answer: "The body of Christ, once for all" (Heb. 10:10). "Put that woman out!" cried the priest sharply, and two men sprang forward to perform his behest. In another instant they were confronted by two soldiers who had been seated further back. "Do not touch that lady," said one, "she only answered a question," and the two placed themselves in a protecting position.

The priest's eager servants sunk away, and the congregation, stifling their excitement, resumed their listening. The priest, however, had lost the thread of his discourse, and could not recover it. He looked at them in a bewildered way, and at length, muttering "The body of Christ once for all—once for all"—he gave it up.

The people dispersed, and it is to be hoped the pregnant words echoed in his ears until their true meaning penetrated his mind and heart.

#### SUSTAIN THE VITAL FORCES.

Sustain the vital forces! After all, this is the key to life. It is the guide to the restoration of health. It is the primary principle in the successful treatment of disease. Talk as you will about the invasion of the human body by bacteria. Sustain the vital forces, if you will render them powerless. Bacteria cannot thrive in the physiological field. The unseen enemies of this silent realm are rendered harmless in a body of perfect health. The fatal germ can only enter when its defenses are destroyed. Antiseptics may kill the germs or stop their propagation, but the main thing, after all, is to sustain the vital forces.

The old idea of battling with both nature and disease is exploded. He who depresses the system to get rid of pathological conditions is behind the time.

Germans are always with us, but they can do no harm until through some weakness they enter the sanctuary. Even then they are often rendered harmless, except it be some organism whose defensive mechanism is rendered weak through excesses or disease. Germs may produce disease, but health never produces germs. Deadly germs must live only in a medium homogeneous to their character; hence, so long as the strength of vital force is maintained, they are insignificant creatures.

Sustain the vital forces. In health this means to keep in health. It means good air, thorough cleanliness, good food, no excesses, labor in moderation, no mental worry.

In sickness, it means more. The flagging energies must be revived, stim-

ulated, toned. Air, cleanliness, food, must be by special selection. Drugs can only do good when they rid the system of morbid matter and restore the function of organs. We aid in tissue building when we sustain the vital forces. We restore function by sustaining the vital forces. We drive out bacteria and render them harmless by so doing. The whole medical world is coming to this old tenet, which formed at the beginning of our reformation the key-stone and head of the corner.—*The American Medical Journal.*

#### HOW A COLORED BOY CURED A MINISTER.

"Don't thou smoke, Bill?" I read this tract, and it made me feel uncomfortable. Some copies of it had gone into circulation among my people before I was aware. A fine black young man came to me one day, and, after bowing and scraping, asked, "Will massa please give me one little tract?"

"Yes, Quamina, and welcome; which will you have?"

"That tract called 'Does you smoke, William?'"

"He thought it would be too vulgar in my presence to say 'Bill'; politeness led him to say 'William.' I gave him the tract; but I felt I would rather he had asked for any other than that, and my uneasiness was increased. The tract was evidently exciting some attention. It was condemning amongst the people, their pastor's habit."

"One night soon after Quamina's visit, having knocked out the ashes of my last pipe before retiring to rest, a colliquy took place between my conscience and myself."

"I scarcely ever felt more despicable in my own eyes than I did at that moment. From that night forth I vowed that I would never spend another penny for tobacco."

So ended the colliquy. Having asked God to forgive me the great sin of which I had been guilty, and to grant me strength to carry out the resolve I had just made, I went to bed.

"The next day was the commencement of a great conflict. At the usual time for taking the pipe, the craving for it was very strong. I managed to resist it, however, by putting to myself a few plain questions, such as, 'What is the matter with you?' 'Why are you restless and unhappy?' 'Have you a headache?' 'No.' 'A toothache?' 'No.' 'Have you pain in any part of your body?' 'No.' 'Are you cold?' 'No.' 'Hot?' 'No.' 'Are you hungry?' 'No.' 'Thirsty?' 'No.' 'Then why, in the name of all that is rational, are you not contented, and even thankful to God for the exemption from pain which you enjoy?'"

"In that manner I lectured myself against this unnatural craving. Every time that I resisted the appetite I felt that I had achieved a victory; that I was rising higher in the scale of being, and that my moral strength was augmented, that I was getting more into harmony with God's laws and my own conscience, and that my example, in regard to the youth of my congregation, was becoming more worthy of me as a Christian missionary and pastor. The long the craving ceased, the appetite died away; I was emancipated." And now I would not be again enslaved for all the world calls good or great. Most



devoutly do I thank God for my deliverance from alcoholic drinks and from tobacco."

Said another clergyman, on being freed from this vile habit:

"I am physically a regenerated man; I see things in a new light, as when I experienced religion; nothing could tempt me to go back to abject bondage, to smoking and chewing again."

#### A BAD MOUTH.

One of the most popular writers of sea stories of the last generation tells a tale of how a midshipman on an English vessel was cured of a bad mouth. It seems that he had a swelling in one cheek, caused by a quid of tobacco, to which he had become addicted. The lieutenant commiserated him on having such a frightful gumbol, and ordered the boatswain to pull out the mischief-maker with the cook's tongs, and then to swab out the middle's mouth with a wash of oskum and strong soap. Doubtless the remedy was effective for the disorder, at least while the lieutenant was on duty.

But there are other delinquents that pollute a boy's mouth more sadly than tobacco. One of these is strong words—speech emphasized by the rude expletives of oaths and cursing. Of all the sins of youth, the indulgence of profane language seems to have least excuse. Other fratricides may offer some return, but this is empty of all possible advantage. And it is the mark of low breeding and lack of refined feeling. The instant a heart cherishes reverence for God, it suffers pain at promiscuous use of the name of Deity. No wonder the lady on the train, who had been compelled to hear several college students employ bad language, finally asked one of them if he was familiar with Greek. When he replied in the affirmative, she then begged him to please do his swearing in Greek, as she had not studied the language.

Such words do not travel alone. They are the vehicle of impure and wicked thoughts. A wise man once gave the counsel: "Let no corrupt communication proceed out of your mouth." Still more, no such thing should be harbored in thought. Speaking of bad thoughts, when someone had said that there was no preventing them, Luther once replied, "I can't prevent the birds from flying over my head, but I can keep them from building nests in my hair." The bad thought harbored presently rises to the lips.

The true method is banishment. When Sir Isaac Newton was at the university he made friends with an Italian gentleman, who was skillful in some of the sciences. But this gentleman one day commenced telling Newton a vile incident, when Sir Isaac at once sundered the acquaintance. He could not soil his soul by hearing words of impure and salacious meaning. It is one of the marks of nobility in a boy that he sets a watch upon his tongue, and that he sees to it that his lips speak no guile.

#### INFANT BAPTISM.

Have the advocates of infant baptism ever considered what would be the result should the practice become universal? Let us see:

1. It would set aside believer's baptism. The word would be, in that case, no believers to baptize.

2. It would make void the great commandment, "Thou shalt love thy neighbor as thyself." It would be baptized shall be saved."

3. There would be no need of preaching the gospel, as all would be in the church before they could accept the Gospel.

4. All would be in the church without faith.

5. There would not, there could not, be a converted person in the church. All would be in the church before they could be converted.

6. If we were baptized in infancy, everybody would be in the church, hence the church would contain all the wicked people in the world.

7. It would blot out the line between the church and the world. In truth there would be no world—all would be church members.

8. There being no regenerated persons in the church, there could not be any Christians in such a church. Hence such a practice would wipe out the church of Christ entirely.—*Christian Advocate.*

THE talk of children about God is as the talk of wise men. There must be religion if there is to be a home. We, who are asking that all education shall be religious, are of all people, bound to see that our children find their first faith, their first prayer, their first thought of God, at home.

When the school-master gets our boys he ought to find that there is one elementary thing in their education well begun—religion. To send a boy or girl into the new world of a school without prayer, faith, love, reverence, and some experience toward God, is to send them most precious to us into their first day in the world and in life as unfitted for that world, and for that life as a heathen child.—*Selected.*

#### DEATHS.

MILLER.—Joseph P. Miller was born in Somerset Co., Pa., in 1824, and died May 9th, 1896, aged 72 years, 1 month and 17 days. He was married to Nellie Stutzman of Fairfield Co., Ohio, on the 17th of December 1843, and moved to Johnson Co., Iowa, in the fall of 1856, where he resided ever since. Buried on the 11th of May. He was a member of the Methodist Episcopal church. He leaves three daughters and one son to mourn their loss. Funeral services by Sebastian Gerig and the writer, from Rom. 8:25. CHRISTIAN WRITER.

HEER.—On the 11th of May 1896, in Lancaster, Pa., died, after a long illness, of Benjamin and Mary Heer, aged 10 years, 3 months and 15 days. Funeral services by J. C. Miller in German. Text, Matt. 24: 45.

KATZMAN.—Feb. 23d, 1896, near Middlebury, Vt., died, after 55 years, 2 months and 23 days. Funeral on the 25th. Services by J. C. Miller in English, and E. S. Miller in German. Text, Matt. 24: 45.

MISLER.—April 7th, 1896, near Elkhardt, Ind., died, after 5 years, 3 months and 7 days. The remains were taken to LaGrange Co., and buried at the Town Line M. H. where funeral services were held by J. J. Troyer, from Psalm 102: 12, and by J. C. Miller, from Psalm 102: 12.

"Lovely Child, thou wast too fair To live in this cold world to stay; So did in mercy call thee home, To dwell with Him in endless day."

THAYER.—March 24th, 1896, near Elmira, LaGrange Co., Ind., of erysipelas, Viola, daughter of John and Sophia Thayer, aged 10 months and 9 days. The child has never escaped the pangs of that arch-enemy of everything which is pure and holy, and is wafted into the glorious presence of Jesus, to ease from pain and sorrow, and to "rest" until the resurrection morning of that final and great day, when all shall be raised to life.

Jesus and His angels to receive their just and final reward. Funeral services at the Shore M. H. by V. C. Miller.

It seemed our household joy was gone, As death the little casket lid; Was gently placed our darling one, And in the grave was hid.

Tearfully we lowly laid her, Neath the grass that grew so green, And the form we loved so dearly, In our home no more is seen.

Sleep, Viola, sleep, 'tis hard to part, But God has thought it best; To give you almost to our hearts, But now you are at rest.

Oh let us try, to Jesus fly, Whose powerful arm can save; Then can our hopes ascend on high, And triumph o'er the grave.

SHANK.—On April 23rd 1896 of paralysis, F. Shank, of Kansas, Kansas, Nancy (maiden name Ramer), wife of F. Shank, aged 57 years, 11 months and 19 days. Deceased was born in Richmond Co., Ohio, May 20th 1838, moved with her parents to Elkhardt Co., Indiana, in her young days. On June 17th 1864 she was married to Michael Shank. The same fall she united with the Mennonite church, of which she remained a faithful member until her death. In her last days here on earth she was little concerned about the things of this life, but prepared for the life to come. She leaves a deeply afflicted husband, 5 sons, 5 daughters, 5 grandchildren, an aged mother, 2 sisters and 4 brothers to mourn their loss. Over a year, but bore her affliction with patience. She was fully reconciled to the will of God. What great arrangements for her funeral were made by the will of God. The funeral services were held by J. J. Troyer, from the 25th of May. Buried in the Mennonite cemetery near the Pleasant Valley burying ground.

HEER.—On Jan. 13th, 1896, in Elizabethtown, Lancaster Co., Pa., Sarah S. Heer, widow of John Heer, died, aged 56 years. She leaves two sons, Levi, in Indiana, and Aaron, at home, and three daughters—Mrs. John Palmer of Elizabethtown, Mrs. John Good and Mrs. John Engle, of Cumberland Co.; and a number of grandchildren and great-grandchildren to mourn their loss. The deceased was a faithful, consistent and exemplary member of the Mennonite church. Being left a widow at an early age, she raised her family of children in the fear of God and lived out her widowhood to 40 years. Only those who have had like experiences can know what trials, what hopes a mother has who has the care and rearing of a family where there is no husband and father. But this pious mother put her trust in God, and to Him she ascribed all the honor and glory, and appeared to be always thankful for His blessings. Her last sickness, which lasted about three weeks, she bore with Christian fortitude, often expressing a desire to go home. As she neared the end she could hardly wait for the summons. The hymn she sang, "Abide with me" was one of her favorites. She passed away without a struggle, just as when a light burns out. Appropriate funeral services were held in the church in this place by Martin Ratter and Samuel Ratter, from Phil. 1:21. The age of the deceased was 55 years, 11 months and 16 days. This passed away one who was ever anxious to love. May our last days be like hers.

ROHM.—On the 12th of May 1896, at Bealeton, Fauquier Co., Va., Joseph, son of George and Emma Rohm, aged 2 years and 6 days. Funeral services by J. J. Hartreger, from Isa. 49: 14, and Cornelius Beatty from Luke 18: 15-17. It was a heavy blow for the parents, yet they could say with confidence that their dear little one is at rest. J. J. HARTREGER.

NEELY.—James Burns Neely was born in Ashland Co., Ohio, on the 11th of September 1839 and died at Wapakoneta, Elkhart Co., Ind., aged 60 years, 6 months and 2 days. The remains were buried at Yellow Springs, M. H. where funeral services were conducted by Amos Mumaw and J. S. Coffman. Text, Rom. 8: 23.

CANIS.—On the 7th of May 1896, 7 o'clock in the evening, Edward Carl Canis, aged 70 years, 1 month and 3 days. He was born in Saxony, Germany, Jan. 4th, 1826, and came to America in 1848. In 1849 he was married at Philadelphia to Barbara Hartman. In 1872 he moved with his family to Elkhart, Ind., at which place he lived until his death. He had twelve children, six of whom died and six survive him. His remains were laid to rest on the 9th, in Grace Lawn cemetery by the side of his beloved companion, who had preceded him ten months ago. Funeral services were conducted by J. S. Lehman.

SOUDER.—On the 20th of April 1896, in Somerset, Pa., of erysipelas, old sister Katie Souder, aged 81 years, 9 months and 15 days. Buried on the 25th in the Franconia Mennonite graveyard.

LEWIS.—On the 30th of April 1896, near Mt. Pleasant, Kan., died, after 2 years, 2 months and 19 days. Buried on the 4th of May in the Franconia graveyard.

KAUFFMANN.—On the 20th of April 1896, near Lombardville, Stark Co., Ill., of brain fever, Lydia, daughter of Peter and Maria Kauffmann, aged 2 years, 2 months and 1 day. Buried on the 25th of April in the Mennonite graveyard. Funeral services by Jacob Blumberg and Jacob Blumberg, J. B.

AMON.—On May the 8th, 1896, near Caledonia, Kent Co., Mich., of lung trouble, Sister Fanny Amon, wife of John Amon, died, aged 60 years, 10 months and 1 day, but bore her affliction with patience. She was fully reconciled to the will of God. What great arrangements for her funeral were made by the will of God. The funeral services were held by J. J. Troyer, from the 25th of May. Buried in the Mennonite cemetery near the Pleasant Valley burying ground.

LANE.—On the 26th of April 1896, near Murrell, Lancaster Co., Pa., of consumption, Sister Annie, daughter of Bro. Elan Lane, aged 17 years, 10 months and 6 days. Her mother died about ten years ago, and it is now about 8 months since her father Adia was buried. It makes us feel sad, but we sorrow not as those who have no hope. We have reason to believe that she is at rest. Her mother was a little over a year, but she never complained and always thought she was well till about six weeks ago, when the weak doctor was sent for. When told she could not get well any more she was satisfied and expressed a desire to be baptized. She was instructed and received into the Mennonite church. Her last sickness, which lasted about three weeks, she bore with Christian fortitude, often expressing a desire to go home. As she neared the end she could hardly wait for the summons. The hymn she sang, "Abide with me" was one of her favorites. She passed away without a struggle, just as when a light burns out. Appropriate funeral services were held in the church in this place by Martin Ratter and Samuel Ratter, from Phil. 1:21. The age of the deceased was 55 years, 11 months and 16 days. This passed away one who was ever anxious to love. May our last days be like hers.

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#### ITEMS.

—THE Moravians give on an average \$1200 per head yearly to foreign missions.

—GREAT BRITAIN contributed over six and a half million dollars last year to the cause of missions.

—PROBABLY one-third of the 20,000,000 souls estimated to inhabit the Congo basin are cannibals.

—THE Congregational missionaries in Turkey have lost all their property, but they refuse to leave unless driven out.

—PROSPECTORS continue to swarm to Alaska, and they are finding encouragement. It is said, in the indications of gold in the Cooks Inlet region.

—INDIA is ten times larger than Japan, China nearly three times as large as India, and Africa twice as large as India and China combined.

—SHANGHAI, May 13.—Anti-missionary riots broke out at Kiang-Yin yesterday. The British mission was looted and burned. The missionaries escaped.

—THE Methodist General Conference (Quadrangle) held their 34th at Cleveland, Ohio, during the month of May, was attended by over five hundred delegates.

—THERE was a great rush for lands at the opening of the land offices at Thief River Falls, Minn., May 15. Two deaths are reported from disputes over claims.

—THE bills now pending before Congress for the erection in Washington of monuments and statues to great men provide for an expenditure of over \$1,500,000.

—THE boilers of a large towboat exploded, twenty-five miles below Vicksburg, on the Mississippi, May 8. Fourteen persons were killed and others were injured.

—THE Philadelphia mint, which has been coining silver dollars and subsidiary coin for the last two months, will shortly begin turning out double eagles. Its entire stock of gold bars, worth \$2,000,000.

—THE Manhattan and New York and Brooklyn conferences of the Congregational Church have united after a separation of more than twenty years, occasioned by difficulties growing out of the Beecher trial.

—ONE of the most destructive fires in the history of northern Wisconsin occurred at Ashland, May 10. Nearly 20,000 feet of lumber was burned. At least three lives were lost, and property destroyed to the amount of \$500,000.

—THE boy train wrecker, Hildreth, was convicted of murder in the second degree at Rome, N. Y., May 8, and sentenced to life imprisonment. Plato and Hibbard, his companions, pleaded guilty, and received sentences of forty years.

—GOVERNOR Matthews, of Indiana, has sent a circular letter to the delegates elected to the Democratic national convention, announcing his candidacy for the Presidential nomination and soliciting their votes.

—LOUISVILLE, KY., May 17.—A special to the *Courier-Journal* from Benton, Ky., says: A terrible cyclone passed over the north-west corner of this county this morning about 4 o'clock, doing damage to everything in its path. At Elva it tore down the house of Andrew Jones and killed the family consisting of Jones, aged eighty years, his wife, aged fifty-five; his oldest child, a son seventeen years old, and two girls, one ten and the other twelve. Jones was a poor man and had only lived in that community about six months. Five coffins were sent to Elva to-day and the entire Jones family was buried in the same grave.

—TOLEDO, Ohio, May 14.—A practical test of cathode rays has been made upon a Toledo patient, and by means of them a physical cause for a mental infirmity discovered. The X rays have disclosed the fact that a surgical operation will sometimes remove a physical deformity which causes pressure upon the brain and restore permanently the reason of the patient.

—HUMSBOLT, NEB., May 18.—The trainmen arriving this evening bring reports of frightful results of the cyclone on the reservation adjoining this county. They assert that forty persons were killed by the cyclone on the reservation. No particulars are obtainable as all communication by wire is down. Those killed are supposed to be Indians, as there are few whites on the reservation.

—COL. J. T. NORTH, the famous "nitrate king" who accumulated immense wealth in the nitrate mines of South America, died suddenly at London, May 5, after eating some raw oysters. Poison was at first suspected; but later examination pointed merely to indigestion. North was fifty-three years old, the son of a coal dealer; his fortune was estimated at \$100,000,000, yielding, it is said, fifty \$5,000,000 a year.

—THE sentences of Francis Rhodes, Lionel Phillips, J. C. Kautsky, and George Farrar, the four members of the Johannesburg reform committee, continued to death and life sentences were afterwards commuted, have been fixed at imprisonment for five years.

—THE sentences of the fifty-nine others, which were fixed by the court at two years' imprisonment and a fine of \$2,000, followed by three years' banishment, have been commuted to one year's imprisonment.

—FIVE alleged filibusters, captured on the American schooner *Compteur*, were tried by court-martial at Havana, May 8, and condemned to death. As the men were American, the court-martial proceedings were made to Madrid by Mr. Olney, that their execution would be contrary to treaty provisions. It was announced, May 10, that the Spanish cabinet had decided to place the case before the supreme council of the army and navy. Of course, the proceedings of the Havana court-martial.

—GOVERNOR Morton has signed the Greater New York bill, under the terms of which all the municipal corporations, and parts of municipal corporations, other than county, within the county of Kings, the county of Richmond, the city of Long Island City, the towns of Newtown, Flushing, and Jamaica, and Harlem town, of Hempstead, Queens County, are consolidated with the municipal corporation known as "The Mayor, Aldermen, and Community of the City of New York." This consolidation, however, does not go into effect until January 1, 1898. Meantime, however, the bill provides for a commission to investigate the government of the municipal corporation so that they may be submitted to the Legislature by Feb. 18, 1897. This will make New York the second city in the world, with a population of over 3,000,000.

—ELGIN, ILL., May 13.—The discovery of a new process for the cure of consumption by Dr. W. A. Sheppard, of this city, is a topic of conversation. The treatment is based on the principle of inhalation and exhalation and applied by a device which introduces into the diseased lung cells fresh air, two centimeters, one above the other. In the lower is the medicine, which saturates the air that is taken into the lungs, and in the upper is a register for measuring the quantity of air taken into and expelled from the lungs. About a hundred patients, it is said, have been cured by the treatment. Every case in the first stage has been restored, as were 75 per cent. of the second stage, and about 10 per cent. of those in the last stage.

—WHAT is said to be the largest lumber deal ever negotiated was consummated at St. Louis, Mo., week before last. The Chicago Cold and Lumber Company bought of the St. Louis Refrigerator and Wooden Gutter Company 100,000,000 feet of yellow pine lumber, which is to be delivered at the rate of 25,000,000 feet a year. It will require the use of 10,000 freight cars to transport it.

—CARACAS, VENEZUELA, May 18.—The Venezuelan government has agreed to pay the \$150,000 demanded by Great Britain for the Uran incident, the arrest and imprisonment of the British police officers, on condition that it is considered simply as indemnity for personal damages and not as affecting the boundary dispute.

—THE Venezuelan government, however, has not consented to make a public apology to Great Britain as a prerequisite to the resumption of diplomatic relations, although it is understood that the United States in carrying out its friendly purpose as an arbiter of Venezuela's border, that this condition should be complied with in accordance with the terms of the British demand.

—SENeca, CAN., May 17.—A terrible cyclone struck this city this evening at 4 o'clock. The cyclone came from a heavy hail storm, hail as large as walnuts falling. About 70 houses are totally wrecked. Five people were killed and many badly hurt.

—ONEida, Kan., eight miles east, is badly damaged and four people killed. At Dabatha, twenty-five people were injured and 20 residences destroyed. At Frankfort, nearly fifty residences were destroyed, rendering at least 200 people homeless.

—SHERMAN, Texas, May 17.—The death list from the cyclone which swept through this place on the 15th inst., now aggregates 105. Further details of the disaster from outlying points continue to come in. At Gray's Hill, a western station, nearly all the houses occupied by the body family of six persons was swept away as completely as a cyclone could do it. The bodies of the dead bodies have since been seen. News has just come that at Carpenter's Bay five are dead and eight are seriously injured. The loss so much greater than was anticipated that floats have been pressed into service to supply the stricken districts with bandages, medicines and food. Two houses which were known to have been occupied, were picked up and set on an island in the Red River. The searchers discovered them at about 4 o'clock this afternoon and the work of preparing rafts to reach them was begun. Both houses are lying on their sides. It is supposed that the bodies of those who occupied them are within. —News of the loss of life and destruction of property is slowly coming in, caused by the crippled condition of telegraph wires. What has been received makes it plain that previous estimates of the damage done by the cyclone in Texas, May 8, and added to when communication is completely reopened. Fully half a dozen towns were struck and the loss of lives is seven. The injured number fully thirty, many of whom, it is feared are fatally hurt.

#### THE CHRISTIAN.

O happy soul, that lives on high,  
While men are groaning here!  
His hopes are fixed above the sky,  
And with the angels he is here.

His conscience knows no secret sins;  
White peace and joy combine;  
To form a life, whose holy springs  
Are hidden and divine.

His pleasures rise from things unseen,  
Beyond this world and time,  
Where neither eyes nor ears have been,  
Nor thoughts of sinners elude.

He looks to heaven's eternal life,  
To meet that glorious day;  
And with the angels he is here,  
To fetch his soul away.

—Sel. by S. U.

#### RELIGION AN EVERY DAY BUSINESS.

David Livingstone, who did much to work opening up the Dark Continent of Africa, told the following story: When he was a boy, a faithful Christian man called him to his deathbed and said, "My son, make religion the everyday business of your life, and not a thing of fits and starts." Livingstone's life shows that he followed the advice to the day of his death, even to his last hour, which was spent on his knees in prayer to Him to whom he had so often gone for comfort. There is no class of professors that God has so little respect for as those who serve Him periodically. And there is no class that do so little in the cause as those that wait for the annual revival to fit the harness to them. God loves and honors him who strives to show by his daily and hourly walk that he bears branded on his brow the marks of the Lord Jesus. We are to daily take up our cross and follow Him.

#### NONSENSE ABOUT TOMATOES.

An idea has gained currency during the past few years that the tomato as an article of diet is liable to produce or encourage the terrible disease of cancer, and not long ago it was also stated that the use of this vegetable had been forbidden at the Cancer Hospital. So widely spread has this notion become that Dr. Marsden, chairman of the medical committee of the Cancer Hospital, London, has thought it advisable to give it official contradiction. He says that his committee has been inundated with letters on this subject, and he begs publication for the following statement, which we hope will settle the matter for good. "It is the opinion of the committee 'that tomatoes neither predispose to nor excite cancer formation, and that they are not injurious to those suffering from this disease, but, on the contrary, are a very wholesome article of diet, particularly so if cooked.'"



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Under the instruction of such leaders the early church prospered, but with the growth of the papacy and the decline of universal education the church



degenerated from the high ideals set forth in the Gospels. From the darkness which followed there was no hope of reformation from the ignorant laymen, but the Revival of Learning brought forth such pure souls and strong minds as Hans Denck, Martin Luther, John Calvin, Menno Simon, and others, who were able to interpret, live, and teach the Gospel with such power as to bring about a reformation in religious thought and life.

The founders of our own denomination were educated men and maintained schools and universities. To these men were indebted for formulating a church creed which we still believe to coincide with the pure Gospel of our Saviour. But the people at large were not ready for some of the principles advocated, and as a result our forefathers were persecuted, scattered and deprived of educational advantages. The ignorance which followed was often accompanied by prejudice, selfishness, and lack of activity. While they still maintained the same principles they often failed to live and teach them.

In the kind providence of God there were better days in store for our people. Many found a refuge in America, "the land of the free," where they were allowed to teach, live, and worship as they pleased. While we have much to regret in the treatment our early church received at the hands of other people, we have one thing to be exceedingly grateful for, and that is for the public day schools which were placed in our communities and opened for our children. In this way the prejudice against education was gradually overcome and many of the young people received their training as pupils and teachers in these schools and have become leaders in church and Sabbath school work.

To these leaders is due the credit for the revival of activity which is now going on in our church.

While this system of public school has this advantage that it reaches all classes, and makes education more general, it must necessarily lack in one important element of education, which is religious instruction. On account of the many beliefs represented in almost every district it would be impossible to give such instruction as would be satisfactory to all the patrons. Consequently each denomination has found it necessary to provide religious instruction for its own children, and thus supply in the Sabbath school the lack found in the day school.

The child is educated by all the influences of the home and neighborhood, but these are so varied that they cannot be depended upon when we try to make a complete system of education. At this present age we should conduct our day schools and Sabbath schools in such a manner as to develop every faculty and cultivate every virtue in the child.

The question then comes to us, what part of this work can be accomplished in the day school and what part must be left for the Sabbath school, in order that we may have an ideal system of education?

The object of the day school should be two-fold, viz., developing character and giving instruction. Edward Brooks said "In education culture is worth more than knowledge, and as to knowledge it is better to know much of a few things than a little of many things." While we believe the old adage "know-

ledge is power," yet the value of that power depends on the character which directs it.

In the day school the pupil should form habits of order, obedience, self-control, politeness, love of truth, and reverence for all things good and great. Many instances occur in the school-room which give opportunity for direct teaching of morals, but a large part of this ethical training must be given by the example and influence of the teacher. Pupils seem to literally imitate the spirit of the teacher. Every teacher knows that the general atmosphere of the school-room will vary as he allows his own humor to vary. While the direct religious instruction may be limited to the reading of the morning chapter and the singing of gospel songs, yet the spirit in which this is done will determine its value. Great caution should be taken in the selection of teachers in the region. It seems to me every Christian teacher should do all in his power to see that only such persons who have true Christian characters, and rich spiritual lives, are employed for the training of their children.

While more stress should be put on the moral training we should not at all neglect the giving of instruction. Such courses of study should be selected that will develop all the mental faculties, and of these those most practical should be taught first. The first essentials, for the Sabbath school pupil at least, are reading and vocal music. The former always gets its due share of attention but the latter is too often neglected. In the Sabbath school we need the one as much as the other and we can not stop to teach either of them.

If our day schools give the pupils the ability of getting knowledge, the habit of study and application, and such a taste of knowledge as to give them a desire for more after they leave school, and with all this a pure, noble character, then we can call them a great success.

If all this were possible without the aid of a Sabbath school (and I think it is not) yet would we not be satisfied? Such a person would make a good citizen and a desirable neighbor, but, best of all, he is in the proper condition to receive the blessings of Christianity, which will make him a true son of the Creator and a useful worker in His vineyard. To obtain this blessed end it is necessary that, while his character is forming, our Saviour and His Gospel should ever be kept before him. This is the work of the Sabbath school, here if he can read and understand, he can learn God's word which will be salvation to his soul and a sword for his battles. If he can sing the Lord will "put a new song into his mouth" and he will praise his God forever. He will form habits of Sabbath observance, worship, and Bible study which will keep him ever under the redeeming influence of our Saviour.

In thus noticing the work of both day and Sabbath schools we see that they are "but co-workers of each other." There need be nothing in one to counteract the good influences of the other. While there are wrong things in many of our schools, yet we should not fear the evil but be strong enough to go in and overcome it. On the other hand there should be nothing in the Sabbath school to keep down the interest in education. I received instruction somewhere which gave me a conscience

which hardly allowed me to go away to school, but I went and have never been sorry since. I believe it to be my honest duty to improve every talent God has given me, and do all I can to help the cause of true education. Satan comes up and says "You are proud and selfish," but I say "Get thee behind me, Satan," and I listen to my God and He says "You are not doing more than your duty and you shall have your reward." Let us do all in our power to advance the cause of true education both in the day and Sabbath school in order to raise up a mighty army of saved souls for God's work and God's reward.

St. Louis, Mo.

For the Herald of Truth.

#### AM I DISCOURAGED?

BY E. J. HURLEY.

Looking into the many faces of men and women who daily cross our pathway how often do we see the marks of discouragements, lines of disappointment, and, in short, the whole expression showing that underneath it all is a burdened heart.

The heart carries burdens of all descriptions. While there is a large class who are burdened with the great load of guilt and sin, we will only speak of the Christian who has been carrying a heart full of sorrow and grief. Space does not permit to enter into detail of this great question.

First, what is the cause of all discouragements? We would say it is sin, or rather the greatest tool of the devil. Look at Job when the devil tried him with all kind of sores and disappointments. Being denied of all his earthly possessions, etc., Job still trusted in his God. It seems as though nothing could move him. There was a counsel held among the devil and his angels, as to how they might get him to forsake his Master. One after another suggested a plan to try him, but not till the great weapon of discouragement was decided upon, did they again trouble Job. That took him down. He even cursed the day in which he was born. A Christian! caring the day in which he was born? A child of the living God discouraged! Yes, and how many children of God are to-day so discouraged that they even doubt if they are saved. We get a few hard blows probably caused by not wearing the full armor God has provided, and we feel our weakness. Then we begin to reflect about our circumstances, and about who has wronged us. How hard it is for us to bear all this when those who should be our helpers and stand by us, have turned against us, and we go on with this trial and that trial, probably never neglecting our Bible and our daily earnest prayer, and communion with God—until we find (in our imagination) that everybody has forsaken us, and we are alone. Oh, how many, like Job, even curse the day in which they were born. We may not have said it to any one, but God knows that down in the depth of the soul we felt just in that mood. Trace this great tool of evil in any line you will and it comes from the same source.

God, our kind Father, never discourages any one of His children. He tries us. He tries us down, but He knows just how, and when, and where to trim for our good. But we in the hour of discouragement do not, think so much of the goodness of God in His perfect

love. We look on our side of the question and say we must "hoe our row" alone, for we have been wronged. God even—we may think—has not fulfilled His own promise to "neither leave nor turn against all—why? Not because God would have us be sorrowful and despondent; not because we have not many friends who may be praying for us and would be glad to help us in every way possible; but the effect of discouragement has left us so blinded that we go on with our burdened heart growing heavier and heavier until we make everything unpleasant for ourselves and to all about us.

We are not ourselves, and the pleasures of home are marred. We are in a miserable state of mind and know not where to look for the remedy. We are undone. We are at the end of ourselves, and in our extremity we cry out, "O wretched man that I am! who shall deliver me from the body of this death?" Then we begin to reflect on our past life, and among the pleasures and blessings that we have received, we remember that "There is a Friend that sticketh closer than a brother," and in our shame and guilt we wonder why we forgot to look up to Him who has helped us out of so many difficulties and has kept us from so many snares.

My brother, my sister, we must remember that we are dependent creatures, and as soon as we take our eyes off of our Saviour and get to looking on all the storms and trials of the world, we begin to sink, and like Peter must cry, "Lord, save or I perish." This then is the great remedy, the same blessed Saviour who has cast all our sins behind His back to be forever forgotten, because they were blotted out by the atoning blood of the Lamb. Oh, let us move him. Let us move him. How often we have said, "If God will help me out of this difficulty, I will never distrust Him again." But again and again we fail, and must come back to the same fountain for relief. The only remedy for all affliction, ailments, or whatever difficulty we may have, is Jesus Christ. How do we apply it? Simply by coming to Him and confessing our short-comings and then trusting Him for all things. Oh, the blessed Saviour suffers more pain in His love for the dear children of God, than we do in our trials and burdens. Every time we are discouraged and doubtful and despondent, we mar the happiness of our blessed Master, for our burdens are His burdens, and our griefs are His griefs, and our joys are His joys. Oh, let us then enjoy the privileges He has given us. We need not be discouraged, even though tempted and tried. Remember, "There hath no temptation taken you, but such as is common to man; but God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape that ye may be able to bear it." 1 Cor. 10:13. Let us not ask to be delivered from temptation, as the victories gave us more blessedness and joy. Then let Him whose "grace is sufficient" for us also give us strength. How do we apply the remedy? By coming to Him in prayer. Oh, how many come to Jesus in prayer, and when they are delivered from temptation, they pick up their old burdens, and carry the same old load, and never get rid of the burden of their heart. They get no

relief themselves and make the Savior's heart sad for their weary lives. Let us "leave it with the Lord in prayer." Then again, many of us "leave it with the Lord in prayer," but immediately go after another burden of the same kind, perhaps a heavier load than the one we just left; and we are bent under the load until we must come to the same great Helper to relieve us. Oh, discouraged soul! rise to a privilege of a joyful heart in Christ Jesus. Let the cares of life be on the Savior, for He can more easily carry them and have you free in His love, than for Him to carry your heart in grief and (must) still carry you and the burden. We have a Savior who "is a present help in time of need." Not a Savior for eternity alone, but a Savior in this "present evil time." Then again, when we who are of a glad heart, see a brother or sister despondent and burdened with something, let us kindly remember them in prayer. There is a mighty power in prayer. Then a kind word, a smile, a readiness to help in every way is a great privilege and a duty we owe to our brothers and to God. In this way we can help "bear one another's burdens." You ask, Can a Christian always be joyful? Yes, by God's grace we are "conquerors all the day long." Do not understand us that a Christian will not be tried. Trials and discouragements are two different things. God tries us and if it were not for trials, we would not know our weakness, nor our privileges, nor our strength. We can "glory in tribulations." God often permits us to be tempted and tried, for then we come out of the crucible as "gold tried in the fire," and are made strong in the Lord. We could not grow very well, if we always had sunshine, and

"God never would send us the darkness; if He felt we could not bear the light; but we would not cling to His guiding hand if it were away from us bright; And we would not care to walk by faith if we could always walk by sight."

"Yes," says some one, "but it is so hard to have these dark hours of trials and anguish, and I can't see why He does not make the way easier, and let us be free from all cares." Yes!

"The true He has many an anguish; For your sorrowful heart to bear; And many a cruel thorn-crown For your tired head to wear; He knows how few would reach heaven at all, If pain did not guide them there."

Oh think of the Savior's rough way for our redemption; His agony on Calvary; His crown of thorns pressed on His head till the blood trickled down His loving face; His sweat and blood; His feet bleeding with the wounds of the cruel nail; for whom—? You, my discouraged brother and sister, have we endured such trials, and did we bear it so patiently? Oh! how soon we forget His love and sufferings when everything goes well, and

so He sends you the blinding darkness, And the furnace of sorrowful heart; 'Tis the only way, believe me, 'To keep you close to His feet, For 'tis always so easy to wander When our lives are glad and sweet."

Did you ever think that we are "made perfect through suffering"? We cannot expect to go to heaven on flowery beds of ease. Study the lives of all His followers and you will take courage. You will bless God that though the devil puts you into the kettle of pains of all descriptions he cannot "put the cover on" and you have the blessed privilege of looking up into the Father's face,

and He will be more dear to you than ever before. Remember that you are not the only one who has trials, disappointments, and sufferings, but be patient, be joyful, be prayerful, and be earnest.

Then nestle your hand in your Father's, And sing, if you can, as you go; Your song may cheer some one behind you, And, well, if your lips do quiver—God will love you the better so.

May God grant grace to any dear discouraged one who reads these lines, and may your lives be sweet and cheerful, by prayerful meditation on God's love, and God's word.

Chicago, Ill.

#### THE MISERY OF BEING LOST, AND JOY OF BEING SAVED.

BY EDITH RICKETT.

Man is inclined to think little of the solemn time when the body gives up the spirit and returns to dust. It is truly a time that should claim the attention of every one, for we must all sometime come to that moment. The solemn thought then presents itself, are we ready to make any moment the last of our sojourn on earth? for Christ says, He cometh at an hour when we think not. We frequently hear of souls hurried into eternity without a moment's warning. We may sometimes think we have our own way in this life, but when the death messenger comes, we must all obey, prepared or unprepared. Where would we spend eternity were we called away before the rising of the sun, is a question to be considered by all; for when the soul departs its lot is either with those that are saved or with the lost. We all wish to be found in heaven, but Christ says, "No man cometh unto the Father, but by me," therefore we must accept Christ here in this present world.

All humanity was lost through sin, but Christ left His throne in heaven and came down to live, suffer, die, and ascend for our sake that we through Him might live. He came to seek and to save that which was lost. He pardons sin and gives joy, hope, peace and eternal life. If you are not already walking in the light, come out, all ye who are living in darkness, and be saved. There is a blessed promise in God's word which says, "They that seek me early shall find me." Many seem to forget this, but it should be the most glorious thing in our lives to give our hearts to the Savior. The soul's salvation should not be put off till death stares you in the face, when in agony you will call upon God to have mercy and save your poor soul. Perhaps then it may be forever too late. Think of the miserable condition in which the lost one is throughout eternity, deprived of all heavenly joys forever, and the sorrow it brings to the near and dear friends to look down upon a soul called away unprepared for heaven, for there is no repentance after the grave. When we read of the final doom of the wicked, we must wonder why man is so neglectful of his soul's salvation. The soul which is to live forever, either in joy or in misery, is as little regarded by some as though it were worth nothing. This curse lost soul has cost the blood of Christ to redeem it. Perhaps some think they would no longer have any enjoyment should they become Christians, but Christ tells us to rejoice in the Lord, "Let all those that put their trust in

thee rejoice: let them ever shout for joy, because thou defendest them; let them also that love thy name be joyful in thee." Psalm 5:11. Here we are told that the Lord will defend us. Are not these words of consolation?

When this life is ended we must all appear before the Allwise Judge to hear, either with joy, the words, "Come thou blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" or with sorrow, "I know you not whence ye are, depart from me, all ye workers of iniquity."

Columbiana, Ohio.

#### FOR THE HERALD OF TRUTH. THE SUNNY SOUTH.

HOW WE FOUND IT IN MAY.

It may be necessary to give a word of explanation before a description of the country is given. We have for some time been wondering what the "New South" held in store for northerners, but were somewhat reluctant in approving of the hap-hazard way in which settlements have frequently been planted both in the South and West.

The rule has been for any one who became interested in a new country to sell out, pack up and move, then begin the call for others to move in and for evangelists to come and help build up a congregation. Sometimes this method succeeded, but more often it failed. Bro. J. M. Shenk related a case that came under his observation on his trip to Kansas in '94. He was asked to come and preach the Word by one of these isolated families. He went several hundred miles out of the way to reach them and when he arrived to his surprise he found them to be "renters." Both time and means were given to the wind, because this family might just as well and better have remained in a locality where church privileges could have been enjoyed.

Within the last decade the tide of homeseekers is wending its way southward, and in order to avoid a repetition of by-gone experiences it has been urged that a committee be sent out to explore the country at large, make such explanations as will be necessary about nature of soil, climate and resources, advise as to the best localities and report in the HERALD for the benefit of all who may be interested and concerned. For some time we hesitated to venture out on such an undertaking, realizing what it means to influence others in so important a matter as locating, or either "settling" or "unsettling" some for a lifetime. Yet when sufficient inducements were offered and many requested us to go and save them the wear and worry of such a trip, we ventured out, and shall, by God's grace, make the most of it. A word as to

WHAT WE ARE LOOKING FOR.

Sometimes parties go in search of something, they scarcely know what. Again there may be those who look for advantages that do not exist anywhere. In either case there will be a disappointment that does nobody good. We are looking for localities in the South that possess just as good land as (not necessarily better than) have in the North. The climate must be healthful, markets accessible, and natural resources such as may reasonably be expected of any good unimproved country.

What we expect to gain in emigrating South under these conditions would be to give brethren of limited means an opportunity to come to a home, to avoid long, severe winters, to keep from paying out for living expenses all that has been gathered during the year, and to gain more time which can be spent in developing the intellectual and spiritual faculties of mind and soul.

It was on a dark and stormy night (May 19th) when we crossed

MASON'S AND DIXON'S LINE

in western Kentucky on the Mobile and Ohio. There was not a jar in the car, nor change on the expression of a passenger. Southern Illinois had been thoroughly drenched by the heavy rainfall on the 17th and 18th. The air was full of water and the low lands looked like large ponds, and by the time we arrived at Union City, Tenn., the country was in no better condition "to show up." A look about town was enough to convince us that we were not among our kind. The heavy sprinkling of the "darkie" in the populace, the less expensive buildings, the weather-beaten agricultural machinery, new and old, the "one horse" plows and the conversation of the people caused us to reflect on where we really were. A three hours, ride on the N. C. & St. L. morning train landed us at Tennessee City by noon. But we did not find the majority of our people at this place, they had moved to the Colony lands 5 miles west, near McEwen. In the afternoon we were conveyed to M.S.S. Schrock's. The country in this vicinity has not that attractive appearance that causes one to fall in love with it at first sight. In fertility and appearance the land bears a close resemblance to the clay lands of the river near Peoria, Ill., parts of Wayne Co., Ohio, and Somerset Co., Pa. It is not what people look for who come from the prairies of Illinois or the most fertile sections of Ohio and Indiana; yet, any one who is not afraid of work, who has in him push, energy and loves to work in timber, clean up underbrush and has been used to fertilizing, can find a home in the Pleasant Grove Colony near McEwen, Tenn., that in the course of years may prove satisfactory. The meetings we held at this place were well attended and spirited. The members seem to be active and contented, they receive us warmly and treated us kindly.

We noticed, on passing over the country in western Tennessee, that land is more even, that it is tolerably fertile and of loamy-clay nature. Old and improved farms near towns sell at the same price land sells at with us. But we were told that there are thousands of acres of new ground for sale in the Mississippi bottom for from five to ten dollars per acre. Late in the afternoon we took leave for

THE PRAIRIE BELT of northeastern Mississippi, and on the morning of the 23d found ourselves agreeably surprised to find the country in the vicinity of Okolona a little better than we expected. This village lies at the northern extremity of the prairie. To the southwest 10 miles wide and 50 miles in length the prairie predominates. Along the outer edge line stone strata crops out, but in the central parts the soil runs from 6 to 15 feet deep. Both to the east and west of the prairie there is any amount of heavy hard wood

timber. The soil resembles very much that of the rich prairie in central Illinois, and the timber on the west grows on soil that in fertility and nature ranks with the richest bottom lands in Ohio. Land of this kind here farming for fifty years in one stretch without fertilizing and at the end of that time produces better crops than some land that is fertilized annually. We have investigated old plantations that have gone through this process and they show up nicely. No effort is made on the part of the southerner to "rest" or fertilize his plantation. Year after year this vast scope of country that lies before one a beautiful rolling prairie is planted in cotton and corn, and corn and cotton, and so on, we suppose as long as time shall last or as long as there are southerners to manage and negroes to till the soil. There is some of this choice land for sale in large tracts, and at reasonable prices. The cause, the old slaveholders were ruined by the war; their large plantations, consisting of several thousand acres each, were placed under mortgage; their children are poor managers and no workers, and the "nigger" getting tired of "all work and no pay" has lost courage. This is obliging the southerner to sell out and square up. We shall later on give a detailed description of this locality.

#### THE OLD SCHOOL AMISH

brethren that moved to this place from Newton Co., Ind., last winter are well pleased with their new home. They took up 5,000 acres of choice prairie land (less 500 acres of timber) all of which is under cultivation. They already have an active little congregation of some 20 members, a Sunday school, and regular church services. We feel certain that many of like faith in Illinois, Indiana, Ohio and Pennsylvania would be well pleased with the church and country if they were here to investigate for themselves. Any one with limited means stands a much better chance to get a home here in the North where land is expensive.

An appointment had been made for us at the M. E. Chapel for Sunday afternoon. The word did not get around very far, yet a good many came out and we preached our first sermon to a people that were once far from us. After the services several prominent members of the congregation came up and requested us to fill another appointment in the evening. We consented, the word spread, and a fair turnout and interesting meeting was the result. The people were kind and friendly, quite a few invited us to visit with them. We accepted several invitations and spent the time pleasantly. The southerner is very polite, and a splendid entertainer. We talked "war," discussed the "race question," said something about politics and gave our opinion concerning religion and all in the kindest mood. All whom we have drawn out on the question say the war was unequalled for. It is our opinion that many of the objections held out in the North against the South exist more in the mind than in reality. We shall meet these objections as we learn more about them.

J. H. SHOOKER,  
Ligonier, Ind.  
PETER UNZICKER,  
Cullman, Ill.  
M. S. STEINER,  
Cranberry, Ohio.

#### A GRAND OLD FASHION.

A SERMON FOR BOYS AND GIRLS.

BY S. B. MCNAMAN.

You cannot help but see, boys and girls, that we are living in a day and age of "new fashions," pre-eminently so without doubt more than any other past day or age. The putting aside of old things and replacing them with new ones—the tearing down of old and time honored structures and rearing in their stead new and more fitting ones as the world thinks. May I be allowed to say, that this is the day of *steam and style*, of push and hurry and advancement, of "getting on in the world," of crowding, of grasping and craving, of seeking and searching? There is activity and restlessness and excitement in the very air. We make breathless haste unconsciously and do not even realize for what we are hurrying. We work in haste and even rest has become a labor. The world moves and rushes as if a million wheels impelled it on to a frenzied destiny. The Alpha and the Omega of life seem to mean but one thing—to work and wage and aim, should the world end to-morrow, it would find us striving and struggling for the things of earth as if our years were a thousand instead of but a span.

Time-honored things are cast aside as though unfit for this new, mad era of improvement and progress. We sneer or laugh at the good old times of our fathers and mothers, and wonder of what stuff they were made that they should be content with their commonplace surroundings and environments, and we thank God when we have time to thank Him that we live in this golden age that outshines, as the sun does the stars, all other epochs no matter how bright or dazzling. We live in the age of wonderful mechanics and mechanism. To even think of it is almost enough to make one dizzy.

It is so like some thrilling fiction—some wonderful romance that some master brain has created. But in the midst of all this, boys and girls—in the very heart of this wondrous day, there is one grand, vital thing that has remained materially untouched, one thing that has not been "improved," one thing that has not been "patented," one thing that the great, vaulted world has left untouched as something too holy and sacred for desecrating hands to lay hold of, and that is the old fashioned religion of Jesus Christ—the religion of the centuries as taught by the Sermon on the Mount.

When the Christianity of Christ was made, it was made perfect and we cannot get beyond that, however hard we may try. And right here is what I want to speak of most of all and lastly. Children, young men and women, never try to get beyond this old fashioned way of life that they have made better. It cannot be made more vital or helpful. Whatever else betides you—whatever else comes into your lives, cling to this as the one great anchor of your eternal safety.

It is the fashion to have new religions and it is the tendency to put aside the old time way, as a garment might be put aside that had served its purpose or outlived its integrity. The newspapers are full of this modern Moloch and teen and reek with new ideas and advanced thought. But don't you be deceived! The so-called religious scoundrels at the Bible on your mother's stand, is no religion that can be of any

help to you or anyone—but is a snare and a wicked and a base one.

There is one thing that cannot be improved upon and that is Christianity as taught by the Bible, and I bid you boys and girls to stay right by that. One sanctified line in that old fashioned Book will be worth more to you in your lives than all the eloquence in the world and all the successes you might crowd into an hundred years of living.

Do not be talked out or argued, or persuaded out of your faith. The man or the woman, the book or the newspaper that would lessen your love for the Bible and its sacred teachings, are dangerous counselors and companions. Better live with thieves and murderers than with them. Say to them boldly and without fear that the religion of your fathers and mothers is good enough for you, and stand by it and fall by it if needs be as your one sure hope and salvation.

I am afraid for the young people of to-day. The world is so full of strange teachers and their ways are winning and seductive, and their methods full of attractions and pleasant things. It makes religion such an easy, "happy-go-lucky" thing, that one may possess it without working or striving for it, and compared with the eternal vigilance that the old fashioned Christianity holds as essential, this new school of "thought" has its seeming advantages. But my young friends be wary of those who would teach that Christianity is merely a process of thinking and reasoning, a method and an easy way into the kingdom of Heaven. There is no easy way except the line upon line and precept upon precept as laid down in the Bible. And you must not be deceived. Dead Sea fruit grows plentifully in these modern days and they who wantonly eat of it, shall know the taste of death.

Keep close to your mother's side, my boy and girl, and you will never go greatly wrong. The simple prayer that she prays outweighs all the sophistry and skepticism in the world, and one petition for your guidance is worth more to you than the unmeasured and poisoned eloquence of a thousand ingenuities.

It is a grand old fashion, this religion of ours, and although it has lived nearly twenty centuries, it has never grown worn or threadbare. It is as good now as it was the day Jesus Christ proclaimed it. It contains the vitality of its divine giver and the essence of God is around about and pervades it. It is the fashion of many to scoff at it and ridicule its message. Do not be the number who hold it lightly or find in it the subject for jest and levity. It is esteemed by many "smart" to declare that they have gotten beyond this old fashioned way of life that they have made better. It cannot be made more vital or helpful. Whatever else betides you—whatever else comes into your lives, cling to this as the one great anchor of your eternal safety.

It is the fashion to have new religions and it is the tendency to put aside the old time way, as a garment might be put aside that had served its purpose or outlived its integrity. The newspapers are full of this modern Moloch and teen and reek with new ideas and advanced thought. But don't you be deceived! The so-called religious scoundrels at the Bible on your mother's stand, is no religion that can be of any help to you or anyone—but is a snare and a wicked and a base one.

#### THE UNIVERSALITY OF THE LIGHT OF CHRIST DOES NOT PRECLUDE THE NECESSITY OF PREACHING THE GOSPEL.

"By grace ye are saved through faith; and that not of yourselves, it is the gift of God." Eph. 2:8.

And this grace of God, the grace of our Lord Jesus Christ, "that brings salvation, hath appeared to all men." By this grace was Abraham called of God, from among his fathers the Gentiles who worshipped idols beyond the river; by obeying this grace, his faith in God was strengthened, till he through obedience, was called the Friend of God, and the Father of the Faithful, and these are found (not only among those) of his seed according to the flesh, but it also includes all those who have been born again and live and walk in the same spirit, for he heard the word of God and kept it. The centurion, Cornelius, was by faith a son of Abraham though not a Jew, and God's angel said to him, "Thy prayers and thine alms are come up for a memorial before God" (Acts 10:4). Cornelius was a just and devout man, and one that feared God with all his heart, and one that gave much alms to the people, and prayed to God always.

Now Abraham by faith saw the day of Christ and rejoiced. And not only to him did God make promise of the land in which he sojourned for a possession to his seed according to the flesh, but also that "in his seed (i. e. Christ), should all the nations of the earth be blessed." Abraham himself was blessed in this. And yet many of his descendants, Israelites and Jews, did not retain this blessing, but were wicked men, and why? Because they rejected the grace or word of God, by which Abraham walked in faith so as to please God, and did wickedly. To such the Lord Jesus denied their right to call themselves children of Abraham, as they did not do his works of faith and righteousness. If, like Abraham, had believed and received Christ as He came in spirit to them, they would not have rejected Him as He came in the flesh.

It is equally vain for men now to receive and believe in Christ as He came in the flesh, and lay claim to be saved by what He then did for man, by His sacrifice on Calvary, if they do not also receive Him as He comes in spirit, by His grace, which teacheth to deny ungodliness and worldly lusts, and to live soberly, righteously and godly. The grace of Christ is that gospel which was preached to Abraham, and "Christ's gospel is the power of God," it is the power of godliness, for it gives power to the sinner to turn to God and to be sanctified. And if a man become not so, his faith and his boasting is vain, in labor, extending over Great Britain, Ireland, parts of the Continent and America, has by his own example and by earnest preaching, pressed upon us the duty of thus being faithful to every call of God to labor in His vineyard, and to make known in His power and the glories of His grace. Let me quote a few of his own words: "Now, all my dear Friends, my desires are, that ye may all be valiant in this heavenly seed, for God and His truth upon the earth, and spread it abroad, answering that of God in all; that with His power, the people may be turned towards the Lord, that He may come to be known, served, and worshipped; and that ye all may be as the salt of the earth, to

And Peter, in thus preaching the Gospel to Cornelius the Gentile, was simply fulfilling the Lord's command, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned" (Mark 16:15, 16).

They who receive this word, receive it not as the word of man, but of God, for God's witness for truth in every heart bears testimony thereto. So this faith does not stand in man nor in man's word, but in the power of God. For as the rejection and hating of Christ's light in the soul is the cause of condemnation, so the coming to and receiving the same, leads to justification by a living, saving faith in Jesus, a faith of which He is the author and finisher, a faith that works by love, purifies the heart, and to which are all God's promises in Christ Jesus.

As the spirit of Christ in the prophets foretold to them the sufferings of Christ as He would come in the flesh and the glory to follow, so did they rejoice in hope. Job, as rendered in the marginal reading said, "After I shall awake, though this body be destroyed, yet out of my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another" (Job 19:25, 26). Here then is his belief in the resurrection; in Christ, who said, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whoever liveth and believeth in me shall never die" (John 11:25, 26).

Great then is our joy who not having seen, yet believe in the fulfillment of the prophets' hopes, by the coming, life, sufferings, propitiation, death, resurrection, and mediation of our Lord and Saviour Jesus Christ. Eye witnesses testify to the glory of His appearance, the Holy Spirit of Promise seal His seal to these blessed truths, and Christ Jesus who proved His love to fallen man by giving Himself for our ransom, now breathes into His servants a travail of spirit for the spreading of these joyful tidings to that world whom He came to save. And His command loses none of its force to those who are now called and sent to preach the Gospel to every creature. And as it is done according to His direction and will, He will not fail to accompany that word with power, giving the baptizing influence of His spirit as He did to the household of Cornelius.

That truly worthy and eminent servant of the Lord, George Fox, after a life spent diligently in the service of his Divine Master, imbued with a godly zeal, which cruel beatings and long and sore imprisonments failed to quench, in labor, extending over Great Britain, Ireland, parts of the Continent and America, has by his own example and by earnest preaching, pressed upon us the duty of thus being faithful to every call of God to labor in His vineyard, and to make known in His power and the glories of His grace. Let me quote a few of his own words: "Now, all my dear Friends, my desires are, that ye may all be valiant in this heavenly seed, for God and His truth upon the earth, and spread it abroad, answering that of God in all; that with His power, the people may be turned towards the Lord, that He may come to be known, served, and worshipped; and that ye all may be as the salt of the earth, to

make the unseasoned savor" (7th ed., 2 vols., p. 225, also *ibid.*, p.).

And in watering others, we ourselves should also be watered. Not like the stagnant, miry, marshy places given to salt, but planted on the banks of the flowing waters of life, like a tree planted by the river, that bringeth forth fruit in its season to the praise and glory of the Great Husbandman and to our own eternal profit. "Blessed are ye that sow beside all waters, that shall send forth thither the seed of the ox and the ass" (Isa. 32:39-41). *W. H. L. is The Friend.*

#### NO SHEAVES.

"Twas th' Jews, thine of harvest; 'The ripe' 'nd golden grain Was bowing 'neath th' sickle, And I'd sing th' 'nd the ale, The heaves and sheaves reapers Their glistering sickles swung; And now mids' the reaping 'The standing sheaves among."

A maiden, pale and sleek, Came, with the reapers, Her gown was coarse and homely, And knitted was her linen. She glanced among the heaves And stooped beside the wall, Searching for wheat-stalks scattered, By earless hands left fall. But when the master saw her, "Silence here no more," he said, "For lands like thine there waiteth Another war-lustied."

Then nimbly bowed the maiden Unto the master's will, And though that day so tedious, Faintled her mission still. And when the sunset gleamed, And the moonlight shone, They were longed over the plain, The reapers and the gleaners Brought back their store of grain. The maiden's cheeks were flushing, With weary step and slow she came, and sighing, whispered, "No sheaves here, I do see."

Then spoke the master kindly, "Truest hast not told in vain, Though in thine ears thou hearest No sheaves of a laden grain. 'Tis thou that hast not heeded Beneath the burning sun, Who now return re-jeeling In all thine labor done. Give us but because thou bringest Nought from thy toil away; For, all the hour of reaping Thou shalt receive as they."

Full many are the reapers, In life's great harvest field, Cheering the busy reaper, While they their sheaves yield. Full many, sad, fall-tattered, Bring, at the close of day, Nothing from all their labor, But weariness and pain.

Nothing but sun-burnt faces, Garments bespattered and torn, Hands wounded with the brins, And weary feet and aching loins, Lord of the harvest, come forth, The invisible ones, we pray, Who best be the reapers, Yet bring no sheaves away.

—Hester Women's Friend.

#### NOW.

A night of danger on the sea, Of levell'less waves and foam, Wave after wave came thundering Against the steepest shore pier; Each with a terrible roar, As if a giant's foot were there, As blast or blast comes howling past, Each wild gust wilder than the last, All it rough that awful night, We'll for the ship in the fasten now, While came with the morning tide, With unstranded cable and anchor ear, How quietly they ride! Well for the bark that reeled at eve, Though watched with breathless fear, It was shattered first ere the tempest burst, It is safe inside the pier!

But see a faint and fitful light, Out on the howling sea, 'Tis a vessel that seeks the harbor mouth, As in death agony. Though the strong one sure are open wide, She has missed the only way; 'Tis all too late for the storm driven past, The mighty waves have swept her past, And now that she is gone, her shall cast Their wrecked and shattered prey. Nearer and nearer the bark lie borne, Answer the dead reveler's cry, To th' restless stump of the broken mast, Waiting the final crash. 'Tis all too late! 'Tis all too late! Those perishing men to reach? Life is so near on the firm built pier, That she must be death to each.

There are dashing waves and powerful arms, And swift and steady feet, And they rush as down to a yawning grave, In the strong recoil of the mightiest wave, Treading that awful path to save As they trod a homeward stair. Over th' boarders and foam they rush Into the ghastly holocaust. They fling the rope to the heaving wreck, The aim was sure and it strikes the deck, As the shrouds of quick death follow, Reached, but it not saved; there is more to do, A tramp net is heaved; And over the edge and over the roar Of the sea, the ship is hurled, Rings out the guiding word. There is one chance, and only one— It can be saved, but how? "The rope hold fast, but quit the mast At the trumpet-signal, 'NOW'!"

There is a moment when the sea Rings out its furthest strength; A shuddering surge with a sudden zest, Gathering force again to hurl! Blow on blow in whirlwinds; That moment comes at length; With a single shout the "NOW" peals out, And the answer leap is made, Well for the simple hearts that just Loosing the mast with fearless trust The strange command obeyed! For the rope is good, and the stout arms pull Ere the brief eternal light! It is but a swift and blinding sweep Through the water, wild and dark and deep, And the men are safe on shore— Safe though the wreck-lake dash pursue— Safe though the wind-lake dash pursue! But the ringing cable is that just pierced with a sudden zest: "There are but four down up to shore, And the rest are on the deck!" And the straining gaze that conquers gloom Still traces, drifting on to doom, One man upon the wreck.

Again they close in sternest race The far-receding wave, The rope is thrown to the tossing mark, But reaches not in the windy dark. The one they strive to save, Again they rush, and again they fall, Again, and yet again! The storm yells back defiance loud, The breakers rear a rampart proud, And roar, "in vain, in vain!" Then a giant wave caught up the wreck, And bore it on its crest; One moment it hung quivering there In horrible arrest. And the lonely man on the savage sea A lightning flash nipt, Still clinging fast to the broken mast That rose and not to be lost, Then horror of great darkness fell, While eyes flashed inward fire; And over all the roar and dash, Through the great blackness came a crash, A taken sure and dire.

The wave had burst upon the pier, Now quit the broken wreck, Before the hope of safety be Forever past. Fear not to trust His simple word, His word, so tried, so true, And you are safe forevermore, Yes—even you!

#### REPORT

of the Annual conference held at Salem meeting house, Elda, Allen Co., Ohio.

The bishops met on the afternoon of the 13th for consultation and arrangement of questions to be considered at the conference proper.

The forenoon of the 14th was devoted to addresses and admonitions by the ministers present; and for organization, which resulted in choosing J. F. Funk moderator and M. S. Steiner and N. O. Blosser secretaries.

The following bishops, ministers and deacons were present.

#### BISHOPS.

J. N. Durr, Scottsdale, Pa.  
J. F. Lehman, Goshen, Ind.  
J. F. Funk, Elkhart, Ind.  
Michael Horst, North Lawrence, Ohio.  
John Burkholder, East Lewistown, O.  
Ira Buchwalter, Dalton, Ohio.  
J. M. Shenk, Elda, Ohio.

#### MINISTERS.

C. H. Breneman, Elda, Ohio.  
Benjamin Huber, Maxville, Ohio.  
C. F. Steiner, Cranberry, Ohio.  
Moses Breneman, Elda, Ohio.  
David Hilly, West Liberty, Ohio.  
Jacob Horning, Bluffton, Ohio.  
D. S. Stark, Elda, Ohio.  
Geo. Ross, Elda, Ohio.  
James Coyle, Fairfield Center, Ind.  
John Kreider, Wadsworth, Ohio.  
John Blosser, New Stark, Ohio.  
David Garber, Orrville, Ohio.  
David Martin, Canal Winchester, Ohio.  
Isaac Burkhardt, Pandora, Ohio.  
David Lehman, East Lewistown, Ohio.  
M. S. Steiner, Cranberry, Ohio.  
N. O. Blosser, New Stark, Ohio.

#### DEACONS.

A. Good, Elda, Ohio.  
Perry Brunk, Elda, Ohio.  
Eli Yoder, West Liberty, Ohio.  
Fred Geiger, Bluffton, Ohio.  
Henry Powell, Knoxville, Tenn.  
Christian Lehman, Lima, Ohio.  
Andrew Stemen, Elda, Ohio.  
Jacob Huber, Elda, Ohio.  
S. K. Plank, Orrville, Ohio.

The opening address was postponed until Friday morning, because of a misunderstanding of announcement. After singing a hymn conference adjourned to meet at 1 P. M.

#### AFTERNOON SESSION

opened with singing and an address of welcome by J. M. Shenk, after which devotional exercises were conducted by Bro. John Burkholder.

After a few instructions by the moderator, the following questions were submitted for consideration.

QUEST. 1. What can be done to revive the ministry and enthrone the church with more zeal for lost souls?

The following points were brought out: That a praying church will revive; that an uplift the mind, fire, and that if the church stands by with encouragement it gives energy and boldness. And seeing the need of work should be an incentive to greater efforts for the salvation of souls. "To learn the worth of a soul," said one brother; "To preach the gospel, and also to pray, and if the church stands by with encouragement it gives energy and boldness. And seeing the need of work should be an incentive to greater efforts for the salvation of souls. "To learn the worth of a soul," said one brother; "To preach the gospel, and also to pray, and if the church stands by with encouragement it gives energy and boldness. And seeing the need of work should be an incentive to greater efforts for the salvation of souls. "To learn the worth of a soul," said one brother; "To preach the gospel, and also to pray, and if the church stands by with encouragement it gives energy and boldness. 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Points noted were: The one thing to do first is to do the work well at home, then we will soon have workers to send out to other fields; another, not to stand in the way of any who can and wish to do God's work faithfully. Let the laity accompany the ministers in evangelistic work or to fill appointments. Make appointments away from your home congregation and push the Gospel of Christ into the world where it is not heard in its purity; let no minister or lay-member be idle, but work.

Ques. 3. Would it be consistent with our Confession of Faith for our members to commune with denominations of a different faith, or they with us?

Points noted: In communion we express a common union with Christ and each other in faith. It will therefore be inconsistent to express unity where there is not that perfect union and harmony of mind. Another reason is we wish to keep house in the church and we cannot accommodate a member for the violation of God's law, and again invite that member to commune with us when he has united with some denomination that takes no note of said violation or practice.

Ques. 4. Would it be advisable to use unfemented wine in our communion services?

Points noted: There are those in the church who were at one time addicted to the use of liquor and by the use of fermented wine a desire for drink may be awakened. In such a case we might lead others into temptation. Again the word "wine" is not given in Scripture (relating to communion). The terms "Fruit of the vine," "the cup" are given. Again much of the wine bought at drug stores is not made from the fruit of the vine. A unanimous vote in favor of unfemented fruit of the vine resolved.

Ques. 5. Would it be advisable to use unleavened bread in communion?

From the discussion resulted the following resolution:—

Resolved, That this conference grant the privilege to any of its congregations to use unfemented wine and unleavened bread in their communion services where desired.

Ques. 6. The Orphan's Home question was raised, discussed at length and postponed for Friday's session.

The afternoon session closed with remarks and prayer by Bro. J. N. Durr.

#### FRIDAY MORNING.

Conference opened at 8 A. M. with remarks and prayer by Bro. Michael Horst, after which general conference work was again taken up, and the question regarding the Orphan's Home was reconsidered, and resulted in the following resolution:—

Resolved, That this conference encourage the work of an Orphan's Home as proposed by Bro. S. K. Plank and Bro. David Garber of Orrville, Ohio, and as approved by the Ohio Conference of 1895, and that a committee consisting of J. M. Shank, Ira Buchwalter and Jonas Kreider be appointed, whose duty it shall be to present the matter to the various congregations, and in co-operation with Bro. Plank and Garber, advance the work as the way is opened, and that each minister encourage the work in his home congregation.

Ques. 7. A resolution for a General Conference was proposed, and discussed, but was deferred until in the afternoon session.

The time for the Conference sermon arrived, and the moderator, Bro. J. F. Funk, took up the text Eph. 4:11-13. This text gives us some idea of the character of our work, the responsibilities that are resting upon us, the promises to the faithful and the condemnation to the unfaitful. God has placed us ministers as watchmen. We need to guard against the encroachments of sin against us, stand as shepherds and guard the people against the approach of the enemy. There are always those who are not watching and go along carelessly and do not take note of the things that are wrong before God. The minister has also a great work to do to keep watch over himself. The ministers are to take special heed to the doctrine. There is a tendency of the people to-day to deviate from the plain paths of truth and righteousness. There are so many erroneous doctrines taught both by preachers and by the distribution of tracts, books, papers, etc. Men are so apt to look for something new. The apostle says to Timothy "Give heed to sound doctrine." Study the "Mennonite Confession of Faith." Take heed unto doctrine. We must with the advancement or progress of the present day take heed to the principles of the Gospel of Christ. For instance non-resistance, non-swearing of oaths, non-conformity; if we hold to them we will have influence in the world.

The minister must be not only a watchman, but also a teacher. We can not sit down and watch but must go to work and explain the Gospel and teach the people to put it into practice. That is the true watching. We need to do something when we watch.

The complaint is sometimes made that the minister is not sociable. We must be sociable and pleasant toward the young. Let us cultivate our social faculties that the young people and even the children may not be afraid of the minister. The right way is for the old and young to work together, the old with the young, and the young with the old. The reason why so many of our young people leave us is because they are not properly taught in doctrine. We are and ought to be very much concerned to gather people into the church, and we must take care of them after we have them in the church. We must work on one side and guard on the other side. May God add His blessings. The congregations reported as follows:—

Michael Horst reported four accessions in Pleasant View Cong. and three in Martin's Cong.

John Burkholder of Mahoning Co., reported ten accessions.

J. F. Funk reported about forty.

P. Y. Lehman, sixteen.

C. B. Brenneman reported twenty-seven in Pike and Salem churches.

Benjamin Huber reported two at Turkey Run, Perry Co.

C. P. Steiner reported ten in Zion Cong.

David Hilly reported twenty-six at Bethel, Logan Co.

D. S. Brunk, three in Blanchard Cong.

James Coyle, two in Dekalb Cong.

Jonas Kreider, eighteen in Medina Cong.

John Blosser, seven in Chapel Cong., Hancock Co.

David Martin, four at the Stemen Cong., Fairfield Co.

H. Powell reported twelve at Knoxville, Tenn.

A request was made for special prayers of the Conference in behalf of Bro. Jacob Amstutz who is in the hospital at Ft. Wayne, upon whom an operation had been performed.

The forenoon session closed with singing and prayer.

#### FRIDAY AFTERNOON

session opened with singing, and devotional exercises by Bro. Ira Buchwalter, after which the General Conference question was again considered, and resulted in the following resolution:—

Resolved, That this Conference select and send a committee man to our General Conference committee which meets in November of 1896. C. B. Brenneman was chosen as committee man to meet the General Conference-committee in November 1896.

8. (The following resolutions were passed):—

Resolved, That ministers and members earnestly protest against the use of tobacco.

9. Resolved, That C. B. Brenneman visit, or cause to be visited, the smaller and scattered congregations in Ohio at regular and stated times during the year.

10. Resolved, That the Sunday school Conference for 1896 may be held at the Salem church in Allen Co., Ohio, at any time to be decided on by the Sunday school Conference committee, if said church will consent by at least a two-third vote in favor of it. In case of failure to obtain this vote it may be held where said vote can be obtained. The session shall not exceed two days.

11. Resolved, That the Sunday school Conference may be held in the following manner:—

The programme shall be prepared by a committee of not less than three brethren appointed by the Church Conference, and shall be submitted to the bishops for their approval. The Sunday school Conference shall convene on Wednesday evening and continue during Thursday preceding the Church Conference. Any decision made by the Sunday school Conference in any way affecting the church or Sunday school work shall, before it can be carried into effect, receive the sanction of the Church Conference.

12. Resolved, That this conference elect a permanent secretary. It shall be his duty to act for a term of three years or until his successor is duly installed. He shall keep a record of the conference proceedings in a book kept for that special purpose.

13. (John Blosser of New Stark, Ohio, was elected permanent secretary of Ohio Conference.)

Resolved, That we elect the moderator for our conference at the regular session previous to the one in which he is to act. Ira Buchwalter of Dalton, Ohio, was chosen moderator for the 1897 conference of Ohio.

14. Resolved, That the leading questions to be considered and acted upon at our succeeding annual conferences are to be sent in to the moderator and bishops several months previous to the conference session for their approval. And that they shall be published and distributed several weeks before conference session. It was further advised that the questions for next conference be submitted to the moderator not later than April 1st.

Bro. J. C. Driver of Rico, Morgan Co., Mo., sent an urgent request to the brethren and sisters here in Ohio and to ministers in particular to attend their annual conference next fall and labor with them for the upbuilding of the cause of Christ.

It is profitable in a general way for ministers to read a long scripture lesson in the opening exercises or service or offer a lengthy prayer?

Ans. It is not profitable. Cautions were then made by the moderator regarding the use of repetitions in prayer and during preaching, also with regard to the use of the word "saint" as a title.

A committee for Sunday school Conference of 1897 was chosen, John Blosser of New Stark, Ohio, and John L. Yoder of Columbiana Co., were granted the privilege of selecting another member for their committee.

On request, Bro. J. M. Shank was granted the privilege of ordaining another minister in his church district.

Closing remarks by J. N. Durr, J. F. Funk and C. B. Brenneman. After singing and prayer the conference adjourned to meet at the Oberholzer meeting house, in Mahoning Co., on the third Friday in May 1897.

J. F. FUNK, Moderator.  
J. M. SHANK, Secretary.  
N. O. BLOSSER, Secretary.

#### REPORT

Of the Seventh Annual S. S. Conference of the Mennonite Church in Ontario, held in the C. Ely M. H., Berlin, Ont., May 25th, 1896.

The morning session was opened at 9:10 A. M. with singing. Bro. John G. Horner made some appropriate introductory remarks and led in prayer.

Officers were next elected, as follows: MODERATOR, David Bergey. SECRETARY, S. S. HERNER.

COMMITTEE ON QUESTION DRAWER, Noah Stauffer, J. Z. Kolb, S. F. Coffman and Elias Weber.

COMMITTEE ON RESOLUTIONS, Isidore B. Snyder, Israel H. Shantz.

First Topic, "Why I am engaged in S. S. work."

I. A. Wambold:—This is a personal question. No one can answer but he who is himself engaged in the work. I was once in the miry clay of sin, but am now raised by the grace of God from bondage into the glorious liberty of the children of God and therefore have a desire to help others into the same enjoyment. To this the S. S. presents an excellent opportunity, and moreover it is our duty, as Paul said to Timothy, his "son," to continue to exercise the gifts that are within us. Before we can teach Christ we must be taught of Christ. We know that early impressions, for good or evil, are most lasting, hence it is our duty to teach the young of Christ, train them up in the way they should go. Train the child to follow the footsteps of Jesus who was accustomed to attend the synagogue or Jewish service that was established as early as the time of Ezra.

It is urgently necessary to teach the young for there is an alarming lack of Bible knowledge among the people at large, and among members of the church the condition is very little better. Where there are no Sunday schools it is usual to find religious work in all departments far behind. The S. S. creates a zeal for Christianity, a zeal for lost souls, and our evangelists tell that where Sunday schools are held it is far easier to gather in souls than in places where Sunday schools do not exist, hence Sunday school work brings prosperity to the church work. The Sunday school also, with its social characteristics and opportunities, gives the minister who labors in the school far more influence over the young people. Many young people are afraid of the minister because there is so little acquaintance, hence he cannot have access to their hearts as he should. The minister can afford to take some other time for visiting than Sunday, so that he may attend Sunday school. Paul admonishes Timothy to give himself wholly to the work. It is a pleasure to me. Service for Christ should be our greatest pleasure.

James Moyer:—We must know why we are engaged in a work, otherwise we will be sure not to accomplish much. Knowing that we are engaged in the Sunday school work because it is our duty to extend Christ's Kingdom, we will look for the guidance of the Spirit. In the Sunday school we have the opportunity to make impressions on hearts that have not yet grown strong, and as different natures have to be reached, it requires different talents to reach them, and as every one has at least one talent, that one is needed, and therefore I am needed, although it is for the love of the cause and for the love of souls that I am engaged in Sunday school work, and what I find enjoyment in exercising what talent the Lord bestows on me. We are required to use every talent to the glory of God, being constrained by love, and thus the Lord will do through us what will and can not be done by any one else. The more we work the more we wish to work, for the performance of work for God always brings joy.

Singing of hymn 193.

John Gehman:—The last command of Christ was addressed to His disciples in all generations. All religious teaching contains the element of missionary effort. The Christian religion is a missionary religion. Jesus came on a mission of love to bring to the world the glad tidings of salvation. This teaching must continue from generation to generation, and at a period when it makes the greatest and most lasting impression. Thus it is that the Sunday school offers such a favorable opportunity for fulfilling our Lord's last command, because the young are so easily impressed. We should all be engaged in the work because the harvest is so great, yet the laborers are so few, and there are so many counteracting influences to retard and hinder the sowing of the good seed. We see an example of it to-day right here in the town of Berlin, where worldly amusements are drawing many from better things. (Bro. Gehman referred to a grand parade of soldiers and other amusements that were advertised on the 25th of May.—E.L.) Therefore the work of the Lord requires all our powers and energies. And above all we have the consoling promise of our Master that in this work He will be with us always, even unto the end.

The discussion which followed brought out the following thoughts and suggestions:—

You can do more with and for a person in childhood than in older years.

We labor because we love the work. We know that we are doing our Father's will.

Perhaps some one will by this time ask himself the question, "Why am I not a S. S. worker."

The question includes more than to teach. We are engaged in S. S. work because we are children and servants of the Lord.

Many parents neglect to teach their children the will of God, hence the greater necessity of S. S. work. Whatsoever we sow that shall we reap. That which we sow in S. S. work we will reap in the world to come.

If the nursery work of the church is neglected the church will surely suffer.

Second Topic, "The entertaining of visitors at the S. S."

Memo S. Weber:—Our home training has taught us all more or less how to entertain visitors at our homes. The same rule applies at S. S. Let the welcome be sincere, warm-hearted. There should be no fear of speaking to visitors, yet the greeting should not be noisy, and effusive, for it would create a dislike at once with most visitors. Many of us do not speak to strangers unless they speak to us first. We need much training in this direction. Let us do that by which visitors will know for themselves that they are welcome. This duty falls upon all, not officers of the school alone. Some are inquisitive enough to know who the visitors are but instead of going up and getting acquainted, personally, they will ask others who the visitors are.

Adam Cressman:—There are different ways of entertaining visitors. Some will be entertained by being simply welcomed, and then allowed to look and hear; others will prefer to be in a class and take part in the session; others will be glad to speak a word to the school. We must use tact to learn how each individual is best entertained. To entertain them thus will create in them a desire to come again. We must, however, be glad to speak a word to the school. We must use tact to learn how each individual is best entertained. To entertain them thus will create in them a desire to come again. We must, however, be glad to speak a word to the school.

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No stranger should be shut out from any seat where there is room. Get a hotel or cabman keeper converted and he would likely have the best methods of welcoming and entertaining strangers. It is a neglect of duty if one stranger leaves the room unknown. Entertainment is an art, and the substance of the question is "the art of making strangers feel at home."

Simply practice true Christian deportment.

Third Topic, "What special benefit is a Sunday school to a community?"

Joseph Nahrang:—The Sunday school work is a great blessing to a community. It is a great benefit to become acquainted with God's word. Paul commended Timothy for knowing the scriptures from his youth. The same knowledge is now necessary. Knowledge of God's will creates sociability, love among neighbors. It makes friends.

Among S. S. then establishes society upon the higher plane of life. The fruits of S. S. work in a community can never be known. Lack of opportunity to attend S. S. years ago caused many worse than wasted hours and Sundays among the young people. Note the social condition among the young and old people to-day in places where they have S. S. and in places where they have none.

Had our church established Sunday schools forty years ago as they are now established, many who are now not with us would be among our most earnest workers as they are now in other denominations, and the loss of many others to us who have gone the way of evil men, which has caused many a fond parent sadness of heart and perhaps many bitter tears, might in many cases have been avoided, and the church and society been infinitely benefited.

Memo Weber:—The benefits may be considered from three aspects, (1) morally; (2) religiously; (3) the benefit to the church. (1) The Sunday school is composed chiefly of young people, and they do a large share of the work. If they are not in Sunday school they are somewhere else, exerting or receiving influence either for good or for evil. The morals in a community where S. S. is held are higher than where none is held. Therefore the moral influence of a S. S. is elevating. The S. S. carries with it a refining influence wherever it goes.

(2) Where there is a S. S. there is spiritual power at work, moulding the religious life and directing the religious thought and effort. A S. S. is a peacemaker, a moulder of religious society, a spiritual power by means of which the individual, as well as the community, is fortified against and protected from many moral dangers and temptations.

(3) Our people have in years past neglected this work, and forthins neglect the church has, as we have already heard, long been bearing its fruit of sorrow and loss. There have to be planted before apple will grow. The Sunday school that is established and fostered by the church will surely bear fruit for the church in due time. We may talk about teaching the heathen, but our first duties are toward our families and home communities to teach them the word of God and training souls for Christ in their youth, and in this way the S. S. opens the way for the church to gather in souls, as has been the case in many communities within the past few years.

Norman Gingrich:—No one has failed to notice the change that has come over

a community after a S. S. was established there. Children and young people are prone to learn evil habits unless they are usefully employed. By the influence of a S. S. evil habits are checked if not removed, and the good principles taught are the preventive cause. The S. S. provides a good place for the young to spend their time. The vital principles of the Christian religion go far in their influence upon the young. The teaching and singing of the gospel appeals to every avenue of our nature. The thoughts contained in our S. S. hymns have made deeper impressions than many sermons. Many a hymn reaches the depths of the otherwise unimpressed heart.

Discussion:—The Bible, though it were untrue, is universally acknowledged as elevating in its tendency: Wherever the Bible goes, there crime decreases.

We need not look about us to see proof of the benefit of the S. S. Heathenism with its many errors and barbarities vanishes with the advent of the Bible. Our mission S. S. have put lyrics upon the lips of the little children on the streets who formerly sang street songs abounding in folly and evil thought, and instead of foolish games, they delight in playing S. S. on their doorsteps.

Many a middle aged man would be ashamed to tell to the young how he spent his Sundays before there were S. S. We cannot think of a better place or condition for the young to meet than in the S. S. The hotel bar, the road, racing horses, were considered then by young men as proper places for young men to spend their time. Let us give God all the honor for the good achieved through the S. S.

The majority of criminals never attended S. S. The early impressions received in S. S. have kept many from becoming criminals, and have brought many criminals back to themselves and led them to Christ.

After singing of hymn No. 285 Hymns and Tunes, closing prayer was offered by Bishop Jonas Snyder, benediction by Samuel Bowman.

Adjourned until 1:30 P. M. (Concluded in next number.)

#### I SHALL BE SATISFIED.

(Psalm 17:15.)

"Not heret—nor heret—nor where the sparkling waters  
Faded into mocking sand as we draw near,  
Where in the wilderness each footstep falters—  
I shall be satisfied—hot oil, not here,  
There is no water where every pulse is thrilling  
With rapture, earth's joy-companions may not know,  
There heavenly repose the weary heart is stilling  
And peacefully life's time-tossed currents flow."

Far out of sight, while yet the flesh enfolds us,  
Lies the fair country, where our hearts abide  
And of its bliss is naught more won't us told  
Than these few words, "I shall be satisfied."

Satisfied! Satisfied! the spirit's yearning  
For sweet companionship with kindred souls  
The silent have that here meets no returning,  
The inspiration which no language finds,  
Shall they be satisfied? the soul's vague longing—  
Satisfied!

The aching fold which nothing earthly fills,  
Oh! what desires upon my soul are thronging,  
As I look upward to the heavenly hills,  
Thither my weak and weary steps are lent  
—Satisfied!

Saviour and I, with Thy frail child abide,  
Guide me upward, Jesus, till Thy full will  
Drings ending  
I then shall see Thee and be satisfied,  
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June 15, 1896.

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## THE EVENING HOUR.

Flash tranquil hour of evening day!  
Beyond disturbing care;  
And look, my soul, from earth away  
To him who knoweth prayer.

How sweet the hour of penitence,  
Before His throne of grace;  
While the contrite spirit's sense,  
He shows His smiling face.

How sweet through long remembered years  
His memory to recall;  
And pressed with wants and griefs and fears,  
To trust His love for all.

How sweet to look in thoughtful hope  
Beyond the fading sky,  
And hear them call His children up  
To His fair home on high.

—Set. by S. Gudshalk.

## SUNDAY SCHOOL LESSONS.

LESSON XII.—JUNE 21.

THE RISEN LORD.—Luke 24:36-53.

GOLDEN TEXT.—The Lord is risen indeed.—Luke 24:34.

## INTRODUCTION.

TIME.—Sunday, April 9, A. D. 30. Forty days later, May 19, Jesus ascended. In the meantime He appeared on several occasions to His 12 disciples and others.

PLACE.—A room in Jerusalem. Jesus also showed Himself to His disciples near the tomb in the garden by Calvary, at Emmaus, in Galilee, and lastly on the Mount of Olives, near Bethany, whence He ascended.

READING LESSON.—Luke 24.

PARALLEL SCRIPTURES.—Matt. 28: 1-20; Mark 16: 1-20; John 20 and 21; Acts 1: 1-11.

FIVE TIMES APPEARED.—On the day of His resurrection Jesus appeared five times to His disciples. (1) To Mary Magdalene early in the morning (Mark 16:9-11). (2) Soon after, to other women (Mark 28:3, 10). (3) To Simon Peter (Luke 24:34). (4) In the afternoon, to two disciples as they walked to Emmaus (Luke 24:33-35). (5) In the evening, in an upper room in Jerusalem, to the apostles, Thomas being absent (John 20:19-25).

ENEMIES CONFIRM THE RESURRECTION.—Every possible measure had been taken by the enemies of Christ to make sure that He was really dead, and that there could be no collusion among His disciples to secretly take Him from the tomb. These measures have done much to confirm the fact that Jesus really rose from the dead, even in the minds of those who labor to establish doubts concerning it. "The disciples not only believed Him to be dead, but had no expectation of a resurrection. They had no motive in taking Him away, for they could not conceive of the effect His resurrection would have upon them and upon the world."

THREE DAYS IN THE GRAVE.—Jesus had lain in the grave a part of three days and of the nights belonging to them, Friday afternoon and night, Saturday day and night, Sunday night and early morning, as Jesus had foretold. It was the custom of the Jews to count the parts of each day as a whole day.—*Peloubet.*

## DAILY READINGS.

M. (June 15) The wonderful story. Luke 24:13-24

T. The Scripture explained. Luke 24:25-35

W. The risen Lord. Luke 24:36-53

F. The last miracle. John 21:1-11

S. Peter's love tested. John 21:12-19

S. The ascended Lord. Acts 1:1-12

S. Ever living. Rev. 5:6-14

LESSON XIII.—JUNE 28.

## REVIEW.

GOLDEN TEXT. Repentance and remission of sins should be preached in his name among all nations.—Luke 24:47.

TIME.—The time covered by this quarter's lessons is only between four and five months, that is, from late in December, A. D. 29, to May 18, A. D. 30, when Christ ascended to the Father.

PLACES.—The first seven lessons for this quarter properly belong to the Perean Ministry, although the scene of the seventh was Jericho at the house of Zaccheus. The other five lessons find Jesus in Jerusalem or the immediate vicinity.

## DAILY READINGS.

M. (June 22) The lost found. Luke 15:11-21

T. Lessons on prayer. Luke 18:9-17

W. Parable of the pounds. Luke 19:11-27

T. Jesus teaching in the temple. Luke 20:9-19

F. Warning to the disciples. Luke 22:24-37

S. Jesus crucified. Luke 23:33-46

S. The risen Lord. Luke 24:36-53

READING LESSON.—Luke 24:36-53.

REVIEW OF TITLES, GOLDEN TEXTS, ETC.

Les.	Title.	Golden Text.
I. W. A. S.	Strive to enter in	
II. P. of the G. S.	Come; for all things	
III. L. F.	Likewise I say unto you	
IV. R. M. and L.	Ye cannot serve God and	
V. F.	Lord, increase our faith	
VI. L. on P.	The publican standeth	
VII. P. of the P.	He that is faithful in that	
VIII. J. T. in T.	Heaven and earth shall pass	
IX. D. of J. F.	Let this mind be in you	
X. W. to the L.	Christ died for our sins	
XI. J. C.	Christ died for our sins	
XII. The R. L.	The Lord is risen	

Time	Place.	Practical Lesson.
AD 29	Perea	The lost are sufficiently warned.
AD 29	Perea	They only miss heaven who do not believe in the Father-Joyfully the repentant sinner.
AD 29	Perea	There is a heaven for the righteous and hell for the wicked.
AD 29	Perea	Paul is increased as we are exercised in it.
AD 29	Perea	Prayer to be answered must be sincere and unfeigned.
AD 29	Jericho	God rewards faithfulness rather than success.
AD 29	Jerusalem	Rejecting Jesus will not defeat His triumph.
AD 30	M. of Olives	God makes a way of escape for those who will.
AD 30	Jerusalem	True greatness is found only in deep humility.
AD 30	Calvary	The way to true greatness is self-sacrifice.
AD 30	Jerusalem	We, too, need understanding and power.

NOTE.—Let the contents of the above table be thoroughly learned, so they can be readily repeated by the classes, or by the whole school in concert.

## "IN HIS NAME."

The Golden Text for the Review contains the words, in *His* name. We take them for the central thought of our Review. Each lesson shows us a duty, a step to be taken in the upward way of discipleship.

LESSON I. The Resurrection of Christ bids us *ack a living Christ*. This is the foundation of the Gospel, that our Head is not a dead man, but a living One, who is now.

II. The Parable of the Great Supper invites us to come to the feast. Salvation is not a life of gloom and sadness; it is a feast of good things. The disciple of Christ has true enjoyment. And this enjoyment is not for a select few; it is for all, rich and poor, bond and free.

June 15,

1896.

III. The Prodigal Son shows us true repentance, and urges every man to turn from sin to God. Every sinner, whatever his condition, is like the young man feeding swine and trying to satisfy his hunger with husks. Only when he realizes this can he understand that the Father has something better for him.

IV. The Rich Man and Lazarus has both a doctrinal and a practical message. It opens to our view the world beyond the grave; that is the doctrine. But its message of duty commands every man to hear God's messengers.

V. Faith is the power by which the spiritual nature sees spiritual realities. By it the soul sees God in heaven. The duty which this lesson sets before us, "Have faith in Christ."

VI. Lessons on Prayer. In this lesson four kinds of prayer are shown in succession, and each has an example. The widow shows persistent prayer; the publican shows prayer for mercy; the rich young man shows prayer for spiritual blessings.

VII. The Parable of the Pounds represents Christ as our absent Lord, who has entrusted us with the charge of His interests. Its message is, "Be faithful."

VIII. Jesus teaching in the Temple presents the parable of the wicked husbandmen. The key to the parable is the sentence, "They will reverence my son." A reverence for Christ as the Son of God is essential to true faith.

IX. Destruction of Jerusalem Foretold. The motto of this lesson is the word "Watch." We are to watch for the signs of the times, and to be always ready for our Lord.

X. Warning to the Disciples. The apostles had a strife for the honors in their Master's kingdom. In their strife they were in danger of forgetting their duty to their Lord. Our lesson says, "Be loyal to Christ!" and tells us that loyalty is shown by service.

XI. Jesus Crucified. In the three crosses on Golgotha the whole world is represented. In the center is the cross of salvation, with the Lord of glory hanging upon it. On one side is the cross of unbelief, bearing the impenitent thief, reviling Him who alone can save. On the other side is the cross of faith, and on it one who, confessing his sin, prays to Christ for mercy. Let us call on Christ.

XII. The Risen Lord. Once more we look upon Jesus, not dead, but living, and alive forevermore. He commands His disciples to go forth and proclaim salvation in His name to all mankind. The mission of every believer is to tell about Christ.—*Hurlbut.*

JESUS CAME TO SAVE THE WORLD FROM SIN.

The culmination of Christ's work was the CRUCIFIXION, LESSON XI. Here is found the atonement for sin; the proof of the Father's readiness to forgive; the highest manifestation of the love of God; the strongest motives to lead men to repent of sin—hope, fear, duty, love.—*Peloubet.*

This poor one thing I do—instead of repining at its lowliness or its hardness—I will make it glorious by my supreme loyalty to its demand.—*Gannett.*

## HERALD OF TRUTH.

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## CORRESPONDENCE.

FROM HOLMES CO., OHIO.—On Monday, April 4, Bro. D. D. Miller came into our midst and preached Monday, Tuesday and Wednesday evenings and Thursday forenoon at the Walnut Creek meeting house. Thursday, Friday and Saturday evenings at Sugar Creek in the Union meeting house. On Saturday eve one soul made the good choice to serve the Lord. On Sunday morning he preached at the Walnut Creek meeting house where twenty-seven young souls came out to serve the Lord. On Sunday afternoon he preached in Carlisle in the Reformed church and Sunday evening again at Walnut Creek. Monday evening he preached in the Brethren (Dunkard) meeting house near Balte, Ohio, Tuesday forenoon in Bunker Hill meeting house, Tuesday evening, Wednesday and Wednesday evening in Martin's Creek meeting house. Thursday again in the Walnut Creek meeting house at which time communion services were conducted. Since he left twenty-one more became willing to follow Jesus, making in all forty-nine. God bless them that they may hold out faithful. Bro. Miller left for home Thursday evening, May 14th. In his short stay he preached 16 sermons, which were listened to by great crowds with a deep interest. May the good Lord ever bless and guide him in his great work.

H. J. YODER.

AVE, NEB., MAY 20TH, 1896.—On the 24th of May nine persons were received into the church at Antioch schoolhouse in the southeast part of Adams Co., Neb., eight by baptism and one on confession. May the Lord strengthen them to be faithful.

UPPER STRASBURG, FRANKLIN CO., PA., MAY 17TH, 1896.—To-day we held our communion meeting at the Strasburg meeting house. Yesterday (Saturday) we had preparatory services, when four precious souls were added to the church by baptism. May they ever prove faithful and so let their light shine that the world may see their good works and the Lord be glorified. At our communion meeting quite a number partook of the Lord's Supper. May peace ever reign in his prayer. Bishop Jacob N. Brubacher officiated at these meetings, assisted by the brethren John Rohrer of Lancaster Co., and Christian R. Burkholder of Cumberland Co. These meetings were well attended.

TUR., PENNSYLVANIA, JUNE 2ND, 1896.—On May 30th preparatory and baptismal services were held in the Casselman meeting house in Garrett Co., Md., at which time four souls were added to the church by baptism and one was reclaimed. May the Lord bless them to be faithful workers in His vineyard. Communion services were also held the following day and nearly all the members participated. May we all be bound together with the bonds of love and work together as one body in Christ.

HINKLETOWN, PA., JUNE 1ST, 1896.—We were permitted to enjoy a season of special spiritual rejoicing, for there are still some who heed the loud and frequent calling of our Lord and Savior. On May 23d twenty-one dear young

souls were baptized and four reclaimed at the Weaverland congregation. We pray that they may continue in the faith, as the reward is not at the beginning, but in the end. May 24th we had communion services when many partook of the emblems of the broken body of Christ. Bro. Jacob N. Brubacher officiated at both appointments. May the Lord bless the efforts put forth by all His servants.

W. H. BENNEL.

FLIDA, ALLEN CO., OHIO.—The church at this place has reason to rejoice and return thanks to God for the spiritual blessings received from His hand during the last three months. In the month of March Bro. David Garber of Wayne Co., Ohio, came among us and labored with us several weeks. The brethren N. O. and John Blosser of New Stark, Ohio, were also with us part of this time assisting in the work. As a result of these labors quite a number of young souls came out and confessed Christ. On Thursday and Friday, May 14 and 15, conference was held at the Salem church and on Saturday following the converts were received into the church by water baptism, the number having now reached twenty-seven. There were also the same day two young persons received into full church fellowship with us from another denomination. On Sunday the communion services were impressive and edifying and we feel that the church has been strengthened and built up. To God be all the praise.

D. S.

FROM GRANTSVILLE, MD.—Communion services were held by the Amish Mennonite congregation in the meetinghouse near Grantsville, Md., on May 17th. With pleasure and gratitude we state that nearly all the brethren partook of the emblems of the Saviour's death, and engaged in feet washing. We trust these ordinances were observed by all because of love to God and the Saviour, and not because of mere custom. "Faith, which worketh by love" (Gal. 5:6), is the great essential principle of salvation. On Wednesday, May 20th, the brethren C. K. Yoder of West Liberty, Ohio, and Nelsbert Spill of Amboy, Ind., were with us and held a meeting in our Amish Mennonite meeting house near Grantsville, Md. Although the time for the announcement of appointment was short—only about five hours—yet many more than "two or three" assembled. Instructive and edifying thoughts were presented and we were earnestly exhorted to progress in the Christian calling. May God bless their labors.

CON.

FROM THE CONGREGATION IN HOWARD AND MIAMI CO'S., IND.—On the 16th of May Bro. David Garber of Smithville, Ohio, came into our midst and remained two weeks. He preached eighteen sermons presenting the word of God in its fullness. He earnestly admonished the brethren and sisters and held up a crucified Redeemer to a dying world in such a clear way that sixteen souls expressed their willingness to accept Jesus as their Saviour. May God ever bless the brother in all his labors and give him grace to discharge the duties that God has assigned to him.

G. W. NORTON.



ings of our Lord and Saviour Jesus Christ. Our Anish brethren held their communion in the Kaufman meeting house on the same day. Bish. Michael Yoder was with them. On Monday evening he preached in the Miller meeting house. Tuesday he left for home. On Friday evening May 22nd Christian K. Yoder of West Liberty, Ohio, and Nobertus Sproll of Ansoy, Ind., preached in the Kaufman meeting house. Saturday they went east.

LEVI BLANCH.

#### SUNDAY SCHOOL ITEM.

FROM TISKILWA, BUREAU CO., ILL.—The Sunday school near Tiskilwa, Bureau Co., Ill., was reorganized with Bro. Jno. Elgert, Supt., Bro. Edward Schertz, assistant Supt., Sister Lizette Albrecht, chorister. Number of classes 12. God be praised, we have started to have Sabbath school and church services each Sunday, instead of having each only every two weeks. We earnestly ask an interest in the prayers of all Sunday school workers that the good work may go on, and that all may be done to the honor and glory of God.

Con.

#### MENNONITE EVANGELIZING AND BENEVOLENT BOARD. TREASURER'S REPORT FOR MAY.

##### RECEIPTS.

##### FOR EVANGELIZING.

A Sister, Reedsville, Pa.,	\$4.00
A Sister, Letort, Pa.,	10.00
A. C. Kolb,	.50
Weaverland S. S., Pa.,	5.00
A Sister, Letort, Pa.,	1.00
Isaiah Christopher,	1.00
Mennonite Pub. Co. Interest,	7.50
Morrison, Ill., Cong.,	1.00
Christian A. Littlefield, Hopeville, Ill.,	.75
Homer Stork, Sterling, Ill.,	2.00
Caernarvon S. S., Lancaster Co., Pa.,	6.25
Total,	\$50.00

##### ARMENIAN FUND.

A Brother, Gunn City, Mo.,	\$10.00
S. W. Waterloo, Ont.,	8.00
Abraham, Fulton, O.,	1.00
A Brother, Woodburn, Ore.,	.25
D. S. Yoder, West Liberty, Ohio,	3.00
M. C. Hersley, Junction, Pa.,	1.00
Katie Warfel and friends,	3.00
Gifts, Md.,	3.00
A Sister, Reedsville, Pa.,	1.00
A. J. Jones, Emma, Ind.,	.50
Weaverland, Pa. S. S.,	5.00
Michael Landis, Elkhart, Ind.,	2.00
A Sister, Goshen, Ind.,	1.00
A Friend, Allensville, Pa.,	5.00
Sister C. B., Sterling, Ohio,	1.00
A Sister, Hingham Lake, Minn.,	3.00
Oak Grove Y. P.'s Meeting,	2.00
Wayne Co., O.,	.75
Ransom, Kans., Union S. S.,	3.75
A Brother, Smithville, Ohio,	.50
A Sister, Wooster, Ohio,	.50
A Brother, Orrville, Ohio,	2.25
Weaverland, Pa. Cong.,	2.00
C. D. Wenger, Dayton, Va.,	4.10
Martha S. S., Waterloo, Ont.,	1.00
Freepert, Ill. S. S. and Cong.,	24.00
A friend, Hubbard, Ore.,	3.00
Friends, Arden, Ohio,	3.25
An aged Brother, Goshen, Ind.,	1.00
A Brother, Elkhart, Ind.,	.50
Friends, Arapahoe, Neb.,	.80
Moses Heckenroth, Wyandott, Ont.,	1.00
May and Sude, Exeter,	1.00
Elkhart, Ind.,	1.00
H. E. Horst, Garden City, Mo.,	1.00
Bethel Cong., West Liberty, Ohio,	4.25

Friends, Topeka, Ind., .200  
A Friend, Metamora, Ill., 4.50  
Total, \$117.86

#### CHICAGO MISSION.

Friends,	\$1.35
McVeytown, Pa., Bible Class,	2.25
A Sister, Letort, Pa.,	.50
Wideman S. S., Markham, Ont.,	1.25
A Friend, Reedsville, Pa.,	1.00
Total,	\$6.15
Armenian Fund,	117.86
Evangelizing Fund,	50.00
Total receipts during May,	\$174.31

#### DISBURSEMENTS.

To Malinda Ebersole for expenses of mission work in Chicago during May,	\$16.50
To the Armenian sufferers,	187.98
To J. C. Driver, for Evangelistic work in Mo. and Iowa,	50.00
To S. S. Wyse, for Evangelistic work in Iowa,	11.32
To Malinda Ebersole for expenses of Mission work in Chicago for the month of June,	31.00
Total disbursements during May,	\$266.80

The disbursements for the work in Chicago covers two months; hence the two items given above.

The workers have found it necessary to rent more rooms in order to accommodate the children who come to them for instruction. This increases the rent to \$12.50 per month. This together with the personal expenses of the workers will amount to about \$20.00 a month.

We appeal to those interested in mission work to remember the work in Chicago. We believe that the work as it is now going on will be the means of saving many bright children from the slums, and from a life of sin and wickedness.

We also believe that the work is conducted as economically as it is possible to carry on a work of this kind, and we assure our friends that the money sent in for the same will not be wasted.

The sisters who are engaged in this work have had many lessons in the school of "experience" and if they are willing to give their time without pay for their labor, can not see who are in comfortable homes make some sacrifices to help the cause along?

We again, ask our brethren, especially in the Sunday school, and in Bible readings and Young People's meetings, to think of the lost ones in Chicago. If the congregations bear the burden of furnishing means for the Evangelizing work, can not the S. S. workers supply the wants of one Mission? This will be an easy matter if all work together.

Thirty Sunday schools with an average attendance of one hundred, and each giving one cent every month will carry on the work in Chicago.

Will that make their hard times any harder? We feel grateful for the kindness of the brethren during the past month. In His name.

C. K. HOSTETTER.

Treas. M. E. & B. B.

#### REPORT

Of the Illinois Conference held at the Science Ridge M. H. near Sterling, Ill., on the 22d of May 1896.  
Conference convened at 9 o'clock A. M. Hyuns No. 21 and 26 were sung. The opening exercises were conducted by Bro. John Nice of Morrison, Ill., using for Scripture lesson, 1 Cor. 3.

The following bishops, ministers and deacons were present:

##### Bishops.

E. M. Hartman, Washington, Ill.
P. Y. Lehman, Goshen, Ind.
John Nice, Morrison, Ill.
Ministers.
J. S. Coffman, Elkhart, Ind.
A. D. Wenger, Okaloosa, Iowa.
C. Hauser, Cullom, Ill.
John McCulloh, Morrison, Ill.
Philip Nice, Sterling, Ill.
J. S. Shoemaker, Dakota, Ill.
Deacons.
Jacob Kinsinger, Kruger, Ill.
H. T. Nice, Morrison, Ill.
D. L. Ebersole, Freeport, Ill.
Abram Burkhardt, Sterling, Ill.

Bro. E. M. Hartman was elected moderator and Bro. P. Nice assistant moderator.

J. S. Coffman and J. S. Shoemaker were appointed secretaries.

Bish. E. M. Hartman gave the principal conference address, the following being a synopsis of the same.

We have met in this conference to confer with one another and seriously consider the solemn responsibilities and duties devolving upon us as ministers of the Gospel. I have rejoiced many times that we as ministers are not set as rulers over God's people, but as watchmen over the household of faith. Satan is going about as a roaring lion, and seeks to destroy God's work. We are not only chosen to preach the Gospel, and teach the doctrine of Christ, but as shepherds to keep watch over the flock, that the enemy come not and destroy the sheep.

It takes careful watching to prevent the "little foxes" from coming into the vineyard to destroy the tender plants—the young disciples and the children, the lambs of the flock.

We must be illuminated from on high to carry on this all important work according to the will of God, that the children of men may be brought to a saving knowledge of divine grace, and kept by this saving power.

We refer you to 1 Tim. 3:14; 4:1–11. Here Timothy received valuable instruction from the aged and experienced Apostle Paul, how to watch over the church, and he reminds him of the solemn duties resting upon him as a teacher of the true doctrine. One of the most serious hindrances to the prosperity of the church is the coming in of false teachers, who deceive and mislead the flock. The Gospel must be preached in its purity in order to maintain the purity of the church. True repentance towards God must be taught as a necessary work, for the salvation of the soul.

John the Baptist, also Christ Himself and His apostles, began their public ministry by preaching first of all, "Repent ye for the kingdom of heaven is at hand." Repentance is the fundamental doctrine of the Christian religion.

It is very easy to build with wood, hay and stubble, but what will the church be if constructed of such material? Gold, silver, precious stones are mostly to be wasted to use in this great building. In order to select the best material for this building of God, we need to examine carefully all applicants for church membership; evidences of true conversion, i. e. regeneration, should by all means be insisted upon. If there be a real change of heart, then baptism and other outward ordinances should follow in order to show out the work that God has done in the heart.

May the Lord help us to build up a pure holy church—a glorious church without spot or wrinkle.

We are living in perilous times. Many are departing from the faith and giving heed to seducing spirits. We need to try the spirits to know if they be from God.

False teachers must be watched and their influence counteracted, if possible. The apostle shows that these come with teaching that is not only useless, but positively wicked. They teach what the apostle calls, "The doctrines of devils."

When Christ sent out His apostles to preach the Gospel, they were to teach all things whatsoever He had commanded them. In this our day there are some that teach a part, and leave out other important parts of the word of God.

We must teach the incontrovertible, crucifying doctrines of our Lord, even the necessity of loving our enemies, and doing them good, not "an eye for an eye, and a tooth for a tooth" as it was said of old. This was law, but grace says we must not strike back when we are smitten, neither shall we avenge ourselves, but rather suffer wrong for Christ's sake. If the world persecute us, grace says, bear all things patiently; we should pray for our enemies, even as our blessed Lord prayed, "Father, forgive them, they know not what they do."

If all men would follow the teaching of Jesus we would have a heaven here on earth.

Christ has chosen us to be a peculiar people—zealous of good works—separated from the world. We are in the world, but not of the world. We should be humble and lowly like Jesus, to bring about the blessedness and glory of the religion of Jesus among the children of men.

Pride and the spirit of exaltation were cast out of heaven, and we must contend mightily against it, to keep it out of the church. Pride and many other evils are stimulated by the love of money. Many professed Christians are too much interested in gaining earthly possessions, or in hoarding up earthly treasures, to be vitally interested in gathering heavenly treasures.

We must warn them against all manner of evil, lest the purity of the church be lost, and "their blood be required at our hand."

We should not rule over our people by force of law or authority in the church, but we should be examples to the flock and persuade men to look to God for such a heart as wants nothing but His holy will. There must be order in the church as well as in the family if it is to prosper.

But we must be careful not to practice what we teach so there can be unity of action, and the principles of the Gospel shall be maintained.

If we as ministers would maintain the rules and instructions laid down by the spirit of the Gospel, we would save ourselves many a trouble. We are frequently to blame when we find inconsistencies in the church, simply because we fail to discharge our duty in denouncing and reproving the existing evil. Unruly members will be found in the church, and we sometimes fail to have courage sufficient to do our duty toward them.

When we see that wickedness threatens to destroy the church as "a little leaven leaveneth the whole lump," we must have the courage to deal with them as the word of God requires us,

and not be as the prophet says, "Dumb dogs that are afraid to bark." Why this condition of affairs? Do we seek to please men more than God? Oh let us seriously consider how we teach, live and build.

Bish. P. Y. Lehman then gave a short talk as follows:—Power is what we need in the church to-day. I fear the church is losing her power with God and man, because of the many inconsistencies that have come into the church unproved. I heard a minister preach; his language was very proper, but not a tear was to be seen in the congregation—while a minister with very ordinary language moved whole audiences. What we need above all things is power from on high.

The outward form of humility is denied by many who use it—their lives not harmonizing with their attire. True change of heart is what God requires.

Bish. J. Nice next brought out the following valuable thoughts:—

A good workman uses good material with which to build. The poor or useless material must be cut away if it is connected with the good material, and only the good used. In the building of God's church the bad or useless material should be carefully culled out before it is put into the building. To purify the church of unconverted members after they have been taken in as such, is rather a difficult matter, even more difficult than it would be for the workman to dress down the rough stones and timbers after they have been put into the natural building.

All the ministers and deacons present followed with short talks—expressing their willingness to abide by the principles and doctrine as taught by Christ and His apostles, and as set forth in the conference address.

Following are a few of the many thoughts brought out by some of our brethren.

Philip Nice—realized the great responsibility resting upon him as a minister of the Gospel. His desire is not only to preach and teach, but to be practical, in simplicity of life and appearance.

C. S. Hauser—was deeply impressed with the truths brought forth, and feels very sensibly the responsibility resting upon him as a young worker. Rejoiced that we can have the evidence that our prayers are answered, and that God is approving of our work. The question comes, How can we do the most effective work in building up the church of God according to the principles of the Gospel?

John McCulloh—was deeply impressed with the teaching on separation from the world, but much more with the remarks that pointed out the fact that the sinner must be converted, then the rest will follow as a natural result.

J. S. Coffman—was deeply impressed by the remarks made by the bishops; felt as if he had only learned the A B C of the Lord's alphabet. We succeed only with Christ as our teacher. We need to look well to the underlying principles of our religion. Nothing short of the new birth or change of heart will be accepted of God.

Many that adhere closely to certain forms, seem to lack in true clarity, and of the grace of God in the hour.

Many of our members were true, consecrated workers, having both faith and power—others had the form, but denied the power thereof by indulging in some

of the grosser sins. We differ from them only in this—the sins committed by our people of to-day are of a more refined nature. The author is the same. The devil, instead of coming to us as a roaring lion, as he did in olden times, comes to us as an angel of light, or as a minister of the Gospel, bringing into the churches a supposed spiritual condition, a counterfeit of the genuine. Having a knowledge of the devil's devices, should spur us all to more earnest and effectual work, more watchfulness and more pleading with God in prayer for the victory.

A. D. Wenger—"Let us give the more earnest heed unto the things we have heard, lest at any time we should let him slip." We should love the truth. God speaks to us through the Bible. We tremble as we look upon the lost around us. Let us go out in the strength of the Lord and try to rescue them. The harvest truly is plenteous, but the laborers are few.

Space will not permit us to give the many excellent thoughts brought out by our deacons.

Forenoon session closed with prayer by J. S. Shoemaker.

#### AFTERNOON SESSION

was opened at 1:30 by singing hymn No. 194, Prayer by J. McCulloh.

The following questions were next brought before the conference, considered and acted upon:—

1. If a member should willfully withdraw from church fellowship, would it be necessary to publicly announce the same to the church?

Ans. When members formally withdraw from the church, the fact should be stated publicly that both the church members and the outsiders may know where they stand.

2. Is it conducive to the prosperity of the church to discipline a member because of intermarriage with an outsider or a member of another church denomination?

Ans. For a member to marry an unbeliever or an unconverted person cannot be right, as it is directly against the spirit and teaching of God's word, (see 1 Cor. 7:39; Neh. 13:23–27; 1 Cor. 7:39), and the church should not pass such a violation by unnoticed; while marrying to a member of another church may be marrying "in the Lord," yet very frequently it is not wise. We believe it right and altogether safest to advise our members whenever practicable to marry members of their own church denomination.

3. Is it edifying, or will it tend to the upbuilding of the cause of Christ, to have essays read at our Sunday school conferences?

Ans. It is doubtless edifying to read good, instructive essays at the Sunday school conference, yet it is preferable that the reading of essays by the brethren give way as quickly as possible to extemporaneous discourses.

4. We frequently notice that at the time the ordinance of foot-washing is observed, considerable disturbance is caused by some leaving before the congregation is dismissed. Could any change be made not conflicting with the word of God to avoid this matter?

Ans. Outsiders sometimes leave the church and cause disturbance at the time of foot-washing, because the communion and the foot-washing service are kept up quite long. In order to prevent this, the services should be made

as short as practicable. Plenty of basins and towels should be provided.

5. Is not much of the literature read by our people, disposed to lead some of our people away from the simple teachings of the Bible?

Ans. Yes! And an earnest effort should be made to have our own church literature along with the Bible in all the homes of our members. Many of the books and periodicals circulated as Sunday school and general religious literature are filled with novel stories and amusing incidents, that cannot help having a very injurious effect upon the minds of young people. Children should be taught if possible to love the Bible.

6. Would this conference deem it advisable to ordain a minister in this congregation to assist Bro. P. Nice in the work of the ministry?

Ans. Yes.

The following resolutions were next read and unanimously adopted:—Resolved, That Bro. D. L. Ebersole of Freeport, Ill., be appointed as a member of the Evangelizing Board for this conference district.

Resolved, That Bro. E. M. Hartman be reappointed as general conference committee man from this conference district.

Resolved, That we hold our next church conference near Morrison, Ill., on the 14th Friday in May 1907.

Resolved, That we hold our next Sunday school conference in connection with our church conference next year, leaving the appointment of the programme committee and such other arrangements as may be necessary, to the bishops of this conference.

Conference closed with prayer by J. S. Coffman.

J. S. SHOEMAKER, Secretary.

J. S. COFFMAN.

#### REPORT

Of the Ninety Annual District Conference of the Amish Mennonite Church for the State of Indiana.

According to previous announcement in the HERALD OF TRUTH, a number of ministers met at the Nappanee M. H. in Elkhart Co., Ind. to hold conference, May 24th, 1896.

After singing, and prayer by Jacob Ringenberg of Tiskilwa, Illinois, J. P. Smucker gave an address of welcome.

Jonathan Kurtz was elected moderator, who chose David Morrell assistant moderator. D. D. Miller was elected secretary, who chose D. J. Johns asst. secretary.

Bro. Kurtz explained that conference was not a new work, but that it was necessary, even in the time of the apostles, to hold conference because of difference of opinion or understanding. Acts 15. He then read 1 Cor. 3:1–17, and taught how we as individuals are to build upon this foundation (Christ). It is necessary to have first of all a regenerated heart, and then follows the building, by keeping the commandments such as baptism, communion, foot-washing, etc., and then observing such restrictions as not going to law, etc. 1 Cor. 6:1–8; non-swearing of oaths, Matt. 5:33; non-resistance, and being subject to the higher powers.

Each minister in turn then gave a short address in which he endorsed the thoughts already presented and added other practical thoughts which are here omitted.

The following resolution was then unanimously adopted by the laity present.

Resolved, That we heartily endorse the thoughts presented by the ministers in reference to unity, non-conformity to the world, non-resistance, and conformity to the will of God; and that we will, as much as God gives grace, stand by and help the ministry in upholding such doctrine.

After singing a hymn conference adjourned for one hour.

#### AFTERNOON SESSION

opened at 1:30 by singing, followed by prayer by Noah Metzler.

Several questions were then read and discussed in the following order.

1. Is it edifying for a home minister to take up much time in the services, when a stranger minister is present?

Ans. As a rule we deem it not advisable, but if the stranger minister takes up only a short time it might be edifying.

2. What is it advisable to do with members of our church that stay away from counsel and communion from year to year; after they have been visited and admonished repeatedly?

Ans. Every effort should be put forth to make them see that they are not bearing fruit, and therefore are dead branches that must be taken away, Jan. 15:1–2; Luke 13:6–9.

3. As a separate people from the world, and opposed to secret societies, are we blameless before God according to Isaiah 52:11 and 2 Cor. 6:17, if we invite ministers to the pulpit who belong to secret societies?

Ans. According to 2 John 9:10, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed;" also Eph. 5:11, 12, "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. Also Ezek. 14:6–9, and James 5:12—we say NO.

After prayer by J. Kurtz, and singing, conference adjourned to meet next morning at 9 o'clock.

#### FRIDAY MORNING.

at 9 o'clock conference opened by singing, followed by Scripture reading and prayer by David Morrell.

4. What is implied in the qualifications of a minister? as given by Paul to Timothy and Titus?

After a considerable discussion in which some pointed thoughts were brought out, it was decided that no answer be written out on this question at this place, but is to be brought out later by a resolution.

5. What method does this conference advise to follow in ordaining ministers?

Ans. We advise that the brotherhood be brought out, that they keep the commandments such as baptism, communion, foot-washing, etc., and then observing such restrictions as not going to law, etc. 1 Cor. 6:1–8; non-swearing of oaths, Matt. 5:33; non-resistance, and being subject to the higher powers.

Each minister in turn then gave a short address in which he endorsed the thoughts already presented and added other practical thoughts which are here omitted.

One hour's intermission was given for refreshments.

\* Bishop, minister, and deacon.

AFTERNOON SESSION  
was opened by singing a hymn and offering a prayer.

Next in order were miscellaneous business. On motion it was decided that J. S. Hartzler was to have charge of pretty Prairie appointments for next year.

The programme for the Sunday school conference was next read and accepted by the conference.

On motion it was decided that the congregation at Barker St., Mich., shall be visited every four weeks by each of our ministers as may be suggested by the brethren J. F. Funk and J. S. Hartzler on their arrangements for that congregation.

J. F. Funk, J. S. Hartzler and Jas. McGowan were appointed as a committee on resolutions.

The address as given by the committee on the General Conference was then read. On motion it was decided that we approve of the work as done by the committee, and endorse them in their further work.

Next in order was the report of the Home evangelist, D. J. Johns.

D. H. Troyer was elected Home evangelist for next year.

The moderator then appointed E. A. Mast and Jas. McGowan delegates to the conference to be held in Jureco Co., Ill., next fall, and J. D. Miller as a delegate to Ohio conference.

J. S. Hartzler was elected corresponding secretary.

The following resolutions were adopted:

1. *Resolved*, That Bro. D. J. Johns write an article on "The Qualifications of Ministers" in accordance with ideas advanced in the discussion of that subject by the conference, for publication in the HERALD OF TRUTH.

*Resolved*, That D. D. Miller write an article on "The Prayer Load Carrying of the Sisters," for publication in the HERALD OF TRUTH.

*Resolved*, That we ask our sister conferences to express themselves in regard to compiling a new English Hymn and Tune Book.

*Resolved*, That this conference extend their sincere thanks to the brotherhood at Nappanee for their kindness and hospitality shown during this conference session.

After closing prayer by J. F. Funk, conference adjourned.

The following ministers were present.

*Bishops*:  
Jonathan Kurtz, Ligonier, Ind.  
J. T. Smucker, Goshen, Ind.  
J. F. Funk, Elkhart, Ind.  
D. J. Johns, Goshen, Ind.

*Ministers*:  
David Morrell, Holden, Mo.  
H. Wibley, Wakarusa, Ind.  
J. J. Weaver, Mishawaka, Ind.  
Jas. McGowan, Nappanee, Ind.  
J. S. Hartzler, Elkhart, Ind.  
Jacob Ringenberg, Tiskilwa, Ill.  
David Christopher, South West, Ind.  
David Burkholder, Nappanee, Ind.  
D. D. Troyer, Goshen, Ind.  
J. D. Miller, Mishawaka, Ind.  
Jacob Bledy, Nappanee, Ind.

For the Herald of Truth.

#### THE GOOD FIGHT.

BY S. N. SCHUBK.

Fight the good fight of faith; be bold on every line, who manna thus observed. (1 Tim. 6:2, 3, 4, 5.)

In the HERALD OF TRUTH of May 1st page 134, there appeared an article

entitled, "Believe and receive," which brings out many precious truths that are hidden from many a dark soul. I hope that article has not escaped the careful readers of the HERALD. But as it is likely that it has not drawn the attention of all who take the HERALD, I would here refer to it. A brother said to me not long ago, "That article gave me more light than anything else that I have read or heard." Faith is set forth very plainly by the writer in a powerful way.

Is it not a solemn fact that unbelief is the worst sin in existence and self its most successful agent? Ah, dear reader, if we would only believe God's word as it is and "twist our hearts to the word" and not "the word to our hearts" we would find that God is true, and then depending entirely on Him we would experience His infinite love and that "peace which passeth all understanding," and that the fire from God need not of man's fuel to keep it burning. O no. Here is where the good fight of faith takes hold. The watching and praying to keep consecrated, to cease working "our own works" and simply holding still and seeing "the salvation of the Lord" and the wonderful working of His Spirit in and with us. Our work is only to believe (John 6:29); to simply trust that His grace is sufficient for us in everything.

The secret of overcoming is "giving up." But is this faith? Yes, just as long as we have not learned either because of ignorance or unwillingness that the "carnal mind," "body of sin," "old man," "flesh" etc., is the world in us and is manifest by "the lust of the flesh," "lust of the eye," "and the pride of life," and that this "carnal mind" must be delivered up to be crucified by the power of God—not by any effort on our part—just so long we have not overcome the world by faith, but will find if we examine ourselves by the word of God, that we are not "unaffected from the world" and are not "loving God with all our heart, soul, mind and strength." O the wondrous love of God who gave His only Son as a "complete sacrifice for sin." Eph. 5:22-27, we see that "Christ gave Himself to the church." It is by faith that we receive "power to become the children of God." When we overcome and receive by faith the "love of God shed abroad in our hearts," then we have power. Then "the joy of the Lord is our strength."

Then we will be filled with His love and goodness, with thanksgiving and praise to Him who now carries all our burdens and trials because we are His, "He in us and we in Him." O the blessed union and fellowship of the children of God with their Savior who was manifest in the flesh to take away sin and who is also "dwelling with the feeling of our infirmities." Heb. 1:3. All glory and praise be to His name who is now "all in all."

Dear reader, is it not strange that we often sing of the saving and cleansing power of God through the atoning blood of Jesus, and yet do not realize the truth of it? For instance:

"God loved the world of sinners lost  
And died by the faith  
Salvation full at highest cost  
He offered free to all."

Love brings the glories' fulness in,  
And to His saints makes known  
The blessed rest from every sin  
That comes to those who love Him.

The "good fight" is not the "striving" to keep the evil nature down, or to try

to live honestly and be sincere the moralist does this, but it is the watching and praying and simply clinging by faith to the power of God, to keep free from self and to be used by Him only in His own way, to let the Lord "work in us both to will and to do of His good pleasure." Then all praise will go to Him and the "I" will be out of sight. Dear reader, is not this the "fight of faith"? Is not this the only way that God will get all the glory? Is not this the "life hid with Christ in God"? No wonder Paul said, "What shall separate us from the love of God?" "I am persuaded," etc. Do you ask how Paul could be so sure? Because he *believed*, is anything sorer than God's word? Is anything more satisfactory than our salvation? Are you doubting? See if self is the cause. It takes a complete surrender and a delivering up of everything to be entirely His before we can "lay hold on eternal life" by faith. Does not the Scripture say, "Faith is the assurance (German) of things hoped for, the evidence of things not seen." Faith means to claim, to know, to live by faith.

In 1 Cor. 9:27, Paul speaks of bringing his body into subjection. But he does not mean the evil nature, because in Rom. 6:6, he says it is crucified and destroyed and therefore cannot be brought into subjection. But he means his natural body with its physical nature which in itself is not sinful and will not lead to sin if kept in subjection by the grace of God through faith.

Dear reader, it is the desire of my heart and prayer to God that these lines may by the grace of God be a help to you to understand what it means to "give up." Self is always in the way of simple faith and will always make us unhappy. We frequently see a marked change in a sick person who is perhaps in his death bed. He has given everything over into the hands of God. The will is lost in His will, his thoughts are in heaven. It would scarcely draw his attention to speak to him about worldly matters. He has an eye single to the glory of his precious Redeemer in whom he now finds everything. His soul is enraptured with the thought of being with Jesus in glory forever. He rejoices greatly in the Lord so that he forgets the terror of death which will soon claim the victory over his body. A "peace which passeth all understanding" fills his soul.

Dear reader, would it not be much better if we would live such a consecrated life when in good health? Ah, perhaps we will never get on a sick bed. And oh, how much more we could do for the glory of God and the saving of souls if we would let the Lord work in and through us all the good pleasures of His will. And it is His will that "not one soul shall be lost, but that all should come to the knowledge of the truth." In this way we can live every day as though it were the last, looking for the coming of our Lord and Savior Jesus Christ. Then all glory will go to Him. Then "we will come rejoicing, bringing in the sheaves." "Blessed is the man who shall be found thus when He cometh, shall not be so doing." Matt. 24:46.

*But I say unto you, Watch ye, for ye know not the day of the Lord's coming.*

THE DANGERS OF PRIDE.

Pride is a vice. Pride is the overvaluing of oneself for some real or imagined superiority, producing haughty bearing and arrogant of manner. It is related of the French family of the

Duke de Levis that they have a picture of their pedigree, in which Noah is represented going into the ark and carrying a small trunk, on which is written, "Papers belonging to the Levis family." There are many men whose reputation hangs upon their having had a grandfather, and the only thing they do is talk about their noble ancestry.

Want to prevail? A whizzing rocket That would emulate a star.

Solomon says, "Pride goeth before destruction, and a haughty spirit before a fall." When once a philosopher was asked what the great God was doing, he replied, "His whole employment is to lift up the humble and to cast down the proud."

Pride is the offspring of want of merit. Humility is the child of wisdom. Solomon says, "Before honor is humility," and Christ says, "He that humbly himself shall be exalted."

The stalks of wheat that hold up their heads so high are empty headed, and those which hang down their heads modestly are full of precious grain. The people who hold their heads so high do so because they have not sense enough to weigh them down.

Fetham says: "Of all the trees I observe that God hath chosen the vine—a low plant that creeps upon the helpful wall; of all the beasts, the soft, pliant lamb; of all the fowls, the mild and guileless dove. When God appeared to Moses, it was not in the lofty cedar nor in the spreading palm, but a bush—a humble, abject bush."

The bird that soars on high at wing builds on the ground nervously nest, And she that doth most proudly sing, Slings in the shade when all things rest. In it is night and twilight we see What honor both heaven and earth bestow. The saint that wears heaven's brightest crown In deepest adoration bends. The weight of glory bows him down. The most when most his soul ascends. Nearest the throne his feet must be. The fabled of humanity.

One of Esop's fables says that there was a tortoise once that was very unhappy because he had no wings and could not fly. As he saw the eagles and other birds having a good time floating through the air he said to himself, "Oh, if I only had wings, as those birds have, so that I could rise up into the air and sail about there as they do, how happy I should be!" One day, the fable says, he called to an eagle and offered him a great reward if he would only teach him how to fly. "I never shall be happy," said the eagle, "until I get wings and fly about in the air as you do."

The eagle told him he had no wings to give him and did not know how to teach him to fly. But the tortoise pressed him so earnestly and made him so many promises that finally the eagle said: "Well, I'll try what I can do. You get on my back, and I'll carry you up in the air, and we'll see what can be done."

So the tortoise got on the back of the eagle. Then the eagle spread out his wings and began to soar aloft. He went up and up till he had reached a great height. Then he said to the tortoise: "Now, get ready. I'm going to throw you off, and you must try your hand at flying." So the eagle threw him off, and he went down and down and down till at last he fell upon a hard rock and was dashed to pieces. Proud ambition to fly has cost many people their lives.

"Be content with such things as ye have."

For the Herald of Truth.  
GOD IS GOD.

BY J. M. FRANK.

God is God and changes never,  
He's right on, and profound;  
God is God to-day as ever,  
When thousands worship round.

God the Lord of all creation  
Loved all the great and small;  
Laid the plan of free salvation,  
Great salvation free to all.

God who can do what He pleases,  
God who has done all things well,  
And whose money never ceases,  
Is the God of Israel.

God saves him who Jesus chooses,  
For His strong, almighty hand  
Guided and protected Moses,  
Journeying toward the Promised Land.

God who has done mighty wonders,  
Who creates and can destroy;  
Sends the rain, controls the tides and seas,  
Gives the sunshine we rely on.

God who planted all the flowers,  
Made the hills and the trees,  
Also made the birds of air,  
And our thoughts and actions know.

God I do, no man deceives Him,  
He knows all our secrets and our sins;  
But the unbelief grieves Him,  
Who cling down the road to death.

God as God, a glorious being,  
Holy, just, supreme in might;  
Knowing, loving, true,  
And in heaven, His people's light.

God is glorious, sends us His love,  
And in Him we live and move;  
Oh, then, all our sins and our fears,  
Let us serve His God of love.

Though we're not what we're living,  
Yet we know He is faithful;  
And we trust Him, for His grace  
God is true, and is perfect.

Ever glorious, never old,  
Having sin in no subjecting,  
Belongs supreme with power unlimited.

God is rich, these words are not untrue,  
Precious wealth, to none unknown;  
8 as an inheritance, streams and fountains,  
Worlds on worlds are all His own.

God is God, kings be before Him,  
While beauteous robes of glory  
All the nations round adore Him,  
Praise and hallelujah sing.

God who gives man life and warning,  
Tells him what to do and do,  
Made the evening and the morning,  
And sends down the nightly dew.

Now an star in countless numbers  
God's own work and wisdom show;  
And 'tis God who's our sustainer,  
Makes all vegetation grow.

God made all things, wind and weather,  
Winter's cold and summer's heat;  
Gave to fowls their coats of feathers,  
Gives man daily bread to eat.

Singing birds that know no sorrow,  
Eagles soaring high in air,  
All provide not for the morrow,  
Yet God feeds them every day.

Birds sing sweetly, show devotion,  
Thanking God from day to day,  
And winks, in the night we see,  
Do their Maker's voice obey.

Infidel, vain and deceiving,  
Turn and seek salvation in God,  
Turn ere all the nobility  
Be when every knee must bow.

Turn, avoid the awful sentence  
Hell is here, a dark abode;  
In the grave there's no repentance,  
Turn, vain sinner, and in God.

Every promise He has given  
In His book He will fulfil;  
All who would be heirs of heaven  
Must obey His sovereign will.

Marysville, Washington Co., Md.

WHAT RELATION?

The relation between conviction and power applies not only to speech, but is really to Christian life. The church is often a powerless witness in the world. It is often hard to draw the line

between those who love God and those who know Him not. The reason lies in the lack of faith, not only in God, but in the truth we profess to believe. The difference between belief and faith, is this: by belief we hold to truth, by faith truth holds us. Belief has no determining influences on character; faith commands the inner life. The truths held by God's people, are grand and sublime enough to sweep everything before them. Holding them in belief only, we are standing on the bank of a historic stream and beholding how finely and strongly its waters roll at our feet. But when these truths pass into our being and become a genuine faith in us, we are like one who is caught in the central current of a great river and carried smoothly, surely on its way. Belief acts languidly in prayer for things over which our souls should be in agony, because our conviction is only sentiment.

We drift into world-conformity when we should shun the very appearance of evil, because the Master's call for separation from the world comes feebly, muffled in the hearts that so feebly hold fundamental truth. Instead of earnestly contending for the principles of Christianity and the faith once given to the saints, in our daily Christian life, we make our camp more a parade than a battle, because we have no deep conviction, no intensity of life that burns in the words, shines in the conduct and even marks and bends the countenance to its mighty holiest. A Christian life should be the Son of God on fire in a human heart. We believe glorious and wonderful things, so glorious and wonderful, the world could not resist a life that would fully reproduce them. Let us hide the Word of God in our hearts, till it reappears in new forms in our prayers, our actions, the tenor of our lives, and then we will understand that the depth of faith measures the breadth of our influence. —*Sec.*

BRINGING UP CHILDREN.

Parents have laid upon them a distinct duty in the rearing of their children—"Bring them up, in the nurture and admonition of the Lord." This implies that parents have given them the authority to do this bringing up. Such authority implies parental instruction, parental control. Parents cannot neglect the requirements of the obligations resting upon them, unless they demand and secure obedience to their rightful authority.

Bringing up means something more (than providing children a home, clothing them, educating them, and then in general allowing them to do as they please). Some parents have a foolish idea that it is wrong to bias the minds of their children on the subject of religion or joining the church, etc. But they do not hesitate in the least to bias their minds respecting an education, a trade, the fashions, and many other things. Bishop Doane, of New York, commenting on the error of parents who neglect the religious training of their children, says:

"More and more there is growing up a disposition among parents to permit all matters of religious observance to be with their offspring mere matters of choice or preference. Your child must learn French, or German, or drawing; but he shall learn his catechism, and his Bible lesson, and a reverent observance of God's holy day if he chooses, and not otherwise. A more dismal and irrational folly it is not easy to conceive of. I do not say that there may not have been folly in another and in an opposite direction. But surely we can correct the excess without straightway flying to an opposite and worse one. And so I plead with you who are parents to train your children to ways of reverent familiarity with God's Word, God's cause, and God's day."

There are many parents who do more readily than bringing up of their offspring. The Young Men's Era has been discussing this question, and it tells how parents may surely bring down a son, as follows:

"Let him have plenty of spending money. Permit him to choose his own companions without restraint or direction. Give him a late supper, and allow him to return home late in the evening. Make no inquiry as to where and with whom he spends his leisure moments. Give him to understand that money makes a good substitute for morality. Teach him to expect pay for every act of helpfulness to others."

This same paper tells also how to bring up a son, in the following sensible words:

"Make home the brightest and most attractive place on earth. Make him responsible for the performance of a limited number of daily duties. Talk frankly with him on matters in which he is interested. Sometimes invite his friends to your home and table. Try to know his associates. Encourage his confidence by giving ready sympathy and advice. Be careful to impress upon his mind that making character is more important than making money."

There is practiced wisdom in this advice. Parents should think about it. Training, bringing up, means vastly more than many suppose. Parents will do well to give this subject thoughtful and prayerful study. Let them secure the best books available which relate to the duties of parents in the training of children. Many parents would do better if they only knew better how to meet their obligations to their children. Some one has well said:

"In no age probably has the training of children been a more difficult and complicated matter than it is at the present time. On the other hand, the possibilities that open up before the youth of this age are unprecedentedly large and promising. Blessed is the man that brings up a son to an adequate appreciation and use of these splendid opportunities!" —*Rev. Townsend.*

THE RECEPTION OF THE HOLY SPIRIT.

There are more mysteries in heaven and earth than any human philosophy has dreamed of. After every analysis of body and mind has been made, no plummet of investigation or thought reaches the secret source of power. The visible, the tangible, the comprehensible, slopes slowly into a realm of mystery, while the investigator must reverently stand at the threshold and wait.

From this mystery into eye,

The hidden world of mystery is seen."

Yet the grass springs at His bidding the flower opens at His touch, the glories of the transparent roll in order by His will. Without conscious volition on our part the blood courses, the heart beats, the organic work of the system is

performed. We are surrounded and enveloped by life and power and being.

"Closer is He than breathing, and nearer than hands and feet." The Divine Being works through every thing that yields access to Him, and so far as we know nothing in the universe resists Him but the stubborn will of man, and again, so far as we know, only the submissive will of man is conscious of being His instrument, all things else being used as machines are used.

In all ages of the Christian Church there has been a belief that the human soul can receive the Holy Ghost, that Christomaniac's statement that "the true Shechinah is man," is no vain phrase, but that a person forgiven of his sin, purged of self and the love of self, resolved to imitate all his power, physical, mental and spiritual, a medium for the transmission of celestial currents, does definitely receive an outpouring from the very central source of life. This outpouring of the Spirit is not possible if the heart is already full of self and a love of what God hates, but it comes from the required heart as water flows from a vacuum. —*Amosiah Friend.*

SOUL FOOD.

Some Christians die of starvation. They neglect the most man with secular stimulants of all sorts with speed books of fiction, with "light reading" that is mere silliness. Many swallow little bits from their daily newspaper. The moral faculties become debilitated on this flimsy diet. Now, all the athletic Christians, all those who can carry heavy loads, do thorough work, and stand a long pull are hungry feeders on God's book. Nothing will impart sinew and muscle to your piety like the thorough study and digestion of your Bible. A good sermon must be digested, or it will be of little use to you daily.

Read of the Bible must go through the same process in order that it may be assimilated and taken into your spiritual life. "Thy words were found, and I did eat them, and they were the joy of mine heart," said the old-time saint. One strong Bible text lodged in the memory, and turned over and well digested will be breakfast for your soul, and in the strength of it you may go through the whole day. Every servant of Jesus Christ must recruit his or her spiritual strength by reading Christ's words and thinking about them by meditation, by prayer, and soul converse with God. I have always observed that the light readers and light thinkers make light Christians, and those who neglect their Bible and closets soon dwindle into dwarfs. Having no depth of root, their religion withers away.

THE HIGHER LOVE.

There is a heavenly life which never knows death's icy chill. An inward consciousness of calm repose—

Serenity is His.

A sweet, holy sensuous being part—

Of every purified and cultured heart.

There is a deathless love, divine desire—

Endless desire.

In hearts where glow this love we inmate fire.

This inner fire.

Pauses concentrated, this love only glow.

That water bubbles and neither is not know.

Pauses pure, this love, this deathless light.

Flow from man.

Beams only on the face, this flashes bright.

It shines not on the selfish or the base.

And sensual hearts its glories cannot trace.

—*Sel. by L. M. J.*



## OBITUARY.

## DEACON JOHN BOYER.

was born in Adams Co., Pa., on Jan. 12th 1852, died May 18th 1896, aged 44 years, 4 months and 7 days. On May 6th he had a stroke of paralysis from which he lingered within one day of 2 weeks, when death came to his relief. We have reason to believe that he sweetly fell asleep in Jesus from which he never wakes up. He was a member of the Mennonite church nearly 60 years. He was ordained to the office of deacon in 1883, and filled this office until his death—about 43 years. He was a strong counsellor; his counsel and advice was sought by many, and was always cheerfully given. Of the church we can truly say, another pillar has fallen. He loved his church, he loved to see God's kingdom glorified, and this was evidenced by his conversation, and by his example in a modest and humble life and by the interest he manifested in religious affairs. He rejoiced in the prosperity of the church and was grieved in her adversity, by his presence and his faithful ministrations at the home of God at the regular church services, at the council meetings of which he was a regular member, and by his liberality when financial aid was solicited in Mennonite churches. His funeral was held Friday the 23d. His funeral was largely attended by his neighbors and friends. Funeral services were conducted by the brethren. He was buried in the cemetery of Chambersburg, Samuel Hess of Shrewsbury and Martin Winkler of Chambersburg, Pa., officiated. Text 2 Tim. 1:1-3. Peace to his ashes.

"Father, thou hast left us lonely,  
Sorrow fills our hearts to-day;  
But beyond this vale of sorrow,  
Thou wilt all be wiped away."

## DEATHS.

DEBART. On the 27th of May 1896, near Thurman, Cal., after a short period of suffering from the bite of a rattlesnake, Joseph, son of Joel and Anna Dehart, aged 2 years, 2 months, 22 days. The remains were laid to rest on the 28th in the A. M. graveyard near Thurman. Funeral services by Joseph Schrock from John 3:14-21, and 2 Sam. 12:15-23.

RAUM. On the 16th of May 1896, at Bealeton, Fauquier Co., Va., of droupy and pneumonia, Josie, beloved son of George and Emma Raum, aged 2 years, and 6 days. All his sufferings are at end, and his spirit is at rest. Services by J. Bontropfer from Isaiah 49:15-17, and C. Beuchly from Luke 18:15-17. May he rest in peace.

"Once we had a little blossom,  
Full of sweetness, full of love;  
But the angels came and plucked it  
For the beatitudes realms above."

Little Josie was our darling,  
Pride of all our hearts at home;  
But the angels, dear children,  
Came and whispered, "Josie, come."

Death has robbed us of our Josie,  
Whom we loved and cherished dear;  
It was Josie, yes dear Josie,  
Can we help but miss a tear?

Now the little hands are folded  
And the little clothes laid by;  
And our darling, dear children,  
To the spirit world has fled.

Dearest Josie, how we miss thee,  
Here thy loss we deeply feel;  
But thy God who hath bereft us,  
He can all our sorrows heal.

His BROTHER, EDMA RAUM.

YODER. Catherine, widow of Jonas M. Yoder, deceased, was born April 1, 1850, died April 10, 1896, aged 45 years, 10 months and 9 days. She was a faithful member of the Mennonite church. She was sick about four months, first with catarrhal lung fever, and toward the last with consumption. Though she suffered greatly at times,

yet she took all with Christian patience. She thought at first that she could not part with her children, but being invalids, but she trusted in the Lord, and about her last wish was that her time would be short in this life, for she had a bright hope for the life beyond. She leaves two brothers and four children to mourn the loss of a dear mother. She was laid to rest April 11th in the family cemetery. Funeral services were conducted by Moses Mast, John Miller and John Yoder, assisted by the brethren, and by Josiah Hochstetler in English.

MILLER. On March 8th 1896, near Hopewell, Tennessee Co., Va., after an illness of but a few hours of croup, Leroy, son of Andrew J. and Lamora Miller, aged 3 years. He died on his birthday, and was buried March 9th. Services at the Amiah M. H. by Joseph Egli and Daniel Nafziger. The remains were laid to rest in the Amiah graveyard north-west of Hopewell.

"Dearest Leroy, thou hast left us,  
Here thy loss we deeply feel;  
But 'twas Jesus that bereft us,  
He can all our sorrows heal."

Leroy, thou art sweetly resting,  
Calm may be thy slumber to-day;  
But the angels whispered sweetly,  
Come and live with us at home."

J. FRANK MILLER.

WAMBOLD. Bro. Abraham Wambold was born in Pennsylvania, November 4th 1810, came to Canada in 1838, attended school until 1831, and received into church membership in 1838. He was esteemed as a firm Christian, and was known in married to Hannah Warner in 1840. He was a reader of the HERALD OF TRUTH from the beginning of its publication. He was versed in the Bible. He died of infirmities of old age May 21st 1896, in Zurich, Ontario, aged 85 years, 6 months and 19 days. He leaves a wife in feeble health, nine children all of whom followed him to the grave, 28 grandchildren, 10 great-grandchildren and many friends. His concern was the welfare of souls and the extension of the Kingdom of God. He was buried 29th in the Baptist church, Zurich, by Bro. J. Nahrang. Text Phil. 1:21, and John 14:2. On the 27th he was buried in the Christian burying place, Berlin, when Bro. N. Stauffer spoke from Psal. 91:19, the text Bro. Wambold had selected some time ago.

Our household band is broken,  
The Lord has struck the blow;  
So then we will not murmur  
Father's trials and cares are o'er.

God help us to be faithful,  
That we may meet him there  
With all the heavenly angels,  
Bright glory there to share.

KULP. On the 24th of April 1896, near Danbury, Bucks Co., Pa., of pneumonia, Abraham B., son of Bro. I. L., and Sister Catherine Kulp, aged 14 years, 10 months and 16 days. In the same year he lived only five days, but suffered very much; he all so patiently, although he had a longing desire to get well again. He leaves bereaved parents, one brother and four sisters, beside many friends and Sunday school mates, who will miss him very much, as he always greeted us with a smile; two brothers preceded him to the spirit world. He was buried on 24th of April in the Dopersen Mennonite church-yard. Funeral services by Henry Rosenberg and Samuel Schrock. Text Gen. 48:14, last part, which was selected by the father.

Fond parents, calm the heaving breast,  
The Savior called him home;  
Grieve not, your darling is at rest  
Beyond this vale of gloom.

Let hope's bright beams dispel the gloom  
That fills thy throbbing breast;  
'Twas Jesus kindly bade him come,  
And called him to his rest.

DEWEILER. May 21st 1896, in Plumstead Twp., Bucks Co., Pa., Sister Mary, widow of Bro. Samuel Deweiler, aged 28 years, died with consumption. She was buried on the 29th of May in

the Deep Run Mennonite burying-ground. Funeral services by John Gross and Henry Rosenberg. Her husband preceded her several months. He was in the 82nd year of his age.

Parents, you have left us lonely,  
Sorrow fills our hearts to-day;  
But beyond this vale of sorrow,  
Thou wilt all be wiped away."

Parents, you are sweetly resting,  
Here your toils and cares are o'er;  
Pain and sickness, death and sorrow,  
Never can distress you more."

KAUFFMAN. On May 20th 1896, in Conemaugh Twp., Somerset Co., Pa., Jacob Kauffman, aged 80 years, 5 months and 9 days. Buried on the 21st in Levi L. Yoder's burying-ground. Services by Michael Yoder and Moses H. Miller. This was the largest funeral ever witnessed in the neighborhood of Thomas Mills.

GREIDER. In Osborn, Ohio, Clarence, son of Jacob E. and Mary L. Greider, died May 16th 1896, aged 19 years. Funeral services by Pre. Leatherman. Text Matt. 11:23.

"Little Clarence was so fair  
And may be this earthly sojourn;  
So God in mercy called him home  
To dwell in endless day."

J. FRANK MILLER.

MILLER. On the 16th of May 1896 in Lagrange Co., Ind., Eddie, son of Josiah and Fannie Miller, aged 10 months and 11 days. Funeral at shore M. H. attended by J. J. Weaver and B. D. Miller.

Dear Eddie, ah, then art gone,  
We miss thee from thy place,  
The place is vacant in our home,  
We miss the smiling of thy face.

We miss thy kind and willing hand,  
Thy fond and earnest care,  
Our home is dark without thee—  
We miss thee everywhere.

GOOD. On the 24th of May 1896, in Branch Co., Ind., died suddenly of heart disease, Sister Diana Good, wife of Bro. Henry Good, aged 51 years, 13 days. She was born in Rockingham Co., Va., May 13th 1845. She leaves a devoted husband in feeble health and six children to mourn her death. Two children preceded her to the eternal world. Her last hour on earth was spent in devotional exercises. Several of the neighbors took an active interest. After evening, and some time was occupied in reading the Bible, singing and prayer, in which she took an active interest. After prayer she joyfully heartily in singing the hymn "A charge to keep I have." Suddenly she dropped over and in a very short time the spirit had fled. "Blessed are the dead which die in the Lord."

BLOCHER. On the 1st of June 1896, near Wakarusa, Ind., of heart failure, Christian Blocher, aged 39 years, 5 months and 19 days. He was born in Erie Co., N. Y., Dec. 15th 1856. He was united in marriage to Susanna Martin, June 18th 1886. In the same year he moved to Elkhart Co., Indiana, where they since lived. He leaves a deeply sorrowing wife, two children, one brother, four grandchildren, a brother and sister to mourn his death. He was buried at the Olive M. H. on the 4th, where services were conducted by John P. Funk and Amos Minnow—from 2 Cor. 5:1. The funeral was largely attended.

GLICK. On May 18th 1896, John K. Glick, near Middlebury, Ind., aged 66 years, died on the 10th and 11th. He was born in Millin Co., Pa., July 14th 1829, and moved to Indiana in his earlier years. His wife preceded him to the spirit world. He was buried on 24th of April in the Dopersen Mennonite church-yard. Funeral services by Henry Rosenberg and Samuel Schrock. Text Gen. 48:14, last part, which was selected by the father.

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Grieve not, your darling is at rest  
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## ITEMS.

—OVER 200 persons were killed in the cyclone at Sherman, Texas.

—THE total loss of life by recent cyclones in Kansas is twenty-eight; the property loss \$800,000.

—It is reported that General Weyler's funds in Cuba are about exhausted, and that he has very little credit.

—A NEW oil field has been struck near Marion, Ohio. A well 1,500 feet deep is yielding 300 barrels of oil daily.

—THE value of the American mission property destroyed at Khartoum is estimated at \$100,000. The Turkish government has been notified that it will be held for damages.

—KATE FIELD, journalist and lecturer, who it is claimed did more than any other one person to bring about the abolition of polygamy in the United States, died at Honolulu, May 19.

—It is said that the Sultan of Turkey suffered recently from fear of assassination, and that he was left alone in the city of Persia, to which he had 200 Armenians arrested and tortured. May 15, he was still making arrests.

—A JAPANESE religious paper says that Christianity is gaining a foothold among business men, whereas heretofore its influence has been almost exclusively confined to young students and employees of the government.

—A CONVERTED Chinaman, on the Pacific coast, sold himself to work as a coolie in New Guinea for the sake of working among his own countrymen, and before he died he personally led to Christ two hundred of his companions. *Christian Witness.*

—REPORTS come from Jerusalem, that the B. B. of the Palestine Exploration Fund, has lately discovered, near Mount Zion, the exact course of the city walls of Jerusalem, as they were during the Roman era; also a number of vases and mosaics of high historical value.

—MOSCOW, May 23.—His Majesty the Emperor Nicholas Alexandrovich, accompanied by his wife, the Empress Alexandra Feodorovna, were solemnly crowned to-day in the Cathedral of the Assumption, in accordance with all the religious forms and ancient rites.

—In Iowa destructive storms prevailed in different parts of the State two weeks ago. In some places cyclones left nothing but desolation and death in their track. Many people were killed. In places rains were so great as to cause destructive floods, which did great damage to the railroads, growing crops, etc.

—THE Pennsylvania Steel Company has closed a contract with the Niagara Falls Suspension Bridge Co., to build a new suspension bridge over the Niagara River, between the international Bridge companies for the erection of a steel arch bridge to take the place of the present suspension bridge, built by Roebling in 1854. The structure will cost \$500,000 and will be completed in one year.

—A PROMINENT Dutch gentleman, who traveled four years in the Dutch East Indies, speaking of the cyclone which swept through the Dutch East Indies, said that the number of dead recovered at 1,326, and the seriously or fatally injured at 294. In contrast with this official statement there are 1,232 corpses lying this afternoon at the cemetery, besides the many dead and dying who have not yet been removed from the ill-fated field by friends.

—LINCOLN was the first occupant of the White House to wear a beard, and Grant was the first to wear a mustache. It was up to the time of Lincoln, considered gross and unclean to wear either beard or mustache. Lincoln had no mustache, Cleveland has a moderate mustache, and is the only one of our Presidents to wear a beard without a beard. *New York Press.*

SCHROCK. On May 11th 1896, infant child of Daniel J. and Mary Schrock, near Middlebury, Ind., aged 14 days. Buried on the 12th. Services by Peter Lehman.

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## ITEMS.

—VICTORIA, B. C., MAY 26.—A terrible accident occurred here to-day. The middle passenger train, which was about one hundred and fifty feet in length, gave way, plunging a crowded street car into the water one hundred feet below, and all the passengers were drowned with the exception of some on the platforms who swam ashore.

Twenty-five bodies have been recovered. It is thought there may be as many more lost.

—OUR MISTAKE.—We are accustomed to talk of giving to the Lord's work. That is a great mistake. The giving is from the other party. The silver and gold are the Lord's. We only give it up. The cattle upon a thousand hills are His. We only herd them. The wheat does not germinate by our power. The sun does not shine at our bidding. The rains do not fall at our word. The soil is not fertile through our wisdom. Our opportunities and facilities to make money are all gifts from God. He gives them the power to get money. Let us pay God His due.—*Rev. J. B. H., in Missionary Link.*

—A RAINFALL, of from eight to ten inches in south-east Kansas has flooded that part of the state it is never was known to be before. It has rained every day for over two weeks, and the weather is still threatening. Many miles of railroad and thousands of acres of growing crops in Kansas, Anderson and Lincoln counties are under water, while many farms and towns are submerged. The damage to property and crops cannot be estimated. As a result of these rains, the streams flowing into the Mississippi have flooded that stream to "danger line," and great damage from its overflow is feared.

—MOSCOW, May 31.—A disaster occurred on the Khodjokolsk plain yesterday, caused by a stampede among the mass of peasants attending the fete in connection with the recent coronation. Various versions as to the origin of the stampede and crush are current, but the account which the most credence is attached to is the effect that the wagons laden with the 50,000 souvenirs which were to be distributed among the people were proceeding to the Khodjokolsk plain, followed by a multitude of eager peasants, when the attendants, with whom the pleasing people, threw a number of the souvenirs among the crowd. There was a wild scramble towards the point where they fell, and the news spread like wild fire up and down the throngs of expectant peasants that the distribution of the souvenirs was to be made later. What added greatly to the gravity of the disaster was the circumstance that these booths were surrounded by the fete. The foremost persons in the oncoming crowd fell prostrated in these ditches, and those following speedily trampled them to death. Other stumbled over their bodies and met the same fate. And so the horror grew. An official statement issued this morning places the number of dead recovered at 1,326, and the seriously or fatally injured at 294. In contrast with this official statement there are 1,232 corpses lying this afternoon at the cemetery, besides the many dead and dying who have not yet been removed from the ill-fated field by friends.

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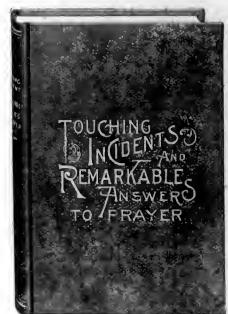
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The lands are well watered with creeks and streams, the water being pure  
and no trace of alkali is found either in the water or soil. Plenty of timber for  
building purposes, fences and fuel. Splendid climate. No prairie wind or  
Dakota blizzards. It is an ideal place for a home. A large tract of these  
lands are set aside exclusively for the Brethren.

Free fare for landbuyers, not to exceed \$15.00 on a purchase of 80 acres  
and \$30.00 on a purchase of 160 acres or more. For further information  
apply to the owner: Theo F. Koch, 176 E. 3rd St., St. Paul, Minn. or Geo.  
A. Moomaw, 504 Central Exchange, Minneapolis, Minn., exclusive Brethren  
Agent.

5-16 96.

### MENNONITE PERIODICALS.

"HERALD OF TRUTH," organ of six-  
teen Mennonite conferences in the  
United States and Canada; a 16 page  
semi-monthly. The paper is devoted to  
the interests of practical piety, and as a  
record of Christian work among the  
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Single subscription per year, 30  
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"THE MENNONITE," an eight page  
monthly. A. B. Shelly, Editor, Milford  
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lished by the Eastern branch of the  
General Conference of Mennonites.  
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"THE GOSPEL BANNER," a sixteen  
page weekly, organ of the Mennonite  
Brethren in Christ. H. S. Hallman, Ed-  
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page monthly. H. van der Smis-  
ter, Editor, Altona, Germany. Price,  
per year, 50 cts.

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page monthly. Jacob Hege, Editor,  
Reichen, near Sinsheim, Baden, Ger-  
many. Price, per year, 60 cts.

"DER ZIONSTOTE," organ of the  
Mennonite church in Switzerland. Pub-  
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of the Northwest country, which offers so  
many inducements to new settlers and in-  
vestors.

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(BIG FOUR ROUTE.)

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EFFECTIVE JAN. 1, 1896.

GOING NORTH.	STAT. NO.	GOING SOUTH.	STAT. NO.
No. 10.	100.	No. 10.	100.
No. 101.	101.	No. 101.	101.
No. 102.	102.	No. 102.	102.
No. 103.	103.	No. 103.	103.
No. 104.	104.	No. 104.	104.
No. 105.	105.	No. 105.	105.
No. 106.	106.	No. 106.	106.
No. 107.	107.	No. 107.	107.
No. 108.	108.	No. 108.	108.
No. 109.	109.	No. 109.	109.
No. 110.	110.	No. 110.	110.
No. 111.	111.	No. 111.	111.
No. 112.	112.	No. 112.	112.
No. 113.	113.	No. 113.	113.
No. 114.	114.	No. 114.	114.
No. 115.	115.	No. 115.	115.
No. 116.	116.	No. 116.	116.
No. 117.	117.	No. 117.	117.
No. 118.	118.	No. 118.	118.
No. 119.	119.	No. 119.	119.
No. 120.	120.	No. 120.	120.
No. 121.	121.	No. 121.	121.
No. 122.	122.	No. 122.	122.
No. 123.	123.	No. 123.	123.
No. 124.	124.	No. 124.	124.
No. 125.	125.	No. 125.	125.
No. 126.	126.	No. 126.	126.
No. 127.	127.	No. 127.	127.
No. 128.	128.	No. 128.	128.
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No. 130.	130.	No. 130.	130.
No. 131.	131.	No. 131.	131.
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No. 136.	136.	No. 136.	136.
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No. 143.	143.	No. 143.	143.
No. 144.	144.	No. 144.	144.
No. 145.	145.	No. 145.	145.
No. 146.	146.	No. 146.	146.
No. 147.	147.	No. 147.	147.
No. 148.	148.	No. 148.	148.
No. 149.	149.	No. 149.	149.
No. 150.	150.	No. 150.	150.

All trains daily except Sunday.  
G. A. Henry, Ticket Agent, Elkhart, Ind.  
Oscar G. Murray, Traffic Mgr.,  
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region left in the United States now looking  
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civilization. Fuel, chance for farmers and  
home-owners on all.

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**Elkhart & Western Ry.**

ELKHART TIME TABLE.

No. 1. Going west, leaves..... 6:00 a. m.  
No. 2. Going west, leaves..... 7:00 a. m.  
No. 3. Going west, leaves..... 8:00 a. m.  
No. 4. Going west, leaves..... 9:00 a. m.  
No. 5. Going west, leaves..... 10:00 a. m.  
No. 6. Going west, leaves..... 11:00 a. m.  
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No. 100. Going west, leaves..... 9:00 a. m.

DAVID F. COB, T. F. Manager.  
H. R. BUCKLE, General Manager.

Openings for Business.  
Growing cities and towns in the Northwest  
offer openings for merchants, manufacturers  
and professional people. Write  
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# HERALD OF TRUTH.

Organ of 16 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., JULY 1, 1896.

VOL. XXXIII. No. 13.

JOHN F. FUNK, EDITOR.  
J. S. COFFMAN, ASSISTANT EDITORS.  
ABRAHAM B. KOLB, ASSISTANT EDITORS.

Entered at the Post Office at Elkhart, Ind.,  
second class mail matter.

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### EDITORIAL NOTES.

Bro. Sullivan informs us that in the  
correspondence from Markham, in  
HERALD No. 8 current volume, the  
place referred to should have been  
Markham instead of Stouffville.

We hope our hitherto faithful cor-  
respondents will not forget the needs  
of the HERALD during the summer  
months. Send all items of church news  
direct to "HERALD OF TRUTH," so that  
they will at once be turned over to the  
Editorial Department.

Minister Ordained. An election for  
a minister was held in the Blooming  
Glen Congregation, in Bucks Co., Pa.,  
on Tuesday, June 9th. There were 12  
candidates, which had been previously  
chosen. The lot fell on Bro. Peter B.  
Lox, May the Lord grant him grace  
and strength that he may be a faithful  
laborer in the vineyard of the Lord.

Bro. F. S. Steiner who with other  
brethren has been in the "Sunny South"  
for some time states in a card from  
Montgomery, Ala., June 8th that the  
brethren Smoker and Unzicker were  
about to leave for their homes, while he  
would go to Roseland, La., to visit our  
little congregation there. The second  
article on their prospecting tour ap-  
pears in this issue and is full of interest.

Bro. A. D. Wenger who has been  
attending college at Oskaloosa, Iowa, is  
spending his vacation visiting congraga-

tions in Indiana, Ohio, and Canada. He  
arrived at Elkhart on the 12th of June  
and remained over Sunday, preaching  
at the preparatory services on Saturday  
evening, and again on Sunday morning  
at the communion service. His sermons  
were full of deep thought and abounded  
in that which makes a sermon not only  
interesting but edifying. He left Mon-  
day morning for Ohio.

Students.—It is the aim to guard  
carefully the moral and spiritual inter-  
ests of every student that attends the  
Elkhart Institute. Homes are secured  
for everyone, when practicable, in Chris-  
tian families—usually our own church  
members. The teachers and managers  
are constantly on the alert to prevent  
any demoralizing influences. When it  
is seen for any cause that a student had  
better be at home the parents are so  
informed. Church members are re-  
quested to bring with them a letter of  
membership and hand it at once to the  
Secretary, who will present it to the  
church. This should not be neglected  
even if the student expects to remain  
for only ten weeks' term of school.  
The church desires that these young  
members have all the advantages and  
privileges of full church membership  
the same as they would have in their  
home congregations.

One Hundred Years Ago.—To young  
persons a century seems a long time.  
In governments, education, inventions  
and appliances great changes have  
taken place in a hundred years. But  
God has changed not at all, and man  
very little so far as disposition, passion  
and sentiment are concerned. The  
young man's aspirations and the  
maiden's day dreams were much the  
same then as now. This thought was  
intensified recently at the house of Bro.  
J. N. Kanfman of Arcadia, Ind., when  
Sister K. (maiden name Correll) ex-  
hibited a towel which was the property  
of her grandmother. It was made  
entirely of home-spun, and home-  
woven linen, on which her grandmother,  
Fronica Wittmer, when a young girl,  
had worked a number of figures and  
large English capital letters. The date  
was 1796. To prove to us that the  
sentiment of the maiden heart was the  
same then as now we need only print  
here the two lines of German rhyme

that those nimble girl fingers worked  
so skillfully on that antique towel:  
"Lieben und geliebt zu werden,  
Ist die grösste Freud auf Erden."  
To love and to be loved  
Is the greatest joy on earth.

At a recent conference the moderator  
took occasion to use his prerogative to  
be nevertheless thoroughly timely and  
would be deserving of general imitation  
under similar circumstances. A brother,  
on rising to speak, said that he had  
heard,—"Simply tell what you saw  
and know," interposed the moderator.  
The reproval was so mildly given and so  
kindly taken that indifferent listeners  
would hardly have noticed the interrup-  
tion, and yet the watchfulness of the  
moderator avoided the bringing in of  
hearsay evidence which had almost  
always better be left unsaid at confer-  
ence deliberations, and yet which is so  
freely indulged in and allowed at some  
conferences. To say simply what you  
see and know is to be sure of the truth;  
to say what has been heard or what is  
imagined may be very easily colored  
more or less, and sometimes very much  
so, and to repeat it is to spread untruth,  
and should therefore be carefully  
avoided, not only in conference, but in  
all conversation, unless the report is  
supported by sufficient evidence to  
remove all reasonable doubt of its truth.  
But even then reports that are derog-  
atory to a church or an individual should  
be restrained rather than spread broad-  
cast.

Young at Ninety-nine.—On the 5th  
of May it was a great pleasure to spend  
several hours in the company of our  
aged Sister Catherine (Funk) Rice—  
"Aunt Katy"—as all her acquaintances  
familiarly call her. This visit was  
especially interesting on account of our  
sister's great age, and it is here noticed  
in order to present some circumstances  
from which younger persons may learn  
useful lessons. She lacks only a few  
weeks of completing her ninety-ninth  
year. The once erect body stands some-  
what bowed, the feet refuse to move so  
quickly as they were wont to do forty  
years ago, a stronger arm is needed to  
clasp hers to steady her when walking,  
the once plump and rosy face is deeply  
furrowed, the well-set head of hair is

snowy white, but in the face of all these  
facts she is still young. Her eyesight is  
quite good, her hearing excellent, and  
her memory remarkable. But some-  
thing else, more than these, proves her  
youthfulness—her heart is as young  
and cheerful as a



be that those who live longest need not grow old, and that the cheerful, trusting soul may already here enter upon the blessed experience of eternal youth.

#### For the Herald of Truth. THE SUNKY SOUTH.

HOW WE FOUND IT IN JUNE.  
MONTGOMERY, ALA., JUNE 6TH, 1896.  
We reached the Pine Belt of southern Alabama a week ago. After leaving the prairie we passed through a yellow and red clay belt in central Mississippi and Alabama. Here we did not stop off. This section of country compares favorably with our yellow clay of Ohio and Indiana. It is neither attractive nor very fertile. We would term it a "poor man's country." But on reaching the Pine Belt at State Line, Mississippi, we were more favorably impressed. Our first stopping off place was Fruitdale, Alabama. This is

A DUNKARD TOWN.  
We Sundayed with the brethren and felt quite at home. When the hour arrived for preaching they gave us the pulpit and said, "Now, brethren, take up the services and conduct them as you see fit." Our experience leads us to believe that the Lord blessed our meeting. These people are building up a school both at this place and at Citronelle, 15 miles south. We were of the opinion that one school would be better than two located so near together, but they have somehow managed to get large donations at both places and so expect to build. The Dunkard schools and colleges are surely doing a great thing for the dark-skinned people in the way of equipping their young men and women to cope successfully with the problems of this generation and of the world.

The citizens of Fruitdale have organized themselves into a company for the purpose of placing their fruits, vegetables, etc., on the market together and command the highest prices. They have been successful both in securing high prices for their product and in obtaining low freight rates. "In union there is strength." Fruit and vegetables do very well.

#### IS THE PINE BELT.

The sand top-dressing and clay subsoil makes the ground to be easily cultivated and kept clean. Peas or clover plowed under affords sufficient fertilizer for two crops a year from the same ground. The climate is invigorating, water plenty and of a good quality. The roads in many places in this section are excellent all the year round. The land is easily cleared. The turpentine distillers and lumbermen have devastated the forests of all good timber and the fires kindled by the natives annually have cleared up all tops and underbrush. Fine green grass covers the "new ground" and it is possible to ride over the new country on the grass for miles in a surrey. We believe the Pine Belt to be a good country, and you will be very apt to agree with us once you see the fruits and vegetables that grow here. There is however

ANOTHER SIDE  
to this as well as all other questions. We gave you an average report, now we shall give you some of the exceptions.

Along the river bottoms the country presents a wild scene. There heavy

timber and thick underbrush cover the ground thoroughly. The sun and moon never seem to reach mother earth. Malaria drives the white man out of the "bottoms" and the black man and Indian hold control as inhabitants. The soil in some bottom is very fertile, but \$40 per acre will scarcely clear the ground. All the land that any one would desire could be bought for \$1.00 per acre, or home-steaded.

We had a good experience in this country one day. A Mr. —, a Methodist, took us into the thicket, by the river Chickasawhay. We drove as far as we could and walked the rest of the way. The sun beams could not often reach us, but the heat pressed us from all sides, which brought out perspiration in a lively manner. The large trees, heavy mosses, and thickets called to our mind some of the pictures we had seen in our school boy days when we studied the maps and descriptions of the Amazon. "The Indian huts and inmates we met on the way had however been tamed and made sensible by the application of the Gospel taught them by good missionaries. We talked with half a dozen and were much impressed with their manner of conversation and their appearance. There is a large settlement of this people in north-eastern Mississippi. They have their own schools and churches. God bless the native American!"

#### MOBILE vs. MONTGOMERY.

These are the two great cities of Alabama. Birmingham, which lies to the north, is a modern city. Mobile, like all harbor and river cities, has in it an undesirable element—the debauchers, drunkards and profane. The streets are as a rule narrow, not well paved, and bounded on the sides by second class buildings. On some streets the whiskey and tobacco odor prevails. The city lies flat, and has not the stir in it common to our northern cities. Notwithstanding this, Mobile is a good shipping point for all kinds of farm produce.

Montgomery is an old city with a new idea. In it you find the modern "business" on ancient wide streets and in buildings that helped to make history. Within half a mile of where these words were penned "Jeff" Davis was inaugurated president of the Confederacy, not forty years ago. We meet men daily who show the bullet mark of that war in our beloved land, but who now all with one consent say, "was uncalled for." We often speak with "rebels" since we are in the South on the war question and every one is of one mind with us, that war is a wicked invention that should be discouraged. Montgomery is a thriving city, clean, attractive, healthy, and half white, with less mischievous breeding in it than is usually found in cities of its size.

We have examined tracts of land, such as we thought might be suitable for colonizing in Tennessee, Mississippi, north-western Florida, and southern and central Alabama, and are now on our way to Georgia. In price, land ranges all the way from \$1.00 to \$2.00 per acre. That for from \$1.00 to \$2.00 is, of course, under cultivation. Later on we hope to give our opinion as to the most favorable localities for settlement.

The railroad companies, the M. & O., the N. C. & S. L., the L. & N., and the W. of A. are interested in building up the South, and are ready to assist wher-

ever they can. We have received kind and considerate attention wherever we have traveled, both from railroads, proprietors of hotels and the public at large. There is much prejudice with northerners that we feel certain will be removed once the facts in the case are brought out. We find in our fellowman of the south-land an open hearted, kind, sociable, sensible spirit—a spirit that is not only welcome, but that actually lends a helping hand.

JOS. SMOKE.  
PETER UNZICKER.  
M. S. STEINER.

#### For the Herald of Truth. THE SACRIFICES OF ABRAHAM AND ISAAC.

By BARBARA SUEK.  
Because thou hast done this thing, etc., Gen. 22:18, 17.

It has been said that as Abraham lived among a people who were in the habit of offering human sacrifices to their false gods, the question pressed itself upon him, could he, if he were called upon, sacrifice his only son to the true God. The supreme test came. God tried Abraham to see if he was willing to give the treasure of his heart, and still be steadfast, and faithful through it all. Let us for a moment think of the severity of the test. Isaac was the child of promise. God had promised that in him, and his seed, all the nations of the earth should be blessed, and now He tells Abraham to offer him for a burnt-offering. Why this seeming contradiction, this unreasonable request, what purpose in it, or apparent reason for such a sacrifice, he, the father, to slay his own and only son? It would have been hard enough to see him die a natural death, or be brought home a mangled corpse, but for Abraham to bind him and lay him on the altar and apply the knife himself, oh how could he shed the life-blood of his son with his own hand, how could he heap the fuel on the fire that must burn his son's body to ashes in his sight. How cruel, how inhuman must have seemed the voice that commanded him to do this, and how contradictory to the promises given him.

If it had been his silver and gold, his flocks, herds, servants, his home, yea, all his possessions, it would have seemed hard for an old man, but it would have been as nothing compared with the sacrifice of his son. If it had been himself that was demanded for a sacrifice, it would not have caused such perplexity of mind or of heart. We know not what passed in the aged patriarch's mind when he received the message, but we almost seem to hear him say, "My son, my son, would to God I could die for you! Strange, terrible! Is it true, oh my God, that is Thy kind voice that commands me to do this? Oh, Isaac, my son!" But might it not after all be some tempting, tormenting demon that had assumed to speak in the name of the Lord?

Restless and alarmed he rises early, and goes out in the cool air of morning. Far off in the distance he sees the hill-tops where the heathen inhabitants of the land offer their own children as sacrifices to Moloch and Baal. And shall the worshipper of the true God do likewise, and stain his hand with the blood of his own son? Abraham however knew the voice of God. He had heard it before, and he

also had the spirit of obedience, and was willing to believe that God could raise up Isaac from the dead, and thus still fulfill His promise. Obedience is better than sacrifice, or superficial faith. God will take into account the deed, not the deed for the will,—that is the lesson taught here. Though I give all to the poor, and my body to be burned, and have not charity, or a willing mind, it profiteth me nothing. I am afraid there are many of us who have not the perfect willingness that we should have to give up everything for Christ.

Abraham knew that the quickest obedience would be the easiest and best, and if God commanded anything it must be obeyed. We do not find that he tried to make excuses, but goes on to his duty however hard it seems. Shall the father tell the mother of the Divine command ere he takes their only son away? It would seem cruel not to do so, and yet it might make it impossible for him to obey God, yet he must know in the end. Would it be right, would it be kind, would it be honorable not to tell her now? But he starts out alone with his son and two servants. We do not find that he said anything to any one; perhaps he thought the same voice might tell him on the way. "It is enough, I know now thou art faithful."

But not such voice greets him as he winds his way toward the mountain which God said He would show him. So the first and second days pass, and on the third Abraham lifts up his eyes and seeth the place afar off. Abide ye here, he says to the young men, and I and the lad will go yonder and worship and come again. And now he lays the wood for the burnt-offering on Isaac, and takes the fire in his hand, and a knife, and both go together. See them slowly ascending the mount, Isaac in all the vigor and strength of young manhood (he must have been at least 25, some writers give his age at this time as 30 years), carrying the wood for the altar, and Abraham with the fire and the knife, but his step is slow, he seems to have aged very much in the last few days. And now that they are alone together, the father must needs tell the son, but how can he? The son, no doubt, has been wondering in his heart where the object for the sacrifice was. "My father." Very pathetic were these words! How that beloved voice must have thrilled the father's heart. How agonizing the thought that he should soon have to do the deed that would silence it forever! He must have pierced his innermost soul, yet with calmness he says, "Here am I, my son," and Isaac says, "Behold the fire and the wood, but where is the lamb for the burnt-offering?" "My son, God Himself will provide a lamb." And now he must tell Isaac, he can do so more calmly now, for he has gained the victory for which he has prayed the last three days, to give up his son. It was no longer an immediate sacrifice to him; in his heart he has already slain him.

Now they have gained the summit of the mount, and he binds up his son anew with firmness to complete the act of faith. Together they build the altar, the wood is placed in order for the fire, the last moment has come, but no Divine voice has come to stay the sacrifice. And now he tells Isaac, for it must be by his own consent, that he is offered, for he is a full grown man, and could easily resist or escape his aged

father if he wanted to take him unawares or by force.

We do not know what feeling or expression this terrible announcement brought forth in Isaac, what horror, fear, agony and distrust. Could he not have thought his father's reason had given away, or he had no right to take his life? Could he believe that the voice that commanded such a dreadful deed could be from God? While we do not know what was said or felt, we do know, what surpasses all our comprehension, that he submitted to be bound and laid upon the altar.

He gave up everything, even life with all its beauty and youthful promises, because his father told him God commanded it and it must be so. It was hard to tell which was most to be pitied, the father who must inflict the fatal blow, or the son who submits in silence to be slain. And now their eyes meet, as they think, for the last time, the hand grasps the knife firmly, the arm rises slowly, Abraham turns away his face that he may not see the blood that follows the blow; he hesitates; Isaac, with fortitude equal to his father's, calmly awaits the blow. But hark! the voice from heaven comes at last. It is enough, the faith of the father and the submission of the son are sufficiently tried. "Abraham, Abraham," the angel of the Lord called, "lay not thy hand, etc., for now I know thou fearest" God, etc. Gen. 22:11, 12.

While much is said of Abraham's sacrifice being great, we do not see Isaac's fully as much, or more so? He gave himself to be offered as a sacrifice, according to God's command to his father. We do not find that he resisted, or objected, and though he may have tried to make excuses, we find no words of doubt or hesitancy. He was obedient, and consented to be bound, as he had seen the lamb bound and laid on the altar. Was this not a fore-shadowing of a greater and more awful sacrifice which was completed on Calvary's mount, where the Almighty Father gave His only begotten Son, even unto death that we might live. Nothing is too precious for God to give us, and surely we should be willing to give our all to Him. We never secure the full value of anything we have, until we consecrate all to Him who gave our time a day spent in His service is better than a thousand spent in worldly pleasures. Give Him your money; you will get more of all that money is good for than by spending it selfishly and foolishly; besides, it belongs to Him and you are only the steward to take care of it and use it to right use. Are you doing it? My sister, my brother, are you faithful?

Christians, give Him your talents, your efforts, your labor, your toil. Parents, give Him your children, they will be never so dear to you as when they are dedicated to God. Train them up in the way they should go. And my dear young people, remember your Creator in the days of your youth; give Him your heart while you are yet young. Be submissive and obedient to your parents, and honor them as God has commanded. Do not say, I cannot do this, or I shall not do that, it is too hard to make this sacrifice. Think of Isaac, it was not only home, parents, position, wealth (Abraham was very wealthy), but it was all, even life itself.

Of all the noble characters of young men in Old Testament times, is not Isaac the first and noblest? There were, later on, many other noble ones, such as Joseph, Jonathan, Daniel and his three friends and others, but I think Isaac is foremost among them to let us offer up all for Christ who died to save us. Give Him all, heart, soul, life, everything, and then He will give us heaven, eternal life, eternal joy, yea all things shall be ours forever. Forever with the Lord, Amen so let it be.

Oh rapturous is the glorious thought, His loving face to see.  
Then let us faithful be, and duty's call obey,  
Then shall we wear the victor's crown,  
Through all eternity.  
Elkhart, Ind.

#### THE MEAT OF CHRIST.

By PROF. J. G. PARK.

About six o'clock of an evening in early summer, Jesus accompanied by a small band which formed His disciples emerged into the rich Plain of Samaria. In a few moments of travel, they reached the well of Jacob. Here Jesus waited while the others went to the little town of Sychar on their work of ministry. There is every reason to believe that at least one of His faithful disciples remained with Him. That meeting and conversation of Jesus and the Samaritan woman, providential in the truest sense, are of the highest value in the light and progress of the intervening centuries of Christian civilization. The remarkable conversation from the Christ-side about the water of life, the drinking of which should ever after ally thirst, has been of incalculable value to every true seeker after divine knowledge.

But after the return of His disciples laden with food for the outward man, it seems to me that Jesus uttered one of the largest, as well as the deepest sentiments of all His public utterances.

The Samaritan woman having just left, His disciples knowing of His weariness and hunger were very anxious to have Him eat. Then comes this significant utterance, "I have meat to give you that ye know not of." To throw some light upon this statement shall be the work of the short time I shall ask your attention.

In the first place why did Jesus make such an utterance upon this occasion to His chosen disciples? It is evident that His statement was made for two purposes: one as a rebuke to their dull comprehension of His great purposes of life, the other to teach them that true life does not consist in the eating of physical bread.

Were Jesus here to-day, it would be feared that many of us would receive no higher commendation than did His disciples. We have so inwrought into our mental fiber that life is the product of physical food, that it would need the Master's rebuke to chill our thoughts of the material so that we may be able to grasp the higher of which He is so urgent that we receive.

He says, "I have food that ye know not of." Our inquiries at once lead us to ask as did His disciples, what and whence did He obtain it? What is this food of which He predicates its life-

giving force? The answer to this question will lead us at once not only into the mystery of Christ's questions but also into mystery of the greatness of every true and good man.

There can be no truer proposition than this: "As a man thinks, so is he;" or placed in another form in God's word: "Man does not live by bread alone, but by every word that proceedeth out of the mouth of God." Christ is God's Son, yet with His eternal Sonship, He came into this world to be subjected to every condition required of man. His greatness was not thrust upon Him independent of His own assimilation of true spiritual food.

To me the thought is most inspiring that Jesus came into this world subject to similar conditions of growth and improvements that we encounter. In the councils of the Godhead, it was so decreed, and if we see Jesus as our friend and Savior, we must look upon Him as having passed through all the varying phases of this life. He chose to make His greatness out of the food He assimilated, and thereby He became an inspiration to each one of us, yea an example to us all, that mental and spiritual food determine our rank here and must be the factor of our future destiny. "I have meat to eat that ye know not of," is the key-note of the character of Jesus.

Let us enumerate some of this life-giving food upon which He fed. The first I shall enumerate is the beautiful harmony existing between Him and His Father. It has always been an unfathomable problem in all ages to attempt to conceive of the humbleness of Jesus. To think of Him creating this vast universe and then upon one occasion saying: "Foxes have holes, and birds of the air have nests; but the Son of man hath nowhere to lay his head," certainly baffles the understanding of man, if man judge as man. But here again in this very element of humbleness lies another element of that spiritual food which His disciples did not see. All the provocations that man could heap upon Him, He received in humble submission. Man spit upon Him; man beat Him with stripes; man proved traitor to Him; man falsified about Him; yet with all these, Jesus had so fed upon that one element of unknown food to man, that He could rise above all the injuries that man could heap upon Him, and say truly, "I have meat to eat that ye know not of."

Rich in humbleness, He became powerful in true greatness. He has forever made known to humanity the one fact that humbleness lies as a corner stone of every character that will become a guide and model for mankind.

As to His disciples then, so now, the hardest lesson for each one of us to learn is true humbleness. When we contemplate Christ's origin, His creative power, His former association of heavenly counsel, His place as one of the Godhead, yea with all these antecedents of what would call royalty, yet humble beyond all comparison, it little becomes us to fly our flags bearing titles of glory. When ambitions arise before us, and when we are ready to proclaim from the billboards our deeds of charity and of renown, the meekness and humbleness of Jesus should put to flight every vestige of self-valuation.

We should seek the deeper meaning of that wonderful saying, "I have meat to eat ye know not of."

Another element of Christ's character was the purity which He exemplified. Although tinged with the purity of association with His Heavenly Father, yet it becomes the sweeter thought to us to believe that the depth of His purity was the product of all those ennobling thoughts, not simply thought and said, but the carrying of these into practice as He walked among the Galilean hills surrounded by the multitude. Little had the multitude of Christ's time learned "That the pure shall see God." Little had the multitude learned that to see God requires like qualities. The pure are only able to see purity because like is only able to see like.

Purity is not a gift, but a product wrought by a soul assimilating the pure wherever God has placed this purity. One of the most inspiring thoughts that comes to me is, that Christ chose to work out the purity of His character just as He asks us to work out ours. As Jesus looked upon the little flower at His feet, there came to Him, no doubt, the thought of the purity He Himself placed there in its origin, and having within Him every element conducive to purity, He was affected thereby; yea He grew as He desired to grow, by the assimilation of the purity and sweetness which He had given to the flowers to keep till His coming.

It was the Maker of the pure walking among His own, not reaping where He had not sown, but simply visiting the scenes in which He, ages before, had written these things for the uplifting of humanity. Oh, how rich to the pure are the thoughts of the pure. Do you wonder at the statement of Jesus, "That He had meat to eat that ye know not of," when you contemplate the fact that in Jesus we are beholding the Creator walking among the things of His own creation?

Chemistry to-day is what man knows of God's work in the combination of the different elements out of which elements our world is created. Man has constantly been prying into the hidden mysteries of the unseen forces and elements of the forces until he can read with great exactness many of the secrets of God. But what can be said of Christ as He viewed these elements of His own creation? To Him there were no chemical mysteries.

Did He not speak to the elements and they obeyed? As He looked upon the beautiful and fertile valleys of Galilee tinged with all the different colors, it seems that there can be but one explanation of it all. It's the Master-chemist walking among His own, and who knows what "chemist's" thoughts were when He considered the realities of those things out of which He and His Father had called this world into being? At times Christ uttered sentiments so foreign to this world that there can be but one explanation to them and that is, that He was feeling anew on the deeds of charity and of the past, and reviewing and recalling the most sublime act of all, when God said to Him, "Let us make man in our own image, after our own likeness."

But Christ came not into this world to teach a system of chemistry or botany, for He well knew these from

the beginning, but He did come to teach the soul's chemistry, the elements of which are love, purity, holiness, faith and hope. He well knew, when these soul elements were combined and reunited in their proper proportions, that the physical chemistry and beauty of this world would be brought forth as this soul-chemistry could appropriate them.

But my young friends, why all this explanation, why all these examples? It is to force upon your minds this one fact that we are constantly looking upon the Christ so narrowly that His greatness, power and sublimity have almost been forgotten. Again, we re-utter the everlasting law that in the mental food of humanity lies the destiny of humanity. "As man thinks, so is he." "Man does not live by bread alone, but by every word which proceeds out of the mouth of God."

If I had the power to impress this one fact upon your minds, that what you are, what you shall be are but the results of your mental food, these thoughts would be in vain. The submerged truth of our great faith, of which we read so much can only be uplifted and made better by the application of this one law of purifying their thoughts. That is why so many failures have been in this line of work because the base idea of uplifting people has been neglected. "Carrying bread to them is not the smaller half of the work."

"Man lives not by bread alone, but by every word which proceedeth out of the mouth of God." Carrying every word of God to them is the larger half of the ennobling process.

Right here let me diverge for a moment to explain and broaden our minds in reference to what is meant by the phrase "every word of God which proceeds out of his mouth." The very common explanation of this is to say that this has reference to what words God has spoken to man and through man's instrumentality these words have been recorded in what is called our Bible. But shall we limit God's words to what is written in the Bible alone? Are the words of the Bible alone only what shall constitute our life? It seems to me that there is a broader and deeper meaning, and I love to look upon it in its fullest extent.

Do not misunderstand me. All reverence to every thought recorded in the Bible, but are these words all that God has given us? Let us glance for a moment at some of the thoughts that God has in nature, and remember these thoughts are His words that furnish life. Who ever sees a tiny flower just rising its head into sunshine but does not therein find ideas of modesty and humbleness? Standing and gazing upon the great ranges of mountains of the West, there is written upon the mind of the observer greatness, strength, majesty and power. The little brooklet carrying its clear pure waters to the sea, teaches us the hand who made the water is more than it, and carries with it the additional thought that movement is an element of purity. The planets swinging amidst space tell us that the hand which started the great clock-work of the heavens is the hand that guides them as well as, and above all others, are so cautious and a thousand times more strongly than feeble words. The shedding of the fol-

age of the mighty oak is a constant reminder to us that though our physical bodies perish, yet we shall live on. The constant rolling of the water over the precipice at Niagara carries with it the lesson that life is a perpetual flow on toward its liver.

The little lamb that bleats beside its dam and utters its feeble bleatings should teach us the lesson of our heavenly parentage, as well as the love of Him who considers us the lambs of His pasture. But why continue these examples? Are not these God's words out of which shall issue the grander and deeper views of life? Is there not something that speaks to you louder than words? What are some of these things that awakened in you, it may be, the loftiest thoughts of your being? Awake and read them. Did the falling apple speak to Newton and tell him its story of gravitation? Did the stars speak their orbits to a Kepler? Did the flowers at the feet of Jesus rise up and say to him that God had written in them a beautiful science? A thousand times, no, but these are but some of an unlimited number of God's ideas which become life to us, and exemplify the wonderful saying that "man does not live by bread alone, but by every word which proceeds out of the mouth of God."

Are these great unwritten ideas words of life to us? O the dullness of man! O the incapacity to grasp unwritten words of life! How long shall man go on in his deadness? Awake then thou that sleepest, and arise and put on the beautiful garments of thought everywhere in God's universe. What is your conception of Christ now and why think you that He said to the disciples, "I have meat to eat that you know not of." Of all things that ever trod upon God's footstool, He is of all that say most truthfully these words. And here we are led to remark that true greatness in man lies in the fact that he is able to comprehend God not in the visible, but in the invisible, not in the physical, but in the spiritual. Most men need interpreters. The outward they see, the real they see not. "The majority of men seem to be minors, who have not come into possession of their own, or nudes, who can not repeat the conversation they have had with nature." Too feeble falls the impression of nature on us to make us artists. That man is great to me who can reveal to me those things which have fitted across my mind at some time, but did not fix permanently. By his superiority he brings me from his full nature just what had been evanescent to me and so applies it to my nature that the nerve track of my former fleeting thought fixes and becomes a part of me. Emerson is too great for most minds. In the fullness of his genius he had the power to live in a stratum of hidden realities to which most of us are entire strangers.

We love to think of the poet as one who has meat to eat we know not of, and yet no poet has ever been able to express for most minds. In the fullness of his genius he had the power to live in a stratum of hidden realities to which most of us are entire strangers.

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My young friends, I fear I have wandered so far away in some of these thoughts that the main issue is lost to you. Let me call your attention to the fact why I selected this subject. It is to impress as forcibly as I can that Jesus but interpreted one of the loftiest truths, when He said, "I have meat to eat that you know not of." Do you wish to be great? Do you wish to see more of God? Do you want to touch to-day the hem of His garment? Then there is but one way of which I can conceive. Take your five senses, the purpose of which is to bring you in contact with physical things. These five senses are the mediums for reading His written and physical revelations.

If with these five senses you can only see the words of the Bible and the physical phenomena, then of all men you are most miserable. What I would have you do is to wrench from every sentence of God's Holy Book a deeper meaning than at first it may reveal to you. Let not an idea of which the Master spoke escape until some spiritual and life-giving meaning be obtained. "The pure shall see God." What is it that sentence for each one of us? Is it a mere statement? Is it just so many words and nothing more?

"A cow flip by the river's brink,  
A cowslip was to him and nothing more."

Shall this be our condemnation in the future that we had eyes and saw not, ears and heard not? Shall we confess to the Master that we saw not the beauty which had been bequeathed to the cowslip, the mechanism of its form, the true modesty of its greeting, the purity of its Maker? My young friends, too many of us are carrying on our countenances our condemnation at this moment. Have you need to eat that the world knows not of?

It was my privilege once to be in company with a man who lived close to God. This man had read many of the pure and sweet, as well as the deep and mysterious ideas of God.

He had colossal thoughts. He stood above most men in their low limitations, like a Chinaman under the line.

At times I noticed he was thinking of something else beside the conversation in which we were engaged. Then I could not see why he was not interested in what I was saying. It is all clear to me now. He was living there, I was here. He had communion with God in almost all ways. I had not even seen God where he had. There was no medium of comparison. Had he revealed himself to me I would have been too dead to receive the same. As I look upon it now, were he alive, I would like asking his pardon for my intrusion. How true it could be said of him as was said of the Master, "He had need to eat that I knew not of." All seems plain to me now why Jesus uttered that marvelous sentence to His astonished disciples. The physical meat they had provided for Him was not that which He wanted; yet the mental meat that was said of the Master, "He had need to eat that I knew not of." All seems plain to me now why Jesus uttered that marvelous sentence to His astonished disciples. The physical meat they had provided for Him was not that which He wanted; yet the mental meat that was said of the Master, "He had need to eat that I knew not of."

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while He was living amongst so low environments, He would constantly steal away from His disciples and commune with His Father. Physical bread had no charm for the Master, but the true bread of life for Him was to enrich Himself with heavenly communings and to do the will of His Father.

Young men and women, Jesus is our forerunner to teach us how we may inherit the greatest things of this world and thereby secure for ourselves an endless life of helpful change, always carrying within our own natures the longing to rise and to get nearer the source of all good, to go on constantly from the low planes of our nature to the highest gifts of God, rejoicing more and more as we ascend into clearer light, and purer motives, and lovelier environments. But this is immortality. This is higher life. This is eating food of which the Master said the disciples knew not of. When we have learned this beautiful lesson which Jesus desired to teach His disciples at Jacob's well, when we have appropriated those sweet and heavenly communications which the Master labored to impress upon humanity, then, and not till then, can we truly say that we have touched upon the immortal road which has its close at the throne of God.

What shall I say to you? What last thought can I express to you to impress these mighty truths of Christ? Would you ask a Milton, a Shakespeare, an Emerson, a Luther, a Melancthon, a Gladstone, a Phillips Brooks wherein lay their powers for good to humanity? Why has the world crouched at the feet of these great men and paid reverence to their sublime teachings? There can be but a single answer, and that answer is, that these men had need to eat that the world knew not of, and out of the goodness of their great hearts, they brought forth this meat and spread it before us, and the world sits down to this great feast to eat and assimilate the mighty truths therein expressed, knowing that such lofty thoughts must have a purifying influence upon the immortal part of man.

Debators are to me to every great man and to every great thought. But while we recognize true greatness in earthly men, the Man of Galilee, the Son of God is He, from whom the great of this world must catch inspiration and help. It is He who had wrapped up in His nature the pure, the divine, the true, and the holy. What is our heritage upon this earth? It is to possess purity that we may be able to see God, to drink in the divine that we may have divinity within us, to inherit truth that we may know truth when presented to us, and lastly to live so holy that God may delight to dwell in us. But now I must close these thoughts, for I have so imperfectly told, and leave with you the thought that through divine connection with Jesus of Nazareth, the one who said, "I have meat to eat that you know not of," you and I may be able to feed upon this meat through the ceaseless sea of eternity; that there is a quality of the human soul with its original, and that there is a constant invitation of the ever-recurring living presence that wins us to be better to-day than yesterday; the sense of the all-including, enveloping, secluding God that shuts us in, not as a cell, but as in a great, throbbing, loving heart. — Young People's Paper.

## REPORT

Of the Mennonite Sunday School Conference held at the Science Ridge M. H. near Sterling, Ill.

As announced, conference convened at 9 o'clock A. M. on Wednesday May 20th, 1896.

Bro. Philip Niece called the meeting to order and acted as temporary chairman. After singing a few appropriate hymns led by Bro. Noah Byers, the devotional exercises were conducted by Bro. E. M. Hartman.

Bro. Philip Niece then delivered a short and appropriate address in which he cordially welcomed all the delegates present, and urged them all to earnest co-operation to make this first Sunday School Conference held in this conference district a success spiritually. Organization being next in order, Bro. J. S. Coffman was chosen moderator and Bro. E. M. Hartman assistant. J. S. Shoemaker was chosen secretary and G. L. Bender assistant, and Philip Niece treasurer.

The moderator's address showed the object of coming to this conference in a very clear and forcible way.

Reports of Sunday schools represented were next given as follows:

Nextling—Holmer Strock, superintendent; teachers, 13; Ave. attendance, 90; collections, \$50.57; school, "Evergreen."

Morrison—Henry T. Niece, superintendent; teachers, 8; Ave. attendance, 72; collections, \$25.00; school "Evergreen."

Callum—L. J. Lehman, superintendent; teachers, 9; Ave. attendance, 87; school, "Evergreen."

Freeport—C. C. Shoemaker, Supt.; teachers, 9; Ave. attendance, 74; collections, \$30.00; school, "Evergreen."

Washington—John Nafziger, Supt.; teachers, 6; Ave. attendance, 36; school, "Evergreen."

Metamora—Geo. Summers, superintendent; teachers, 15; Ave. attendance, 125; collections, \$20.00; school "Evergreen."

Elkhart, Ind.—W. P. Coffman, Supt.; teachers, 22; Ave. attendance, 211; collection, \$125.00; school, "Evergreen."

Dadco—C. D. Saltzman, Supt.; teachers, 6; Ave. attendance, 30.

Chicago Mission—closed for the present, but will open again in the near future.

Schools reported all in a prosperous condition.

After singing No. 392 "Let us go forth," "The advantages of a Sunday School Conference," was discussed by J. S. Shoemaker, C. S. Hauser and others.

Following are a few of the thoughts presented.

We are assured that this Sunday school conference will prove a great advantage to us as Sunday school workers, if we have come with the right motives, if our hearts are filled with the love of God, and we are desirous to be instructed in the way and work of the Lord, and are willing to impart to others that which we by experience and otherwise have acquired, our motives are certainly right. But if we have come simply to see and be seen, and to make a display of what we may have to say, our motives surely are wrong, and this conference will prove a disadvantage to us, rather than an advantage.

The Sunday school work is indeed a great work. Being a part of the church work it demands our serious consideration.

The future prosperity and spiritual condition of the church depend largely on our Sunday school work. If we in the Sunday school diligently instruct our children and young people in the way of righteousness, instilling into their young hearts and minds the true doctrine and principles of the Christian religion, the result will be glorious.

We have our church conferences in order to confer with one another, how best to carry on the church work, that the church may retain her purity, and God be glorified. It is certainly as needful for us to meet in a Sunday school conference, to confer with one another, how best to carry on the Sunday school work, that the best means and methods may be adopted to bring up our children and young people in the fear of the Lord, and have them firmly established in the true doctrines of the Bible. In the Sunday school conference we come into touch with other Sunday school workers, and exchange thoughts. Some of us have been in the Sunday school work many years, but have by no means graduated. We may have imagined that the methods of work that we had adopted were just the methods, yet after hearing of other means or methods, we were glad to exchange our way of working for something better. We are never too old to learn. In a conference of this kind we not only discuss the means and methods of work, but the qualifications and responsibilities of superintendents and teachers are considered; we are also more seriously impressed with the greatness of the Sunday school work and of our obligations toward God and our children.

It is a means of inspiration to us, and creates within us a greater zeal to do more active work in the Sunday school. It is also a means of strengthening and more firmly establishing our young people in the faith, and preparing them for more effective work in the church and Sunday school. We believe our old and young people will be brought into closer touch with one another by means of the Sunday school conference, that they may go hand in hand and work harmoniously for the salvation of souls, and the promotion of Christ's kingdom.

We need both old and young to fully equip the great Gospel ship, the young to do the lifting and hard work, the older ones to take hold of the helm, to steer it safely into the desired haven.

Bro. C. S. Hauser.—The apostles went great distances to confer with one another, neither did they (as Paul says) "confer with flesh and blood." (Gal. 1:16.) Paul accepted not the opinions of men, but looked to the Lord for direction. So should we at all times, Peter had been disposed to be selfish, but when he was come to Cornelius he lost his selfishness, and came out in this language, "I perceive that God is no respecter of persons." Whether old or young, God is called to the work.

If the Lord has called some of our young people to the work, let us older ones not hinder them. If there is any selfishness existing within us, may this conference be the means of removing it. The results of selfishness are illustrated in the parable of the Pharisee and the publican.

We can know, if we examine ourselves, by what spirit we are actuated. Selfishness renders us almost useless in church and Sunday school work. Some think that the Sunday school conference will lead into worldliness, but we believe just the opposite. We are led by the Sunday school conference work to be more consecrated, and better prepared to do effective work in the Sunday school. The life of the Sunday school is very important. To have life in the school, we need to have the Christ-life within us. To have but the form is to deny the power of godliness. We are only benefited by this conference, if we go home being inspired to do more active work in our home Sunday schools.

Many other valuable thoughts were brought out by J. S. Coffman, J. McColloh, N. Byers and A. Buzzard, but space will not permit to give them. Forenoon session closed by singing hymn No. 256, Prayer by Bro. J. S. Coffman.

AFTERNOON SESSION opened by singing. Remarks and prayer by Bro. John Niece. Scripture text, Deut. 6:7. After singing another hymn "The relation of the Sunday school to the church" was discussed. J. F. Funk and Benjamin H. Rorer not being present, E. M. Hartman and J. S. Coffman were assigned to the subject as substitutes and spoke in substance as follows:

"The relation of the Sunday school to the church is very close, as close as the relation of parents and children in a family. It is the duty of parents to teach their children the true principles of the Bible, and it was the neglect of this duty by some parents that brought out the Sunday school.

Many have failed to do as Moses commanded in our scripture lesson. "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:7. The Sunday school has been the means of giving many neglected ones a knowledge of the Bible. Christ asked Peter on one occasion, "Lovest thou me?" He answered in the affirmative and was commanded to feed His lambs. In the Sunday school we lead those lambs into a green pasture.

In a family where there is union, there is peace and happiness. Parents and children are in sympathy with one another, harmoniously working together. Parents grow old and pass away and the children are expected to take their place. So in the Christian world old workers are passing away to their reward, and the younger ones are called to take their place; and the Sunday school is a part of the church work, to rightly instruct our young people that they may be qualified to take up this responsible work.

J. S. Coffman.—The church is the congregation of God's people. The Sunday school is not a work separated from the church work, but a part of the church work.

Some think that the Sunday school work is a work that does not properly belong to the church, and for that reason are opposed to the Sunday school cause; but with those persons, the right conception of the Sunday school work, opposition takes flight, and, instead of opposing, they will heartily support the work. The Sunday school work is not the ordaining of ministers, doing pastoral work, or the holding of regular church service.

We need to put forth special effort to bring our young people into the fold of Christ, and we are particularly anxious to have our children join with us in our church work. And if the church would prosper, the young people need to be gathered in. To this end we must teach the children and get them established in the simple truths of the Bible. The Sunday school should do this, but home training should by no means be neglected, nor depend entirely upon the Sunday school for all the training necessary. "Train up a child in the way he should go, and when he is old he will not depart from it." We should give them both moral and religious training in our homes, teach them to be obedient, dutiful and kind. Never neglect to take your children with you to church and Sunday school, although they be too young to understand the preaching. The Sunday school teachers will teach their beautiful Bible stories, easy to understand, by which they are brought to love Jesus and His word. But we must not get the idea that we can train the child into the church; that would be man's work. The child must be brought to know its sinful condition, and the necessity of being born again, and have a knowledge of its obligations toward God. These essentials are taught the child in that part of the church work called the Sunday school, by which it is brought into unity with Christ and the church.

Many other truths were brought out by A. L. Buzzard, C. S. Hauser, Noah Byers and H. T. Niece.

After singing, "The qualifications of Sunday school superintendents and teachers" was discussed by John McColloh and M. Ebersole.

It is necessary to know the duties of the superintendent and teachers in order to know what qualifications are necessary. The duty of the superintendent is to have the oversight of the Sunday school. Just as the bishop is to have oversight of the church, the qualification of the superintendent should be similar to that of the bishop, given in 1 Tim. 3. He needs to rule his own house well. If he cannot how could he have charge of a Sunday school? A good Christian character is also a necessary qualification. He should also be apt to teach, and when called to address a school to be ever ready and willing. He need not make flowery speeches, if he can give but a few words of encouragement, he is qualified. He needs to be kind to all and sociable that he may win the affections of the pupils. Above all things he needs to be filled with the love of God. The teachers need the same qualifications as the superintendent to be successful in their Sunday school work.

Following are a few of the remarks made by M. Ebersole on the same subject. The most necessary qualification for a superintendent is to listen to God and have his mind on things divine. The Lord has given to all talents, and the Lord expects Sunday school superintendents to make good use of these talents and should be cultivated. A superintendent should be free from all such traits that would hinder his work in the Sunday school. He must be a man that is free from all filthy habits. He should be a man that loves his neighbor as himself. In the physical world there are three great forces, heat, electricity and light, which are the life of nature,





## HERALD OF TRUTH.

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12. Illinois.
13. Western District.
14. Missouri.
15. Kansas and Nebraska.
16. Nebraska German.
17. Minnesota District.
18. (Amish Mennonite).

## Monthly Calendar for July, 1896.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

☾ 2; ☉ 10; ☾ 17; ☉ 24.

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## ANNOUNCEMENT.

The Mennonite S. S. Mission will hold a regular quarterly meeting at Paradise, Lancaster Co., Pa., on Thursday, July 23, 1896. An all-day session will be held. At least a partial program will be given in next issue of the HERALD.

## YIELDED AT LAST.

I heard of a wife in England who had an unconquered husband. She resolved that she would pray every day for twelve months for his conversion. Every day at twelve o'clock she went to her room alone and cried to God. Her husband would not allow her to speak to him on the subject of prayer; but she could speak to God on his behalf. It may be that you have a friend who does not wish to be spoken with about his salvation; you can do as this woman did—go and pray to God about it.

The twelve months passed away, and there was no sign of his yielding. She resolved to pray for six months longer; so every day she went alone and prayed for the conversion of her husband. The six months passed, and still there was no sign, no answer.

The question arose in her mind, could she give him up? "No," she said; "I will pray for him as long as God gives me breath."

That very day, when he came home to dinner, instead of going into the dining room he went up stairs. She waited, and waited, but he didn't come down to dinner. Finally she went to his room, and found him on his knees crying to God to have mercy on him.

God convicted him of sin; he not only became a Christian, but the Word of God had free course, and was glorified to him. God used him mightily. That was God answering the prayers of this Christian wife; she knocked, and knocked, until the answer came.—D. L. Moody.

## WHAT THE BIBLE CAN DO.

In a retired valley of Joshua, in India, there is a little hamlet of charcoal burners. A few years ago their manner of life was the rudest possible. There seemed no glimmer of hope for better things. A missionary, in passing through the valley, spoke to the people. Two men became interested, and purchased copies of the New Testament. Their employers soon noticed a change in the grade of charcoal from these two men—it was more carefully burned, was better packed, and free from stones and grass. This charcoal was looked upon as a special brand, and brought a special price. On Sundays work was suspended, and these men, with their families, gathered for religious worship and the study of the Bible.

Shortly after, they began to reclaim the mountain land around them, to plant wheat and garden stuff, and recently one has become forehand enough to build a neat frame house in place of his old hut. This employer says he is the most efficient and trustworthy man in the mountain. He himself says he owes his new vigor to his weekly day of rest, and that without it he could not do his work.

## SUNDAY SCHOOL LESSONS.

## OLD TESTAMENT STUDIES.

Again we find ourselves studying Old Testament history. Let us not consider the lessons distasteful or unimportant. While the New Testament teachings are the rule of faith and practice for the Christian, the Old Testament teachings, as far as principles of righteousness are concerned, stand in full force. They do not contradict the teachings of the New, but substantiate them. We would never understand the power and the beauty of the New if it were not for the Old. We need this study of the Old Testament. Indeed, our knowledge of the New Testament teaching would be very imperfect without it.

## LESSON I.—JULY 5.

DAVID KING OF JUDAH.—2 Sam. 2:1-11.

(Read chapters 1 and 2.)

GOLDEN TEXT.—The Lord rejoineth; let the earth rejoice.—Psalm 97:1.

## INTRODUCTION.

TIME.—B. C. 1055 to 1048. This was the time, 7½ years, that David was king over Judah before he received the full kingdom.

PLACE.—David had his capital at Hebron about 20 miles south-west from Jerusalem, and about the same distance north-east from Heersheba.

CONNECTING LINKS.—Our last lesson from the Old Testament, Dec. 15, 1895 told the story of Jonathan's loving leave-taking of David (1 Sam. 20:1-42), about B. C. 1052. This was the turning point in David's career. For six years thereafter he was an outlaw. The leading events of these six years were: (1) David's receiving the shew bread and Goliath's sword from Ahimelech the priest (1 Sam. 21:1-9). (2) His escape to Gath in Philistia, where he is received with sullen suspicion, and then feigns madness so as not to be known (1 Sam. 21:10-15). (3) His refuge in the cave of Adullam, where he was joined by four hundred warriors who were tired of Saul's rule (1 Sam. 22:1, 2). (4) His writing a number of Psalms describing his condition (Psalms 56, 57, 142, 56, 34, 63).

(5) His march to Moab and Ammon, and friendship with their kings (2 Sam. 10:2). (6) His return to the "forest of Hareth," and taking Abiathar, son of Ahimelech, under his protection.

## DAILY READINGS.

M. (June 24) David King of Judah. 2 Sam. 2:1-11  
T. The first anointing. 1 Sam. 16:1-13  
W. The death of Saul. 2 Sam. 1:1-12  
T. Lamentation for Saul and Jonathan. 2 Sam. 1:17-27  
F. Burial of Saul. 1 Sam. 31:7-13  
S. A king's homage. Ps. 21:1-7  
S. The Son of David. Mark 11:1-11

## LESSON II.—JULY 12.

DAVID KING OVER ALL ISRAEL.—2 Sam. 5:1-12.

GOLDEN TEXT.—David went on, and grew great, and the Lord God of hosts was with him.—2 Sam. 5:10.

## INTRODUCTION.

TIME.—B. C. 1048, seven and a half years after Saul's death, and David's becoming king of Judah.

PLACE.—First Hebron where David's kingdom had been set up, and later Jerusalem which became the capital of the united kingdom.

DAVID.—David was now 37 or 38 years old. He was now prepared for the great work of his life. "Schooled by suffering, and in the full maturity of his powers he was a fitting instrument for God's purposes."

PREPARATION FOR THE UNITED KINGDOM.—While David's power was increasing, the house of Saul waxed weaker and weaker. (2 Sam. 3:1.)

Abner, who was Ish-bosheth's brave and capable general, had to a certain extent reclaimed from the Philistines the country called "Israel." A jealousy soon sprang up between Ish-bosheth and Abner, which caused Abner to make overtures to David. Thus David gained favor with a large class of Ish-bosheth's people. Both Abner and Ish-bosheth were finally murdered, without wish or connivance of David; but this further opened the way to his becoming king of all Israel.

CONNECTING LINKS.—A number of interesting incidents form connecting links between lessons 1 and 11. (1) A mortal skirmish, between twelve of Abner's men and twelve of Joab's men in David's army, resulted in a great battle at Gibeon, the death of Asahel, and the rout of Abner's army. (2 Sam. 2:12-3; Jerusalem, and about the same distance north-east from Heersheba.

(3) A long war followed. (2) Abner's anger at Ish-bosheth's suspicions resulted in his revolt to David. (2 Sam. 3:6-21). (3) Joab kills Abner in revenge for the death of Asahel. (2 Sam. 3:22-39). (4) Ish-bosheth was murdered by two of his soldiers, and David was crowned by David. (2 Sam. 4:1-12) B. C. 1048.

## DAILY READINGS.

M. (July 6) David king over all Israel. 2 Sam. 5:1-12  
T. The people's hero. 1 Sam. 15:1-16  
W. Seeking divine guidance. 2 Sam. 5:17-25  
T. David's helpers. 1 Chron. 12:16-22  
F. Israel's king. 1 Chron. 12:23-38  
S. Promises for David. Psalm 89:19-29  
S. The Lord our righteousness. Jer. 23:1-8

## LESSON III.—JULY 19.

THE ARK BROUGHT TO JERUSALEM.—2 Sam. 6:1-12.

(Read 2 Sam. 6:1-23. Compare Ps. 21.)

GOLDEN TEXT.—O Lord of hosts, blessed is the man that trusteth in thee.—Ps. 84:12.

## INTRODUCTION.

TIME.—B. C. 1042, six or seven years after David became king over all Israel.

PLACE.—Jerusalem. The ark was brought to Jerusalem from Kirjath-jearim, eleven miles west of that city in the valley of Sorek, which leads up from the Philistine country toward Jerusalem.

THE ARK.—This was a chest of acacia wood, two and one-half cubits (3 feet 9 inches) in length, and one and one-half cubits (2 feet 3 inches) in height as well as width, plated within and without with gold. The lid was of solid gold, and was called the mercy-seat. Upon it were two golden figures of winged cherubim, with their wings stretched out over the ark and their faces toward

one another. Within the ark were deposited the two tables of stone engraved with the Ten Commandments (Deut. 10:2). According to Heb. 9:4, the ark also contained Aaron's rod that budded and a golden pot of manna. It was the Jews' most sacred symbol of religion.

THE ARK AT KIRJATH-JEARIM.—For seventy years the ark had lain in partial neglect, away from the Mosaic tabernacle at Shiloh.

WHY THE ARK WAS REMOVED.—David had made himself master of Jerusalem, and had fortified the city. The ark, which was the symbol of the Philistines, was broken, and years of peace and prosperity followed. The time had come for David to make his capital the central seat of worship for the nation. To do this it was necessary to bring this sacred ark to Jerusalem. This would unify the nation. David's piety and political sagacity are both shown in this lesson.

PARALLEL SCRIPTURES.—1 Chronicles, chapters 13, 15, 16.

## DAILY READINGS.

M. (July 13) The Ark brought to Jerusalem. 2 Sam. 6:1-12  
T. The Ark described. Ex. 25:10-22  
W. Captured by the enemy. 1 Sam. 4:1-11  
T. Obedience needed. 1 Chron. 15:1-3, 11-16  
F. David's psalm of praise. 1 Chron. 16:7-22  
S. The psalm continued. 1 Chron. 16:23-36  
S. Acceptable worship. Heb. 12:18-29

## CORRESPONDENCE.

THOXSDALE, KANSAS, JUNE 7th 1896. We are pleased to note the names of the following brethren and friends who have recently visited us here in Harvey Co.: Joseph Hirst, Chambersburg, Pa.; Samuel Lescher, Scotland, Pa.; Joseph Hirst, Maugansville, Maryland; Pre. John Weaver and wife, Wakarusa, Ind.; Christian Longenecker and wife, Lancaster Co., Pa.; three young sisters, Lettie Martin, Lizzie Burkhardt and Barbara Souders, Lancaster Co., Pa.; John Martin and wife, Maryland; John Petry, Maryland; Noah Burkhardt and Amos Hess, Pa.; E. M. Shenk; Lizzie Gible, Lancaster Co., Pa.; Lizzie and Lydia Oyer from Reno Co., Kans.; Pre. Hiram Gible and wife, Haegre (Dunkard Brethren) from Lebanon and Lancaster Co., Pa.; Samuel Wenger; Pre. N. S. Will; Daniel Brander; Noah Hershey and wife (Oliver Brethren); Christian Longenecker and wife, Lancaster Co., Pa.; Isaac Brubaker and one more that I cannot name, Lovia, Kansas, (River Brethren); King, Larned, Kans.; D. A. Lehman and wife, Nappanee, Ind.; Mary Pletcher, Sarah Bare, and Lettie Wildy, also from Indiana. Having been so long while these visits were made here amongst us I did not see all that were here and may have missed some names. We believe much good may come out of such visits when the motive is right, and we kindly invite others to come also and let the good work go on. On the 29th of June, if I live, I shall have been in Kan. 21 years, and in this time the church here has much enjoyed the many visits paid us from various states and Canada, but as they have been so rare from Virginia my heart longs to see some also coming

from there, since that is my native home where I have many, many loved ones that my heart would bound to see. Why cannot some of our ministering brethren there come out once and start the tide this way from there and preach after harvest and be at our conference 60 days for us here in Kansas any time in the fall. Let Kansas and Virginia colobers get acquainted too. Come.

R. J. HEATWOLE.

SPRING, OKLA., June 16th 1896.—The brethren S. C. Miller of Monitor, Kans. and J. G. Wenger of Harper, Kans. came to us on the 2d of June and labored faithfully day and evening till the 7th when we had the privilege of partaking of the sacred emblems of the broken body and shed blood of our Redeemer at this place. We have had some rain, and the prospect is good for a fair summer crop, corn and Kafir corn, but no wheat of any amount. On the 13th Bro. Tilman Erb of Harper, Kans. came here and spoke unto us the words of life at three interesting meetings. On the 8th of June Bro. Miller and the writer went to the brethren south of the Salt Fork river 23 miles from here. We found the brethren in good faith and had six interesting meetings with them. Communion was held with them. There are twelve members living there, of whom eleven took part, one not being at home. We have reason to hope that some of the brethren's children will come into the fold soon. Our brethren here also have a good prospect for a fair summer crop. Their wheat was very poor. They are in much need of a house of worship. They hold their meetings in their dwelling houses, but their houses are small, some of them are "dignots."

Their neighbors are timid to come to meeting for fear of intruding. If they had a meeting house they would be more free to come to meeting to hear the plain doctrine of the Bible as the "Mennonite" brethren preach. Thereby sons might be gathered into the fold. They have the Methodists, the Roman Catholics, and the Adventists around them. In a meeting house they could also have their Sunday school, as there are dear children there that need to be cared for, so that they will not drift off into wrong society. Some time ago there was a call for aid to help those brethren so they could get a meeting house, but so far only five dollars have been received. God to put us to do congregations hold a special collection for this purpose. A few pennies from each member would be sufficient to buy the lumber for doors and frame, windows and window frames, and for benches, and they could then put up a sod house. We hope the ministers will present this matter to their congregations. All money sent to the writer will be applied to what it is intended for—money orders payable at Cameron, Kan. The brethren are invited to visit this part of the wide domain and see how we do here in Okla. All we intend to come this way who will inform the writer at Springs, Okla., will be met at Cameron, Kan., our nearest R. R. depot, and if desired they will be conveyed south of the Salt Fork river to the brethren there. On the way they can see a whole township covered with salt, the great works of nature.

SIMON HETTRICK.

PLUMSTEADVILLE, PA., JUNE 16th 1896. On the 7th of June twenty-two persons were received into church membership at Deep Run, Pa.—twenty by baptism, one having been previously baptized. His name was Mack of Berks Co., Pa. was with us, and performed the rite of baptism. He preached a very interesting sermon to a large and attentive audience. Ordination services were held at Blooming Glen, Pa. on June 9th to ordain a minister. Twelve persons had been nominated. The lot fell on Bro. Peter Lox. May God richly bless the Bro. and help him to faithfully perform the sacred duties entrusted to him. On June 11th services were held at Deep Run, Pa. to ordain a deacon for that congregation. Eight persons had been nominated. The lot fell on Bro. John Berstine. Bro. Berstine is a young man about thirty-two years of age. May God help him to be faithful in his high and holy calling.

AARON M. LEATHERMAN.

MCVEY TOWN, PA., JUNE 15th 1896.—We have been highly favored this spring in faithful labors and preaching of the word by our dear home ministers. Then came a blessed visit from D. D. Miller, followed, on May 21, by our dear brethren Robert Spill of Howard Co., Ind., and Ch. K. Yoder of Logan Co., Ohio. Two weeks later our dear old Bro. John K. Yoder of Wayne Co., Ohio, came and preached for us on Sunday morning and evening, June 7th in German. We are gladdened and strengthened by the brotherly love manifested by these dear brethren. May the Lord reward them with rich blessings. They will find many here in our homes and in our churches open to welcome them, should they come back.

A BROTHER.

A destructive storm passed through Oklahoma, on May 15th, doing much damage to property. The Indian mission school and church buildings at Cantonment in charge of the General Conference Mennonites were considerably damaged, roofs being torn off and a few of the buildings being moved from their foundations. No lives were lost.

ACKNOWLEDGMENT. Received March 21st, 1896, of Jonathan Kolb, Spring City, Pa., \$3.00. To be applied to put up a meeting house for the brethren south of the salt fork, Okla. SIMON HETTRICK. Springs, Okla., June 16, 1896.

REPORT Of the Seventh Annual Sunday School Conference of the Mennonite church in Ontario. (Continued from page 182.)

AFTERNOON SESSION was opened at 1:30 with song service, conducted by different leaders. Prayer by H. S. Samuel Weidman. The report of the schools in Canada showed an aggregate attendance of 1750; average attendance, 1111.

Fourth Topic, "A Sunday school Lesson exemplified," by David Shuh. In this exercise Bro. Shuh used a class, and showed how the lesson may be presented to the class, the manner of asking questions and receiving answers, etc.



Singing, hymn No. 319.

*Fifth Topic, "The Education of our Children."*

David Bergey: "The subject is wide, broad and important enough for all parents. It is the most important duty a parent is called upon to perform."

The Bible calls upon every Christian parent to "train up a child in the way he should go," and that we should bring up our children in the nurture and admonition of the Lord. It is a sad thing indeed for children not to have Christian parents, or not to receive Christian training.

The question of training then arises, *when, how and where* shall the education occur? Successful teaching means that the parents must be consistent and "practise what they preach." Truthfulness must shine in every word and act. The moral nature must be trained. While the minds and hands are to be taught, yet above all, the *heart* must be taught.

*When to begin.* We do not begin early enough. The earliest impressions are the strongest. Make right impressions as early as possible so that the child to comprehend them.

*Obedience* is the first thing to be taught. The first sin was disobedience, hence obedience is the first and greatest necessity for young and old. Teach the child a conscientious and implicit obedience to God's laws.

*How to teach obedience?* On the attitude of the parent depends very much the condition of the child. Firmness, tempered with kindness, is necessary. Give such commands only as you expect to be obeyed. If there is no obedience in the family you cannot expect obedience in the church, socially and the public in general suffer the consequences. Harshness is not a wise or good means to obtain obedience of the child. Harshness makes rebels or liars or both. Punishment should never be inflicted in the heat of anger. It may cool off the parent's wrath, but the effect on the child may be the very opposite, and the possible results may be more easily imagined than described.

Cultivate habits of kindness and truthfulness, by kind acts and consistent life. Now an act, and you will reap a habit; sow a habit, and you will reap a character; sow a character, and you will reap a destiny. Do not make a habit of threatening. Threats frighten many a child into telling an untruth for fear of punishment. Use wisdom in all things. The child has a mind, and many a child inquires into the causes of things far more deeply than parents are aware of. There are many cases where the children, the church, and society at large would be better off if parents would spend more time in the proper training and education of their children and correspondingly less time in attempting to gather worldly wealth for their children. Less money and better training would make many children richer.

Father and mother should act in unison on every matter regarding the child's training. This establishes the confidence in the child's mind toward the parents, and assures more ready obedience.

*Self-control.* This virtue should, by an appeal to the moral nature of the child, be taught early. Proper training in this particular respect is important. *Temperance* for child. His work, and his works should be taught. A right use of all He has given us. All our

bodily powers and functions are wisely ordained for our use, and when rightly used bring happiness and benefit to man. When wrongly used, God's blessings and gifts become a bane. One of the great sins of the people to-day is intemperance and the use of tobacco. The evils of to-day are directly traceable to this root-evil.

*Kindness* should be taught by precept as well as by example, in the family, toward every one, even toward dumb animals.

*Gratitudes* should be made a matter of principle, and developed into the habit known as "good manners."

"Speak gently, it is better far  
To rule by love than fear;  
Speak gently, let no harsh words mar  
The good you might do here."

Let the children learn to say "thank you" and make use of all the little pleasant expressions of kindness and appreciation, one toward another.

*Humility* is a virtue and a power, and yet it is so little taught. Many parents dress simply and plainly, while they deck their children in gaudy and fashionable attire. It is one of the inconsistencies which children even are quick to notice, and which spoil many a child's confidence in his parents' outward show of humility. Nor should children be made to believe that they are unusually "smart," perhaps by hearing it said by their parents to others. Self exaltation is an early fruit of such pernicious training and spoils, in very many cases, the gift that may be in the child.

*Temperance* should be likewise taught early, by precept and example. Teach the child to abstain from all that is injurious to his system, especially such as strong drink and tobacco.

*Industry* should be taught. Teach the child habits of industry, and sanctification from laziness.

S. S. Herrer followed with an able address, but as it was hoped that his address would appear in the *HERALD* in due time no notes were taken.

Jonas Snyder: "We must live a Christian life or we cannot teach it to our children. Too rigid a training is liable to make children chafe under constant constraint, and to think less of the parents' 'thou shalt, and thou shalt not' than of the time when they will be free from it to then unnatural restraint to do as they please."

Too much lenience in government is likewise not good. It is a sad mistake to promise a reward or a punishment and then not fulfill it. Nor is it wise to train children to think they need not "be good" unless they have the promise of a reward for being good. Such training is simply bribery.

Train them as in the sight of an almighty God to whom we are responsible for every act and word. Train them for usefulness in God's service and for heaven.

Discussion: Pray for aid with the children often. Everything is good that God has made. He has ordained all things wisely. Let the children be early impressed with this fact.

Teach the children the Bible. Never provoke a child to resentment or wrath.

Develop a child's best faculties. Praise the child is best fitted for and encourage the child to develop them.

In order to get more and better teachers for our S. S. we need more S. S.,

The proper training of the children should be the parents' profoundest study.

Let us have home Bible readings. It cements the family ties in the highest degree, and leads to the home, clear of cheap idols. Such books impoverish the mind. The finest stories are to be found in the Bible. Let those be read and commented on by the whole family.

Train a child to become interested in its own welfare temporally and spiritually.

The training of the child begins before the child is born. Mothers plant into the child what that child shall be.

Let the religious influence around the child be daily, not Sunday influences only, for such would likely be a *weekly* influence. Children should see by our lives and hear by our words that our hearts are not lustful after worldly things.

There is misery enough in the world. Let us not bring more in by being different to our children's moral and social surroundings. Let us make our home the most wholesome, attractive and holiest spot on earth to the child. Let us remember in our home life that

"Little deeds of kindness,  
Little words of love,  
Make on earth an Eden  
Like the heaven above."

The afternoon session closed with an interesting talk by Bro. Isidore B. Snyder to the children, in which he beautifully taught the blessing of obedience to parents and to God. Prayer by Absalom Snyder.

EVENING SESSION  
opened at 6:30 with an inspiring song service, conducted by different leaders.

Introductory remarks and prayer by John G. Hoover.

The Question Drawer, which had been deferred, was opened, and the answers given to the questions it contained were as follows: Superintendents should not be changed often, especially if there is an efficient one in office. If not, change until the best man for the place is in office. The Sunday school is not intended for a training school for superintendents, but to train souls for heaven.

Notes on Lessons or Lesson Helps are simply for reference and as an aid to the study of the lesson but not for use before the class. Let the Word be our Guide and commentator.

The teacher may rightly use a lesson or go beyond the lesson to teach Bible truth. The lesson may open the way to a fundamental principle, such as non-resistance, etc. The teacher should however always use the Word to prove his points.

Those who use tobacco should ascertain what they are using it for. If as a medicine, by the advice of a physician, and for the health of the body, then we should be slow to condemn it. But if there is a medicine that can take the place of tobacco by all means drop the tobacco, for statistics go to show that the use of tobacco causes far more nervous and other disorders than it cures. Besides, if women who are usually supposed to be more troubled with maladies for which men use the weed (than men) are can get along without tobacco, it is entirely probable that men could also.

In order to get more and better teachers for our S. S. we need more S. S.,

more study, more practice, Bible readings, teacher's counsel meetings.

Christian giving is one of the principles embodied in our faith. Christian giving means to give for the Lord to the extent that it will require self-denial. Christian effort should be expended on evangelizing and mission work, philanthropic and educational institutions, orphan homes. God has entrusted means to our care to use for His furthering His kingdom on earth, to the support of which we should consider it a privilege as well as a duty to render financial aid. Christian giving is not to give dollars to luxury and dimes to God's work, nor to make calculations only for gaining worldly wealth, and give of what we may have left over if there is any left over. When we give so that we *feel* it, then our giving will *feel*. Giving for the cause of Christ is "lending to the Lord." The true spirit of giving is not, *How little* can I give, but with *how little* can I get along after giving to the Lord? Many parents have talked and some have amassed fortunes for their children to squander and the Lord got nothing of it all and even the children.

A collection was taken which far more than paid the expenses of the conference, and it was decided to use the balance for the Evangelizing Fund. At the open conference which followed many expressions of deep satisfaction were made and of the blessings received through the conference. Some very practical afterthoughts were also given on the subjects that were discussed during the day.

The committee of resolutions then presented the following, which were adopted.

1. *Resolved*, That a full report of this conference be sent to the *HERALD OF TRUTH* for publication.

2. *Resolved*, That our next annual S. S. Conference be held on Whit-Monday 1907 at this place.

3. *Resolved*, That John Gehman, Daniel Weinger and last year's committee shall constitute a program committee for the 1907 program, subject to the approval of the different S. S.

4. *Resolved*, That the thanks of this conference be tendered to the visiting brethren and sisters and those who gave their services to this conference, for their aid.

*Resolved*, by the visitors, that a vote of thanks be tendered to the C. Ely Congregation for their kind entertainment of the visitors.

A hearty invitation was given by A. B. Kolt to all the S. S. workers present to attend the Indiana State S. S. Conference in September.

A vote of thanks was also tendered the sisters for so ably and abundantly providing refreshments for the congregation.

After a motion to adjourn, the well-known hymn, "God be with you till we meet again" was sung, and a prayer by Samuel Bowman, the benediction was pronounced by Noah Stauffer and conference was dismissed.

The attendance was very large, and the interest was unabated from beginning to end. The exercises were interspersed with excellent singing by the large congregation, which added much to the pleasure of the meeting.

A heavy rain storm having come up during the evening session, the conference was not adjourned until a late hour. During the storm, the barn of

Bro. Aaron E. Shantz which was but a mile or so from the meeting house was struck by lightning and consumed, and with it a number of horses and farm implements and a considerable quantity of feed.

The following bishops, ministers and deacons were present at conference:

*Bishops:* Elias Weber, Samuel Weidman and Jonas Snyder.

*Ministers:* Noah Stauffer, Samuel S. Bowman, Absalom Snyder, Tobias Bowman, Moses C. Bowman, Isaac A. Wambold, Joseph Nahrgang, John F. Rittenhouse, John G. Hoover, S. P. Coffman, Moses Erb, Solomon Gehman, Jacob Gingrich, Moses Hoover, and Enoch S. Bowman.

*Deacons:* David Bergey, Benjamin Shoemaker, Jacob Z. Kolt, John Z. Detweiler, David Escheleman, Aaron S. Biehn, Abraham Oberholzer and Jacob Honsberger. S. S. HEINER, Secy.

## REPORT

Of the Annual Conference for Canada.

The bishops, ministers and deacons met at the C. Ely M. I., Berlin, Ont., on Thursday morning May 28th, to examine and arrange the questions to be deliberated upon at the conference.

On Thursday afternoon conference proper convened at the same place.

Meeting was opened with singing, reading of Scripture and prayer.

David Bergey was elected moderator, and Samuel S. Bowman, secretary.

The deliberations on several questions were somewhat lengthy, but were thoughtful, and a very edifying feature was the fact that in every case, points in question were settled by the Word, which was freely referred to, as indeed should always be the case. Were this method always followed, many disputes and unpleasant features in conference and other church work would be avoided. There are so many instances where human reason arrives at plausible conclusions, but which do not accord with the teaching of the word.

The question concerning the marriage of members with non-members, which has frequently been discussed in other conferences, was lengthily discussed, and arrangements were made whereby the matter may possibly be more satisfactorily adjusted at a future conference.

It was further resolved to appoint a delegate to represent this conference at the meeting of our General Conference Committee at their next meeting.

*Resolved*, That Bro. Noah Stauffer of Strasburg, Ont., be appointed delegate to said committee meeting.

*Resolved*, That edification meetings (generally known as "Young People's Meetings") may be held in the meeting houses.

The conference was well attended, the five bishops and very nearly all of the ministers and deacons of the Canada conference district having been present.

Conference closed on Friday afternoon May 29th. Meetings were conducted on Wednesday, Thursday and Friday evenings by the ministers present from a distance, and these meetings also were well attended.

## SOCIOLOGY OR GOSPEL.—WHICH?

Every period of the world's history has in it one great idea that rises far above all others and seems to draw the thought of all men toward itself.

The one great thought, that seems everywhere to-day, is sociology. Magnetic in power, it attracts to itself the attention of all classes of men. With banner unfurled, it marches onward as the supreme idea of the age. Men are crowding about its standard, papers are full of its teaching, books are written by the score to propagate its lessons.

Sociology means the science of human society. It comes to the front with a field whose scope is limited only by the boundaries of human life. It has to do, not with the relations of man and God, but of man and man. It is the divine mission of the church is clearly three-fold, even as that of Christ, her Head. It is evangelistic, educational, sociological. The trend of present Christian thought seems to be especially directed to the social science. While the church has a mission toward society, yet the danger of to-day is that the growing tendency is toward leaving the temporal life at the neglect of the spiritual. The cry of reform is heard everywhere, but is there not danger that the reformers are seeking their ends by the wrong means? The present danger is to think more about the method than the ultimate aim; more about feeling the body than about saving the soul. Says one, "We are all familiar with the thread-bare caricature, which represents the church as giving the starving man a tract in place of a loaf. The thing most likely to happen in these quarters to-day, is that the loaf be provided and the tract be forgotten."

In many places the pulpit is making sociology more prominent than theology.

Our Lord gave direction that His ministers preach the Word, but many may not realize to what extent current sociology, and especially sociology, is taking the place of the Gospel in pulpit discourses. This is notably the case in many city pulpits. There it is that we see all manner of sociological subjects advertised for discussion on the Sabbath, "Political Reform," "Municipal Reform," "Industrial Reform," "The Immigrant," "The Pauper," "Capital and Labor," are all the actual subjects of men who are endeavoring to become "Parkhursts" on a small scale. People leave the established churches of New York, and go in crowds to hear Thomas Dixon, in Music Hall, tell what he knows about Tammany. One clergyman in the metropolis gives up his pulpit to a man to lecture on "Improved Water Systems." In his address before the World's Parliament of Religions, Edward Everett Hale is credited with saying that "he hoped the time would soon come when, at our weekly prayer meetings, we would discuss such practical questions as the cause of typhoid fever and the improvement of drainage."

In many pulpits ministers are leaving the every salient to the laity, and the Word of God, on which they should be authority, for the discussion of all manner of questions bearing on economics and all social questions; problems of which the average minister knows but little.

That this state of things is true and on the increase, may be seen by any one who will examine the facts. So widespread is the tendency toward sociology in the pulpit that one may well pause and ask the question, Sociology or Gospel, Which? There are many writers to-day who seem to hold forth the reformation of social wrongs as the supreme mission of the church.

This leaving of the relations between the soul and God for those between man and man, is already producing results that are most harmful. Among many evils growing out of this tendency we might mention:

1. *Loss of the church's losing spirituality.* "Why object to the preaching of this man? Does he not draw the people?" Thus argued a man in a New York store this summer, in reference to a man who was mighty on social themes, but weak in the power of the Gospel. But suppose that crowds do hear, what are they benefited spiritually?

Because a man draws a crowd is not always an evidence that he is doing good. A circus has wonderful drawing power, but its moral benefits might be questioned. Only a spiritual sermon is helpful to the soul, and a sermon on economics is hardly spiritual in its nature.

Because we live in the midst of this corruption of pulpit duty, we do not see the lack of spiritual power in the church, as one does who comes to look in upon us from without. Let such a man as the above named one come to his home in Africa, and visit the churches as he has been doing, and then hear him say as he did in a recent sermon, "There is a greater work to do in the home churches than in the lands of heathendom." He sees the church "rejecting more and more" of the truth of the Gospel, and becoming more and more worldly in her worship. Is it any wonder that we are losing spiritual power, when men are so eager to draw crowds that they choose themes far removed as possible from the story of the cross and the wondrous love of Jesus?

2. *The sociological tendency is causing the church in many places to degenerate into a mere club.* The tendency to-day is all toward the "Institutional Church," with the gymnasium, reading-room, industrial training, concerts, bath-rooms, etc. These things are all very nice, and why do we need them in the church? We have no knowledge that Paul ever gave directions for a bath-room or bowling alley to be put in the churches at Corinth, Ephesus, or Colosse. Their advocates say they reach the masses by these means. But do they reach their hearts? Do they bring them to a knowledge of sin? Do they lead them to Jesus Christ? Perhaps some are helped toward God by these means, but how strange that man cannot see that any man, who preaches a living Christ with all the power of his soul, draws people to his meetings more than a hundred gymnasts of finest equipment.

Moody has been before the world for years as a living example of the power to draw all classes of men to hear the story of Jesus told in the most simple and convincing manner. He has led the world the greatest example of purity and simplicity in God's worship that we have had since the days of Paul.

Only a fortnight ago great crowds were going to hear a man named Murray. *The Independent* describes him as "a poor reader from the ecumenical point of view, and as lacking the graces of oratory. He discards everything that savors of sensationalism. He did not please his audience; but he convinced them, not by argument, but by the simple reiteration of Christ's truth. He is a living contradiction to

the assertion, so often made by many, that people will not go to hear the plain, simple Gospel of Christ, and that preachers, if they would attract a crowd and interest them, must preach what are called beautiful, eloquent sermons, or treat of current topics."

Let the pure Gospel be proclaimed in simplicity and love, and we will not need the bowling alleys and the bath rooms. The church of God was not intended to be a club, no matter how attractive, but a temple of worship for the living God.

AN IMPRESSIVE INCIDENT.  
I was traveling through the western portion of the state of Texas in the autumn of 1899, and stopped one night at a little village called Youngsfort, having probably seventy-five inhabitants. There was no inn, and I was entertained by an old settler at his residence.

About midnight I was awakened from sleep by loud voices and the hurrying of feet. I arose, and looking out saw a bright light about two hundred yards away. Hastily dressing I found that one end of a new church building was on fire.

The house had just been erected at a cost of perhaps five hundred dollars by the people of the village. They were poor, and its loss would prove a sad blow to them. I think I never saw such signs of distress as were exhibited by many of the spectators. From their excited remarks I learned that a series of meetings was announced to begin the next day in the building, and the impression seemed to be that some enemy had set fire to the church.

Up to this time the fire was confined to the outside of the wall at the back of the building, and the flames were making slow headway. Water, even for drinking purposes, was very scarce, and fall. Some of the men were obtained to extinguish the flames. The excited people were running impotently about, thinking it was useless to attempt to stay the fire.

At this juncture a man appeared in the crowd. He was about forty-five years of age, black-haired, with a homely, earnest face. For a moment he stood staring at the fire. Then, flinging his arms above his head and gazing into the sky, in a strong, earnest voice he began to pray. His words and tones were the embodiment of entreaty.

"Father," he cried, "pardon us, pardon us. We have been told that no sparrow falls to the ground but its loss is felt by Thee. Thou hast known our efforts, our self-denials for Thy sake. How we have builded this lowly temple to Thee with much hardship. How we are without means to build this church. How we meant, if Thy wisdom another day dawned upon us that Thy dear word should be preached here. We are unworthy. Our very prayers are selfish and unworthy. But O Thou Searcher of hearts, Thou knowest it was for Thy glory."

"Thy hungry souls will come with to-morrow's dawn to be refreshed at Thy altar, and we, stricken with loss, how can we satisfy them? Thy cause will be homeless here. Thy people will return with empty hearts—some, perhaps, to ways of sin. Consider, we beseech Thee, our cry. Remember in help and sympathy our loss. This home is ours. It has been our delight in anticipation to think that in Thy name

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could be upheld, and immortal souls brought to Thee. O Lord, our God, stay these flames. Come Thou to our rescue. Only, if our wish lacks submission to Thy will, and is unworthy in Thy sight, forgive. But if worthily, grant to Thy servants a gracious answer, that this threatened calamity may be stayed. We plead forgiveness for those who have transgressed against us, and unto Thee, O Thou Divine Helper, be honor and glory and praise and power forever and ever. Amen."

The prayer was hardly more than two minutes in length, during which the fixed attention of the crowd of people had been held, and their hearts touched by the preacher. Few had noted the black wall of cloud that was sweeping with almost hurricane fury down from the north-west. The last words of the prayer had barely been spoken, when there fell light drops of rain. Silence followed. There was not a sound of leaf or wind to break the stillness. Then, in an instant, flashed forth a blinding flood of light almost above us, and a burst of thunder that made the very earth quiver beneath our feet.

A wild cry burst from the people, a cry half of fear, half of faith and thanksgiving. Shrieking in its might a hurricane hustled past us, tearing the flame from the burning wall, and leaving upon it a drench of rain that flooded the crowd of trembling people and the endangered building.

In the fright and confusion, amid the roar and turmoil of the tempest, it seemed hardly more than an instant from the moment the first drops of rain fell until the first light of dawn. I had found myself stumbling half-drowned to my feet from the ground, where the wind and water had hurled me. I heard the excited voices of the people calling out of the darkness to each other, and southward was the roar of the departing tempest.

The wall of the church building was only charred, the flame had not burned through it.

I was in the city of Waco, Texas, in the summer of 1890, while a church conference was in progress, and straying into the hall where it was in session, I saw upon the platform the homely, earnest preacher of Youngport. He was describing, in glowing words, to an intensely interested audience the magnitude and far-reaching character of the religious awakening which began the day following that night of fire and rain.

He held the people spellbound while he pictured the might and majesty and glory of Him who rules alike the hurricane, and holds gentle companionship with souls that seek His service and desire His love.—*Scr.*

#### THE LOSS OF THE SOUL.

REV. G. F. HALL.

Man has a soul which is of unspeakable value. The very nature of its powers proves its value. Physical powers are great; but the powers of the mind are infinitely greater. What are these attributes that distinguish man from the brute creation? The brute is absolutely destitute of reason, but with this faculty man is enabled to understand something of God, of His divine character, His word, and the duties devolving upon him. Without this reasoning power, the brute would be as useless to us as the dumb-brute. The prodigal son by the use of thinking or

the reasoning power came to himself, and resolved to go back to his father's house.

The price paid for the soul's redemption proves its value. Had all the wealth of the world been paid as its ransom price, this would not have proved its value. But who can tell the value of that deathless spirit that took the blood of God's only Son to ransom from an eternal hell.

If it strife going for the possession of the soul proves its value. Far outstripping any conflict ever fought by force of arms, is that strife going on for the possession of the human soul. The devil has many agents seen and unseen, employed in this diabolical work. He not only goes about as a roaring lion seeking whom he may devour, but he goes about as a wolf in sheep's clothing, and transforms himself into an angel of light, to deceive, if possible, the very elect. But while Satan is seeking to devour, and to carry out his hellish purpose to ruin men's souls, God through the blinding flood of light above us, and bringing to his heart conviction of guilt and danger. He uses every available agency to pluck him from the jaws of hell. The soul will never cease to exist, either in happiness or misery. The soul of Lazarus was in paradise, but that of the rich man in hell, in torment and despair. "Fear not, they that kill the body, but fear Him that hath power to cast both soul and body into hell." The resurrection will be joy to the child of God but woe and misery to the workers of iniquity, for it is written that the King will say to the good: "Depart from me ye cursed, into the kingdom prepared for you, from the foundation of the world," and to the wicked: "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels." But dear reader, as valuable as your soul is, it is possible to lose it. Many have lost it; and now, like the rich man, are raising their fruitless cries in hell, saying: "The harvest is past, the summer is ended and we are not saved." God will never force salvation upon us. Unless we yield to His striving spirit and "seek him while he may be found, and call upon him while he is near," we must sink into eternal woe. "How shall we escape if we neglect so great salvation." Now the loss of the soul is not only possible but even probable. Could we look around us and see men striving to gain eternal life, trying in every way to please God, and the shades of hell, then, we would see the reverse, as there is everywhere manifested a great indifference to eternal matters. The depraved hearts of men are plunging deeper and deeper into the mire and clay of corruption, and they are not at all alarmed about it. They do not know it ruins their nearness to the brink of woe. Oh may God open their eyes. What can a man give in exchange for his soul when it is once lost. It took the blood of Christ to redeem it, and we would not admit that blood. The loss of the soul is an infinitely greater evil than the loss of anything else. It is the only loss nothing can be done to retrieve it. The lost soul will be deprived of the restraining influence of the Holy Ghost. The day of grace will be gone, the soul will hear no more sermons, prayers or invitations. After the judgment there will be no mediator between God and man. Death closes up all opportunities of salvation. After death the judgment.

Dear brother minister, knowing these things what kind of preaching ought we do? Shall we tell the people of their sins and the consequences of sinning, or shall we preach smooth things and cry, "Peace, peace, when there is no peace." "There is no peace to the wicked saith my God." Is it not about time that we should cease talking so much about doctrines and things that are too deep for us, but belong to God, and preach Christ to the people as Philip did to the Eunuch. Let us cry aloud and spare not for many souls are going down to destruction. And let us give the Lord that belongs to Him that He may send other laborers into the vineyards where we can not go ourselves.—*Christianian Correspondent.*

#### SELF-EXAMINATION.

BY REV. S. H. BAUMGARTNER.

Self-examination is a very grave matter, involving weighty interests, and is opposed to lightness and vivacity. Such an examination is averse to human nature. The attempt to descend into one's own bosom is attended with anxious fear, because memory will immediately, on such examination, truthfully present a panoramic review of one's past life. Hence man in his sinfulness is very reluctant to undertake such a grave matter. To do so, great moral courage is required, for the picture will be anything but religiously correct and beautiful. And not to do so, betrays cowardice, and a spirit of covetousness, which is striving for things divinely forbidden and harmful to one's future felicity.

This perverted nature of man seeks opportunities to cover up his own sins, by uncovering the transgressions of others; and thus he becomes a non-authoritative censor, and a two-fold sinner. Men, who thus deal with their fellow men, endeavor to work for their own temporal advantage (a sin expressly forbidden in God's word), and put their neighbors in an unjust light before the scrutinizing eye of the world. Man is not appointed to judge man as to his moral and religious standing before God. "Judgment is mine saith the Lord." He is infinitely able to recompense justly. God's word emphatically declares, "Judge not (others), that ye be not judged, and with what measure ye mete, it shall be measured to you again." "First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." "Let every man prove his own work." How barren the lives of many religious professors are. Like the fig tree on which Christ found only leaves, they only bear leaves. What if such should be dealt with as Christ dealt with the tree?

This self-examination should be prosecuted with a sincere, humble heart, and with an obedient mind, to do as conscience dictates and the Word of God directs, otherwise it will be futile. Such examination should be done: 1. In the light of God's word, which approves of right-doing and disapproves of wrong, and simultaneously with the latter gives an important alarm, "Prepare to meet thy God." 2. In the light of memory, which is able to bring the past before the moral eye for review; 3. In the light of the present, which, in sense; 4. In the light of the Word of God, which is a "lamp to our feet and a light upon our pathway"; 5. In the

light of the life of Christ. He is our example in the choice of occupation, in honesty, in conduct towards parents, friends, in sick, needy, sorrowful and comfortless; in piety, prayer, devotedness to His heavenly Father, and in the work entrusted to Him; in constant activity, generosity, unselfishness, and faithfulness to the end of His earthly career. We should never be found where Christ cannot go with us, or do what He cannot sanction. We are to walk in His footsteps, be like Him. 6. In the light of the Holy Spirit, which is given to the world to instruct, enlighten, guide, counsel all men; and the proper interpreter of God's Word, which is the product of Divine Revelation, by inspiration of the Holy Ghost. For the holy men of God "spoke as they were moved by the Holy Ghost."

It was no enjoyable circumstance for Peter to be led into self-examination, by his own curiosity, that caused him to follow Christ at a distance into the high-priest's palace, to see what would be done to his Lord and Master. But here he found out what sort he was, and after having made this all-important but undesirable discovery, he went out and wept bitter tears of repentance for the denial of the Master, and was subsequently, after Christ's resurrection, on the sea shore, fully restored to his apostleship. He saw his great error in denying his Master, in this examination, and nevermore committed this like sin. Henceforth, through Christ, he became an unconquerable enemy to Satan, and a mighty and eminently successful defender of the cause of his Master.

The purpose of examinations is to prove what men are, as citizens of a nation, as to their qualifications as teachers, doctors, ministers, lawyers, business men, mechanics, etc. So also a self-examination into our religious standing before God, and of our conduct and intercourse with the world, is highly profitable for the correction of errors, and to lead to a better, holier, happier and more fruitful life. But the truth must be established in the earth. The martyrs kept the truth and gave up their lives—so have many patriots done. And so will every true man do when it comes to the latter, busybody, and the "social whisperer."

It is often the undesigned examples that leave the most lasting influences. The moods and manners that lead us when we know it not; the stinging words that spring to the lips without forethought; the angry looks that grow upon our face unbidden; the unkind deeds that were not planned—these make impressions that eternity cannot efface.

I stood in the cell of a murderer, who on the next day was to suffer the penalty of his crime. Speaking of his reckless career, he said:

"How could it be otherwise when I had such bad training? I was taught these things from my youth. When only four years old my mother poured whiskey down my throat to see how I would act."

On the morning of his execution I saw the wretched mother bid goodbye to the son whom her influence had helped to that shameful end.

On the other hand, kind words and holy deeds dropped casually by the way leave a holy fragrance that can never be lost.

One of the grandest women I have ever known, now nearing three-score years and ten, said to me not long ago: "My mother once blamed me for a thing which I did not do. I went to my room, and had a good cry over the matter, and, while I was there, mother came in and said, 'Perhaps I was wrong; I hope you will forgive me.' That made me love my mother twenty times more than before, and I often think to this day how sweet she was to me."

That good mother's influence is still bearing holy fruit, and the daughter's life is helped by sweet memories of the childhood days.

Children have a way of finding out what father and mother are. Outsiders may be deceived, but not the children in the home. Parental influence is remembered in after years, and the children are better or worse for the memories.—*The Pacific.*

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#### EARLY IMPRESSIONS

"Papa, I am walking right in your footsteps," shouted a child in high glee. The father turned with alarm, for he was traveling over a dangerous bog in order to shorten his journey. Unconsciously, he had led his own boy into a place of danger. He caught the little fellow in his arms, and hastened back to take the roundabout path, but one in which the child would be safe if it again followed him.

It is often the undesigned examples that leave the most lasting influences. The moods and manners that lead us when we know it not; the stinging words that spring to the lips without forethought; the angry looks that grow upon our face unbidden; the unkind deeds that were not planned—these make impressions that eternity cannot efface.

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#### THE USE AND ABUSE OF THE TONGUE.

Human nature is about the same as it was in the days of St. James, who wrote the Epistle which bears his name, and which forms a part of the New Testament Scriptures. The church at the time seems to have been afflicted with bad tongues. Hence, in writing a letter "to the twelve tribes scattered abroad," this "Servant of God" tells them—"The tongue can no man tame; it is an unruly evil, full of deadly poison." James 3:8.

The tongue, like every other part of the human body, is a great blessing when properly used. Like water, when it is regulated and under proper control, it is a blessing indeed; but when turned from its proper channel it is a great curse. It is very probable that the church has suffered more from unruly tongues than from any other cause.

"God requires truth in the inward part," i.e., without mental reservation, and that at all times, and under all circumstances.

"Bury the truth and sell it not." Not for money nor for life; nor for any other object whatever. The world can do without money, and without any man's life. But the truth must be established in the earth. The martyrs kept the truth and gave up their lives—so have many patriots done. And so will every true man do when it comes to the latter, busybody, and the "social whisperer."

The choice, busybody, and the "social whisperer" are all first-contents to the slanderer. Tattlers seem to be generally a class of persons who love to talk, but their heads being barren of healthy ideas, they know nothing to talk about but such things as they hear from scandal-mongers.

Bodies are a class of people who know everybody's business but their own. They surmise what is not otherwise known to them, and tell for truths their own heart's imaginings. While social whisperers practice the secret assassination of human character with a gusto that would do credit to the archivist of darkness.

Assailed by a torrent to deepen scandal's tins, with all the kind mendacity of hints, While mingling truth with falsehood, sneers with smiles,

A threat of scandal with a web of wit; A plain, blunt word of briefly spoken meaning, To hide her bloodless heart's hard-hearted meaning."

Thus do these human buzzards gorge themselves with putridity, real or imagined, until—

"Before their breath the healthy shoots and blossoms of joy and happiness decay."

Even the mild and gentle Adam Clark tells us that, "Vipers, basilisks, and rattle-snakes are not more dangerous to life than the above characters are to the peace and reputation of men." No age, or class, or sex is spared. The widow, battling with the ills of life to obtain for herself and fatherless offspring an honest crust; the married and the unmarried; the rich and the poor; the minister or his flock: must all submit to be smirched by their foul tongues. Dr. Clark says, "Only excision, death, or the grace of God can cure a slanderous tongue."

It is said that one Pambo asked a learned man to read to him. In complying he began to read the 34th Psalm: "I will take heed to my ways, that I may not with my tongue." "Stop," said Pambo, "I will go and learn that first."

When asked a few weeks afterward if he had learned it, he said, "No." Forty-nine years afterward he was asked the same question and gave the same reply. Why should we not try to learn this great lesson? It may cost us our life-time, but it is worth it to succeed.

The world is hungering for words of kindness. And if a man "ask bread shall we give him a stone?" Our tongues are given to speak words of kindness to our fellow-creatures who have visited them. No longer ago a little flower girl met a lady and tried to sell her a bouquet. The lady had left her money at home, and could not buy, but she spoke kindly to the child and hoped she would sell her flowers before long. "Oh, thank you, ma'am," said the girl, "you have done me so much good in speaking so kindly to me, I think I shall feel well all day."

This little creature hungered for words of kindness, and needed them far more than money or bodily food.

An old Irish woman being arrested for drunkenness and brought before a judge for trial, said, "An' yer honor, if you only knew what it was to be a poor old lonely woman, no home, no friends, and no memories but shadows," and then she put her face in her apron and sobbed aloud. The judge replied kindly, "You may go; be good, keep sober, and sunshine may yet come to you through all the shadows." And then the first blessed kind words I've heard in ten years," was the response.

Just think of a woman in a Christian land who had not received a word of kindness for ten years! And why should we not speak kindly of the absent? We should. It is the foundation to go to backsliders. "Well, has he no bright side?" It is easy to splash mud, but I would rather help a man keep his coat clean."

It was when in that estate state that she had, among other revelations, the vision about which we are at present concerned. During one of her trances, says Brentano, she saw the country she had never visited, the rivers, the forests, the mountains around Ephesus, all the edifices and their architectural character, the inscriptions on the monuments, everything, down to the house of "the Blessed among all women," which St. John had built for her and in which she dwelt nine years. That house, said the entranced nun, was not in Ephesus properly, but three and a half miles distant on a gentle slope at the foot of the mountain. It was the only stone-building in Ephesus, which will surprise the reader very much! The house was partly square and partly oval. It had a flat roof, and windows perforated in the upper part of the walls, near the ceiling. In that house Mary had her *arbitrio*, where she often resorted to pray alone before a wooden cross which bore the beloved "disciple" had made for her. On that cross, three feet long, was painted the image of the Savior, and some of His words were engraved. Back of the house was a little *Vin Dolomieu* in which Mary walked every day, to remember the one she had trod with her Son at Jerusalem. Thick vines covered the sacred house, shading it and giving it the silent appearance of solitude and restfulness.

#### EPHESUS' PSEUDO-DISCOVERY.

BY G. A. FERREN, in *Giuseppe Messenger*.

The Roman Catholic church has always been very prolific in inventions and discoveries bordering on the marvelous, the wonderful, the miraculous. How happy she must feel at the thought that millions within her pales are willing to believe, with blind faith, whatever of supernatural she has ready for them. Surely, upon the credulity of her blinded children she has been able to rear her magnificent churches and towers, and completed by her clever discovery of the indigencies which it took a sturdy Luther to stigmatize and brand with infamy. The invention of the confessional and masses for the dead, supports her bishops and clergy. What is known as the "Peter's pen" defrays the expenses of the papal court and its pageantry. The *Congregatio de Propaganda Fide* fills (as the name suggests) the world with Catholic missionaries, ready to convert the heathen and more especially those "Christians whom she must please to call 'heretics'."

*Notre-Dame-de-Lourdes.*—*Notre-Dame-de-Salette*, in France, draw every year thousands of feeble, sickly, dying pilgrims from all over the world because of their miraculous waters and still more miraculous cures. At these two places did the Blessed Virgin appear, and it is a shepherd's little daughter *did see* the mother of our Lord, would not the very spot of her appearance be forever sacred, a shrine of pilgrimage

to rove about,—a sacred place of miraculous healing?

But now it (unfortunately) befalls the seat of the seven Churches to furnish once more to members of the Catholic church a shrine for pilgrimages and a scheme for money-making! Where can it be? What can it be?

It is the so-called new discovery at Ephesus of the Virgin Mary's house! Those who, like some of our Brethren, have visited our Ephesus, the seat of that church, know well what unweary penetration and sagacity is required to discover, amid the heap of scattered ruins, the last vestiges of an ancient house, and especially of the *Virgin's* house! But it seems that the clergy of the Roman Catholic church does not lack in sagacity as we shall soon have to remark.

Now the discovery of Mary's house occurred on this wise. Of course we are vouching for nothing and are only relating the facts as we were fortunately enough to find them in one of our Smyrna local papers.

The Virgin's house was found through a *vision*. About the beginning of this century, an Augustinian nun, Anna Katharina Emmerich in the Apogeeberg cloister at Dülmen, Westphalia, received the "visions" or "visions of Christ," on hands, feet, and side, and soon after began the mysterious existence without food which rendered her such a phenomenon. Clonens Brentano believed her ecstatic utterances to be revelations, and committed them to paper in several volumes.

It was when in that estate state that she had, among other revelations, the vision about which we are at present concerned. During one of her trances, says Brentano, she saw the country she had never visited, the rivers, the forests, the mountains around Ephesus, all the edifices and their architectural character, the inscriptions on the monuments, everything, down to the house of "the Blessed among all women," which St. John had built for her and in which she dwelt nine years. That house, said the entranced nun, was not in Ephesus properly, but three and a half miles distant on a gentle slope at the foot of the mountain. It was the only stone-building in Ephesus, which will surprise the reader very much! The house was partly square and partly oval. It had a flat roof, and windows perforated in the upper part of the walls, near the ceiling. In that house Mary had her *arbitrio*, where she often resorted to pray alone before a wooden cross which bore the beloved "disciple" had made for her. On that cross, three feet long, was painted the image of the Savior, and some of His words were engraved. Back of the house was a little *Vin Dolomieu* in which Mary walked every day, to remember the one she had trod with her Son at Jerusalem. Thick vines covered the sacred house, shading it and giving it the silent appearance of solitude and restfulness.

About ninety years later was the discovery made when, in July, 1801, Father Young a priest of the Lazarite Order in Smyrna, accompanied by another priest, found, after long and laborious searches, the ruins of the Virgin's house. In order to give this discovery the impress of genuineness, both the superiors of said order in Constantinople and Smyrna also visited the spot in August of the same year and, as was



expected, corroborated the facts. That there should be no room left for doubt, three prominent Catholic laymen of our city, Messrs. Borrel, d'Andria and Hroqueux, were sent to the spot. These gentlemen drew plans, photographed the house and "controlled minutely the informations of Anna Katharina Emmerich." And now, that nobody should ever again question the veracity of the visions of the enraptured nun, His Eminence, the Archbishop of Smyrna, "accompanied by all his clergy and several prominent laymen," went, in December 1883, to Ephesus, to "examine the topography and ruins of the house and control the exactness of the description given under inspiration, by Anna K. Emmerich. An official report was drawn and signed by all persons present." It was finally, last year, that Father Eibach, superior of the French Seminary in Rome, desiring to ascertain for himself the reality of the discovery, undertook a voyage to Ephesus, accompanied by Father Young, from the same college, and a local paper, "the Superior returned fully persuaded of the accuracy and preciseness of the nun's revelations." On his return to Rome he submitted "on his holiness, the Pope, and all the cardinals, the tangible, irrefragable evidences of Sister Emmerich's visions."

We may now ask: What next? What is to be the outcome of this so-called "discovery" at Ephesus? Presumably Anna Katharina Emmerich will, first of all, be beatified or canonized? Then a chapel or basilica will be erected at Ephesus, where pilgrims, from all over the Catholic world, will come to worship at this new shrine of the Virgin Mary. More money will be poured into the church's treasury and in our archbishop's pocket. Our railroad line will also realize a good benefit. I have found neither time nor money to go and see this wonderful discovery. I am awaiting the visit of some brethren from America that we might go together.

The only Romanist in Ephesus is the short, stout little inn-keeper who charges two francs for being permitted to wash your hands in his "hotel." He will no doubt be the only Catholic there for many years yet! Would it not have been better if a missionary of our church had been sent some eight or ten years ago to preach the Gospel to the 250 Greeks of this modern *Agyalok*? Surely a plain meeting house there, dedicated to Christ, would have been a brighter candlestick than the costly church built in honor of the Virgin Mary!

No noder, holier woman ever lived! Her shrine is not in Ephesus, but in a more sacred place—in the heart of her faithful Son who was "subject unto her," and in the memory of all who recall her life of devotion to Him who was her offspring and, through "the power of the Highest," the "fruit of her womb." *Smyrna, Asia Minor.*

#### SOME TESTIMONIES.

Professor Romano, of Oxford University, England, a leading champion of evolution and an agnostic until shortly before his death, confessed that his belief "had destroyed all the worth of life" to him. And this was no impulsive utterance in a transient mood of dejection. He had said as much years before in his book, "A Candid Examination of Theism." "I am not ashamed

to confess," he writes, "that with the virtual negation of God the universe to me has lost its soul of loveliness. When at times I think, as I think I must, of the appalling contrast between the hallowed glory of the cross which was mine mine, and the mystery of existence as now I find it at such times, I shall ever feel it impossible to avoid the sharp pang of which my nature is susceptible."

A lawyer of note in a New England city recently committed suicide. He had filled his mind with the speculations of Darwin and Huxley and the maze of the agnostic school until in the maze of perplexities and objections to which he introduced him, he threw himself in despair on the proffered infallible guidance of the Roman Catholic Church. But rest did not come. The thicket of nettles and thorns in which he was wandering had left too severe marks on him to be cured so easily. They had "destroyed all the worth of life" to him. So he destroyed the worthless life.

Once preached in a neighboring city the "the worst wisdom of the Scriptures," and at the close of the sermon a young man came to me to talk over my theme and its cognates. I found that he, too, had been wandering in the brierly agnostic thicket, and not without having been torn. A year or two later, a pistol shot startled the quiet shades of a certain university. That young man had pushed both his logic and his life to a conclusion. "All the worth of life" had been destroyed to him. So he destroyed the worthless thing.

I recall another who had adopted agnostic principles before Huxley had written the Catholic world and come to Ephesus at this new shrine of the Virgin Mary. More money will be poured into the church's treasury and in our archbishop's pocket. Our railroad line will also realize a good benefit. I have found neither time nor money to go and see this wonderful discovery. I am awaiting the visit of some brethren from America that we might go together.

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charity—is forever greater than possible human attainment, yet that each individual grows in knowledge, perfection and under laws which he strives to fulfill. In his childhood, development being normal, and grows without effort, the impetus being from within and recreation, not from without, coercive and destructive. True respect each for the other—and this is the vital point—true respect each for the other, for even the opinions and the standards of the other is at last attained. Certainly this is something better than any obedience born of the exercise of blind authority, or cultivated by a parent's personal pride in his position.—*Selected.*

#### MARRIAGE.

SHUDDY-DUBLIN.—On May 31st, 1896, by 1134, Martin Rutt, at the home of the bride's parents, Simon W. Shuddy, Milton Grove, Pa., Mary C. Dubler of Fallmouth, Pa., May their voyage through life be richly blessed and happy.

#### DEATHS.

RELF.—On the 4th of June, near Waterford, Elkhart Co., Ind., of measles, Emma, wife of John L. Belt, and daughter of Frederick, deceased, and Catherine Landis, aged 29 years, 11 months, and 20 days. She was the youngest of fourteen children of whom eight are brothers and four sisters, with her aged mother, her husband and six-year old son survive her. Her disposition was of the gentlest quality, and she attracted the attention and holds the esteem of all. Since her conversion her life has proved such consecration to God, such devotion to her church, such faithfulness in worship as is seldom witnessed. The whole Christian community feels the loss of this dear friend, and the church mourns deeply the departure of one of our most useful and most useful members. Services were held at Yellow Creek meeting house by — Menough and J. S. Coffman.

FOLK.—May 31st, 1896, near Tub, Somerset Co., Pa., of cancerous affection, Matilda Folk (maiden name Hershberger), aged 71 years, 1 month, 19 days. Sister Folk was born near the place she died, April 12, 1825. She was united with John Folk in marriage Oct. 29th, 1845. To this union were born 15 children, 4 having preceded her to the spirit world. She leaves to mourn their loss a sorrowing husband, who was their first lesson in the church at this place, 4 brothers, 2 sisters, 11 children, 42 grandchildren and 9 great-grandchildren. She was lame for 45 years, and for the last four years was unable to walk, or to be taken from the house. But she was an example of a faithful Christian, she scarcely ever uttered a complaint. It may truly be said of her she cheerfully and bravely met the duties of the precious charge now resting upon her.

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#### ITEMS.

A boiler explosion on a pleasure boat at Little Falls, N. Y., on June 18, blew the steam yacht to pieces, killing eleven and seriously wounding a number more, three of the fatally.

CASACAS, JUNE 17th.—President Crespo has issued a proclamation inviting political refugees to return to Venezuela. He will instruct the Venezuelan consuls abroad to furnish free passage in cases in which it is needed.

WILLIAM MCKINLEY of Canton, Ohio, was nominated Republican candidate for President of the United States at the National Republican Convention held at St. Louis June 18. Garret A. Hobart was nominated for Vice President.

THE province of Tonkin, China, is suffering terribly from a famine, crops having utterly failed. At Hanoi a poor mother offered to sacrifice her three infant children for eight cents, preferring to see them in the hands of a European rather than see them perishing of hunger in her arms. Cholera has also broken out in the famine district.

BIEST, France, June 17. The British steamer, Drummond Castle, Captain N. M. Pierce, bound for Cape Town, South Africa from London, struck a rock near the island of Molete at midnight while going at full speed and went down three minutes later with 217 souls on board. Only three persons are known to have been saved. The Drummond Castle was about 2,500 tons registered.

A REPORT from Yokohama, Japan, on June 17, states that an earthquake visited the island of Yesso, northern Japan, causing the death of nearly ten thousand people and immense destruction of property, a huge tidal wave accompanying the earthquake and deluging the towns along the coast. The town of Kamishi was wiped out of existence. Human life was also done to shipping, and the full extent of the calamity will not be known for sometime.

LONDON, JUNE 17.—The Daily News has a dispatch from Constantinople, which says: "Miss Shattuck, the courageous American who remained at Orfa during the outrages, has been forbidden to send orphan here, despite the fact that the people of Orfa are dying of starvation."

"Mrs. Lee, the wife of the American missionary at Marash, was not allowed to leave there with her children until the American Charge d'Affaires, Mr. John W. Riddle, had intervened. She was peremptorily forbidden to bring away Armenian children."

Persons not familiar with travel on the transcontinental lines do not understand what the term cars convey means. There is nothing like it elsewhere on earth; 2,100 miles on fresh water and all within the limits of the United States; or that this is the greatest highway of commerce in the world.

A more important point is the excellence of the service on the national steamship North West and North Land. Ask your local ticket agent about it, or write to F. L. Whitney, G. P. & T. A., Great Northern Railway, St. Paul, Minn.

A NIECE.

A Summer Cruise on Inland Seas.

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wear plain clothes, one whose faith and practice is neither *formal* nor *formless*. May God grant that such an evangelist may be found for this field.

Grateful to our heavenly Father for His wonderful grace and love, let us labor to the end that His name might be glorified among all people.

Garden City, Mo.

#### For the Herald of Truth. MINISTERIAL VISIT TO WEST VIRGINIA.

BY L. J. HEATWOLE.

The ministers in Rockingham Co., Va., have for the past 30 years or more been making monthly trips (from April to Nov.) among the mountains of W. Va., that the people of that region might hear the Word of Life. As a result of this long interval of Gospel labor, there is now a membership of about 88 scattered over the counties of Pendleton, Randolph and Hardy, and that the residents of the latter two counties may form some idea of the hardship and self-sacrifice that is still required in furthering the work and caring for these otherwise shepherdless flocks, the following account is given of the various incidents and experiences that befell two brethren while laboring in portions of the State during the month of June, 1896.

Early in the morning of the 18th of June myself and brother minister Abraham B. Burkholder left our homes in Rockingham Co., Va., for a twelve days' sojourn among the scattered members in Pendleton, Randolph and counties, W. Va. Our manner of travel was by private conveyance and the road lay across a wild and mountainous country. The mountains of W. Va. as a rule extend in parallel ridges from north to south at a height of from 2,500 to 4,000 feet above sea level, and the traveler who goes westwardly across the state is all the while confronted with a succession of these mountain barriers, and the roads leading across them are nearly always found tortuous and winding and often so steep and rugged as to render travel over them extremely toilsome to both man and beast.

During this trip some 14 appointments were filled and something more than 200 miles of road travelled over, along a route that many times lay by the base of overhanging cliffs or by the slippery edge of yawning gulfs, where there was nothing between us and a fearful plunge to destruction except God's benign care and the trusty feet of the horses that carried us.

At other times the rapid current of greatly swollen streams forbade any attempt at crossing at the regular fording places, and such points where the streams had widened out into shallow eddies were sought out and even at these points crossings were attempted under the earnest protest of friends and accomplished only at the risk of being carried down stream by the swift flowing current.

The first day's journey of some 30 miles brought us to the home of Bro. Robert Eyer, who lives several miles east of Franklin, the county seat of Pendleton. An evening meeting was held at Shady Grove Church, near Bro. Eyer's, where early in the morning of the following day we started on what proved a most wearisome day's travel of some 30 miles. The endless windings of the road, together with the sultry and

showery nature of the weather combined to add greatly to our discomfort, so that when we had reached the home of Bro. Samuel Miller, in the northwest corner of Pendleton Co., we were quite a God-send in the opportunity we had for rest and refreshment before going to fill the appointment at Seneca meeting house at candle lighting the same evening.

Early the next morning we hastened 4 miles north to a candle light house, where by previous arrangement it was expected to receive an applicant for membership by water baptism, but later developments proved that the applicant had been influenced by his Dunkard relatives and by them induced to withdraw his application. Though no baptismal rite was performed as was expected, the audience gave marked attention to a brief doctrinal discourse in which the subject of water baptism was expounded from a scriptural standpoint.

In the afternoon we crossed the river and ascended the steep and steep and tortuous course of a narrow bridle-path that led us up among the fastnesses of the rocks and into a region never yet traversed by a wheeled vehicle. It was here in this secluded mountain retreat that we found the home of Bro. Cyrus Champ, Himes being absent at the time of our arrival, Sister Champ gave us warm a welcome that we felt perfectly at home under her roof.

This couple, together with a small family, have lived here for many years in all the primitive freedom and blessedness that pertains to life in the backwoods. Many days pass by in which they see no person outside the members of their own family, yet the grass grows as green here, the skies are as blue, and the sun shines as brightly as they do anywhere else in this wide world. After filling another appointment in the evening, we started on our return journey, we lodged with Bro. Noah C. Helmick, when on Sunday forenoon we again repaired to the Seneca Mennonite meeting house, where the communion was celebrated and the ordinance of feet washing observed. Though the number of communicants was small, the congregation in attendance was unusually large and the interest good. At 3 p. m. of the same day an appointment was filled at the Brinsly Run meeting house and another at night at the Boggs school house on the Harper Mountain, where a meeting was held. Bro. Burkholder occurred during the progress of the meeting.

While Bro. Burkholder was in the middle of his discourse, the large heating stove which stood in the middle of the floor suddenly fell over and the pipe that carried the smoke to the chimney together made such a startling crash that would have served to stampede and break up a meeting in most cases, but greatly to the credit of this congregation, no one appeared to be seriously disturbed and remained quiet in their seats, thus giving Bro. Burkholder an opportunity to continue his discourse uninterrupted.

The next day we continued our course again westward up the eastern slope of the Alleghany Mountains. When nearing the summit we stopped at Carnes' school house, where a small congregation waited for the bread of life. At about 3 p. m. we passed over the crest of the Alleghany and entered into Randolph county. Expecting to preach in the town of Whitman the

same afternoon, on account of delay occasioned by a rainstorm we reached the place an hour late and as it also proved that the appointment had not been made known to the people, we were disappointed, not having a single person appeared to hear the Word of Truth.

On the following day a communion service was held at Thorn Grove, in the Dry Fork Valley, where a few of the scattered members of the present civilization and liberty of conscience, can be traced to this unspeakable gift, and 'tis said to think that many intelligent enough in the common affairs of life, pay no attention whatever to this thing most needful, the salvation of their immortal souls, which we have alone through faith in Christ, and living as though they were sufficient in themselves, without the help of God.

In all ages of the world man has been deeply interested in religion of some kind, and a mistake on this subject affects both our present condition and our future destiny.

The great variety of opinions which have prevailed, proves the interest that has been taken in the subject, and their difference proved their want of light and direction. It was impossible for man to lay even the foundation of love and hope in himself, and his agreement, either as to morals, or the method of forgiveness, or a future state, and even if they had known the true moral law, they would have had no power (within themselves) to enforce it, as it is impossible for man by his own works to be justified before God.

It is only by Christ through the word of God, that we come to know the fact that the God whom we have offended, is pleased to forgive us through the sacrifice of Christ for the sins of the world.

If we go to nature, that shows His severity as well as His goodness; if to His moral government, we will find that His patience will not remove the consequence of our transgression. But here the glorious fact comes forth for which prophecy prepared the world, and was confirmed by splendid miracles, that God is in Christ reconciling the world to Himself, and if anyone doubts now, that under the moral government of God, sins may be forgiven, we may say with John the Baptist, "Behold the Lamb of God which taketh away the sin of the world." Can we ever tell the value of this hope, when it breaks upon the soul, and the soul is self-condemned and alarmed spirit? Can we ever express that grace of our Lord Jesus which, when this great change in our condition has taken place, leaves us not in doubt of it, but sends the Holy Ghost, the Comforter, to assure our consciences of pardon, and to bear witness with our spirits that we are the children of God.

By the gift of Christ, a new order of affections is opened in the hearts of men. Good affections were always the result of true religion, but they were strengthened by the coming of Christ into the world at large, it knew nothing of them, and the spirit and influence of their religions were altogether opposed to them. It is shown in the love of God, by His goodness and providential care, by His redeeming mercy; and by manifesting Himself, the Father, by receiving us, and forgiving our transgressions; and the love of man, by new and enlarged principles of a

Gospel would bring to the world, as far as it would be allowed to spread. But in his usual rapid way of thinking, he traces the blessings up to their first source—the gift of our Lord Jesus Christ, and devoutly exclaims, "Thanks be unto God for His unspeakable gift." But is would be impossible to enumerate all the blessings that have come down to us by this one great gift of God to fallen man. We can only say that all the blessings of the present civilization and liberty of conscience, can be traced to this unspeakable gift, and 'tis said to think that many intelligent enough in the common affairs of life, pay no attention whatever to this thing most needful, the salvation of their immortal souls, which we have alone through faith in Christ, and living as though they were sufficient in themselves, without the help of God.

In all ages of the world man has been deeply interested in religion of some kind, and a mistake on this subject affects both our present condition and our future destiny.

The great variety of opinions which have prevailed, proves the interest that has been taken in the subject, and their difference proved their want of light and direction. It was impossible for man to lay even the foundation of love and hope in himself, and his agreement, either as to morals, or the method of forgiveness, or a future state, and even if they had known the true moral law, they would have had no power (within themselves) to enforce it, as it is impossible for man by his own works to be justified before God.

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common brotherhood; zeal for the happiness of all men; forgiveness of all injuries through a sense of the greatness of our own sins against God, and the freeness of His forgiving love to ourselves; and a charity that was never even conceived of by the best and wisest of the heathen philosophers; that charity which suffers long, is kind, thinketh no evil; which beareth all things, hopeth all things, endureth all things.

It is true that in many of us the heart is but partially transformed into the image of these beautiful affections, but this only proves the stubbornness of the matter which our religion has to deal with, and the earthliness of the material which it has to purify and change. For the love of the world and the things that are in the world, are so prone to draw the soul away from God, that it is necessary at all times to watch and pray that we enter not into temptation, and become untrue to ourselves and kind, "For we must all appear before the judgment bar of God and give account for the deeds done in the body." And may we so live that we may hear that welcome shout, "Well done, good and faithful servant, enter thou into the joys of thy Lord."

Canton, Kans.

#### PROFANE SWEARING.

BY MADISON C. PETERS.

Exodus 20:7.—"Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain."

Our text is one of the commandments given under those unparalleled circumstances and sublimity by Jehovah to Moses on Mount Sinai.

In other parts of the sacred writings it is frequently referred to as one part of the moral code. It is of perpetual obligation. The Savior of mankind showed its importance by presenting it as the first petition in His divine prayer, "Hallowed be thy name."

Now, we have five reasons why the name of the Lord our God should not be taken in vain. By the name of God we mean the titles and attributes under which He is known. Taking it in vain, using it lightly or profanely; as, invoking His name, appealing to His testimony, provoking His judgment upon any slight occasion; in common talk with vain or profane boldness; to countenance and confirm what is said; to take up His name and prostitute it to vile or mean uses; to abuse and abuse His authority by citing His name to aver falsehoods or impertinences. In short, by profanity we mean laying hold on God's name without the regard and reverence

—with unhalloved breath vent and toss the name of the King of kings and Lord of lords; the dreadful Judge of all the world, in whose presence the brightest and purest seraphims veil their faces and cry in notes responsive to each other, "Holy! Holy! Holy! is the Lord of Hosts!" The very thought should strike awe through every heart; the mention whereof make the vilest swearer tremble.

We should not take the name of the Lord our God in vain, because, I.—IT IS USELESS.

Some people can give reasons for the sins into which they have fallen. We can understand why a man may be gay, or sensual, or worldly, or even revengeful. Some commit sin because they

find one of it. Suppose a merchant is selling a lot of goods, in order to get a little more for them he lies about them and sticks to it, and though no lie could make it right, he gains an object, and we may say that he found use in it, for the time being. Indeed, we may account for every sin which a man commits, but for profane swearing no reason whatever can be assigned. The swearer offends heaven and abandons happiness, he knows not why nor for what. He has not so much as the common place of infirmity to excuse him! It has well been said: "It procureth no honor; yea, and the earthliness of the material which it has to purify and change. For the love of the world and the things that are in the world, are so prone to draw the soul away from God, that it is necessary at all times to watch and pray that we enter not into temptation, and become untrue to ourselves and kind, "For we must all appear before the judgment bar of God and give account for the deeds done in the body." And may we so live that we may hear that welcome shout, "Well done, good and faithful servant, enter thou into the joys of thy Lord."

Lord our God in vain, because, II.—IT IS COWARDLY.

It is universally conceded that it is cowardly to do behind one's back what you would not do before one's face, and does not the profane swearer act as though he did so? He knows that he is in the presence of God, and that God is all-hearing and an all-seeing God? Or else, indeed, would he be afraid to swear by the name of God? It is cowardly, not brave. Think a moment of the circumstances under which the Lord Moses on the top of blazing Sinai. During the whole of that awful solemnity the mountain shook, the thunders rolled, and the lightning flashed out of those dark clouds that covered all the top of the mountain. O, the tremendous scene! Think you that he was willing to go and stand at the foot of the mountain, and while it shook, trembling under his feet, as if it was afraid, with the lightning flashing, and the thunders rolling swiftly around him, appalled by the voice of the Mighty Sovereign?

There he stood to lay hold on God's name (reverently)? Would he not have felt that God was high unto him? Would he dare do there what he does behind his back, as it were? But, though we neither see the mountain smoking, nor hear the voice of thunders, nor see the flashes of lightning, we have as much occasion to tremble for ourselves as Israel had when they stood at the foot of the mountain. God still, by His everywhere present power, upholds and governs all things. O, that you had an abiding sense of the nearness of God!

Would you not be impressed with reverential fear of the Lord's authority and infinite majesty, and you would be restrained from committing the cowardly act of profanity.

There was once a man who swore dreadfully in the presence of others, but he was a good man who told him that it was cowardly for him to do in the presence of others that which he did not dare do by himself. "Ah," said the man, "I am not afraid to swear at any time or in any place." "I'll give you ten dollars," said the gentleman, "if you will go to the village grave-yard at twelve o'clock to-night, and utter the same oath you have just uttered here, when you are alone with God." "Agreed," said the man, "it's an easy way of earning ten dollars." "Well, you come to me to-morrow and say that you have done it and the money is yours." He was impatient for the midnight hour. When the time came he

foot. He became so offensive that no one would come near. So he sits down among the ashes, with nothing to use in the surgery of his wounds but a post-herd. At this point when he needed consolation and encouragement, his wife comes to him and says virtually, "This is intolerable! All our property gone, our dear children slain, and now this loathsome, disgusting disease is upon you. Why don't you swear?" "Cursed God," as the author of your sin, swearing, crying in so doing." But profanity would not have removed one boll from his agonized body, would not have brought to his door one of the captured animals, would not have restored any one of the children. It would simply have been useless.

We should not take the name of the Lord our God in vain, because,

III.—IT IS IMPOLITE.

"To swear is neither brave, polite, nor wise," says the proverb. It is contrary to the rules of good society. It is not bright all that is lovely in society? Is it not grievous indecency? Can he who lards every sentence with an oath or a curse wear the name and garb of a gentleman? This reminds me of that incident of the sainted Abraham Lincoln, who said to a person sent to him by one of the Senators, and who, in conversation, uttered an oath, "I thought the Senator had sent me a gentleman; I see I was mistaken. There is the door, and I bid you good-day." It is offensive to any particular society, wherever it is held in respect. It is a mark of a vulgar person in the land there is but a spark of goodness or concern for God's honor. Can any language be more disgusting, more grate the ear, or fret the heart, than to hear the God of heaven smothered in attestation of title, or charged with damn and hell?

The main body of men justly reverence the name of God, and detect the abuse thereof. It is moreover insolent defiance of the law and religion of our land which disallows and condemns it. True politeness will always lead us to avoid doing anything that will hurt the feelings of others. Would you not regard it as the height of impoliteness if any one should use the name of your dear father or loving mother in vain? But think a moment of Jesus. Yes, men swear by the name of Jesus. It makes my hair rise, my flesh creep, my blood chill, my breath catch, and my foot halt. Who is this Jesus Christ? I hear men swearing by? Who is He? Some great destroyer that they should so treat His name? What has He done that His name should be spoken in a thousand oaths, and blasphemy? He is the only and beloved Son of God, who left the songs of angels for the temptations of devils; the throne of glory for a cross of agony. He came with blistered feet and streaming eyes, with aching head and broken heart, to relieve us, and to save us from the wrath that we might be exposed to. He endured reproach that we might not be put to shame. He suffered death that we might be acquitted at the judgment seat of God. He was pierced, spat upon, crowned with thorns, and suffered His body to be nailed to the cross that He might there blot out our sins. He is a good Saviour. Thank God, He is my Saviour. He took my feet out of the horrible pit and my

buried to the grave-yard. Darkness and silence were brooding like spirits o'er the still and pulseless world. Beneath him the many dead, above him the pitch darkness. The words, "I alone with God," came over him with mighty power; a deep sense of his folly and heinous wickedness fell upon him like the sudden pealing thunder of a midnight storm. His further endeavors were thwarted by the invisible power. He could go no further, he could not do his purpose, acting rudely and saucily with God; instead of blistering his mouth with hot and sulphurous oaths, he was humbled, and trembling cried with a loud voice, "God be merciful to me a sinner." The next day he went to the gentleman, and thanked him for what he had done; and said he had resolved never to swear another oath as long as he lived.

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clay, and established my goings.' O, let none take His blessed name in vain. There is nothing in heaven but He is willing to give you. He is the highest object of His people's love. He is dearer to His people than father, mother, sister, brother; yea, than the whole world. If you do not fear God, I ask you out of politeness, to give up swearing; you will surely hurt the feelings of His servants. Who will ever again malign His name? Is there a hand that will ever again be lifted to wound Him? If so, let that hand blood-tipped be lifted now. Which one of my readers will ever again use His name in imprecation, and thereby insult His people? If any, let them speak. Not one!

Some years ago, a man in a London omnibus was using very violent language, swearing and taking the name of the Lord Jesus Christ in vain, when he was finally rebuked and requested to desist by the omnibus driver sitting opposite. The first named having resisted the interference, the other officer—Admiral Hope—added, "Well, sir, I am extremely sorry you resent my words, simply requesting you to forbear insinuating a very dear and precious name which I love and honor, and can only say that if you are dead to all feeling or consideration of common courtesy and will persist in using the language you have done, you will compel me to do that which I shall be sorry to be obliged to do." Upon this the angry man broke out afresh and in a more violent manner. The Admiral stopped the omnibus and got out, the other watching him, expecting he would call a policeman; but seeing him walk quietly away, he remarked to another passenger about his impertinence, when the person whom he addressed asked if he knew who it was that had been so disrespectful to him, and with him. He replied, "No; nor do I care, except that he was very impertinent for threatening me in that way." The other remarked that he was mistaken for there had been no threat, but a meek and courteous remonstrance; that the man was a kind and benevolent man and a gallant officer, who was quite incapable of any mean act. "What right had he to threaten me? Did he not say he would do something if I did not desist?" said the other. "Yes," replied the gentleman; "but that was no idle threat, and he did what he said he would be obliged to do." "And what was that?" asked the angry man. "Why, get out and walk, which his age and infirmities would hardly allow him to do, for he spends a great part of his income in succoring the afflicted and destitute, and he would not like to throw away even a sixpence." "You don't mean that was what he meant?" asked the angry man. "What is his name?" "I am quite positive it was his name," replied the other, "and was as he meant." "What is his name?" "Admiral Hope—a true-hearted Christian man." The angry man looked puzzled, then thought a moment, and then cried out, "God forgive me! what a fool I have been. Give me his address, in case I should miss him." He stopped the omnibus and jumped out to seek his faithful reprover, adding that he hoped it would make a new man of him, for he would never forget the lesson to the last day of his life. This anecdote was related by the gentleman himself, who became an humble follower of the Lord Jesus, but who has since gone to his rest, trusting only in

that blessed name which he had so blasphemously and lightly spoken of. We should not take the name of the Lord our God in vain, because,

IV.—It is WICKED.

It is a question whether a man who daily and hourly, without the slightest provocation, violates one command in the sacred Ten is to be trusted to keep the others? Whether a man who will deliberately insult his Maker will refrain from injuring his fellow-man? Some habitual swearers would be frightened at the thought of robbery, murder, adultery, perjury and covetousness; yet these are only sins against their fellow-creatures, while profanity is sinning directly against a glorious God. "Thou shalt not take the name of the Lord thy God in vain," was written before it was written "Thou shalt not kill," "Thou shalt not commit adultery," "Thou shalt not steal," "Thou shalt not bear false witness against thy neighbor."

Good old John Griswold, passing through a crowd where God's name was taken in vain, hurriedly buttoned his coat. Being asked to explain himself, he said that a man that was wicked enough to swear would be wicked enough to rob, murder, or do anything else.

As far as the violation of the command of God is concerned, the swearer is equally guilty with the murderer, the unchaste person, the robber, and the liar.

Our Saviour (Matt. 5:34-37) contended in a most decided manner the wicked habit of swearing in private conversation; of swearing on every occasion, and by everything. It is enough simply to affirm or declare that a thing is so. As soon as a man begins to swear his word is doubted. It is a profane and unchristian habit, and he knows that he is saying to be false. It is as once an evidence of a wicked and depraved heart.

St. James, writing to his brethren, says: "Above all things swear not." That is, be especially careful on this point: whatever else is done let not this be. He evidently apprehended this sin above all others the most heinous and pernicious. He could not have said more, and would not have said so much, if he had not conceived the matter to be of exceeding weight and consequence. Of a truth, profanity is a vice that excludes all excellencies and opens the flood gates to all vileness and hardness of heart.

We should not take the name of the Lord our God in vain, because, V.—IT IS DANGEROUS.

It is the sin of sins. The third commandment is the only one in the Decalogue to which is affixed the certainty of punishment. "For the Lord will not hold him guiltless that taketh His name in vain."

It is above all sins clamorous and provocative of the divine judgment of God. He is the only one in the Decalogue, in honor and interest to Himself, to vindicate His name from abuse and assert His authority. He must punish the swearer, because he does brave him to punish his wickedness.

No wonder that it was a capital offense under the Levitical law. (Lev. 24:10). No wonder that the prophet, many years ago, said: "Because of swearing the land mourneth." No wonder that the flying roll, a quick and in-

evitable curse does surprise the swearer and cut him off as in the Prophet. No wonder that the New Testament reiterates in paragraph after paragraph, and chapter after chapter, that profane swearers are accursed now, and are to be forever miserable. No wonder that this iniquity has so often been visited with the immediate curse of God. At New Brunswick, a young man was standing on the railroad track swearing. The cars passed and he was found on the track with his tongue cut out. People could not understand how, with comparatively little bruising of the rest of his body, his tongue could have been cut out. He cursed God and died.

Near Catskill, N. Y., during a thunder-storm, a group of men were standing in a blacksmith shop. There came a crash of thunder, and the men were startled. One man said he was not afraid. He made a wager that he dared go out in front of the shop, while the lightning was flashing, and strike the Almighty. He went out and shook his fist at the heavens, saying, "Strike if you dare!" Suddenly a terrible flash of lightning fell upon him and struck him dead on the spot.

O, dear reader, take warning. There is danger in summoning our Maker. It is dangerous to call Almighty God from heaven to attend your leisure, to vouch your idle prattle, to second your giddy passions, to concern His truth, His justice, His power, in your trivial affairs. O, remember that it is dangerous to trifle with that judgment upon which the destinies of a nation and of the whole world depends; at which the pillars of heaven are astonished; which hurled down legions of angels from the top of heaven and happiness into the bottomless pit.

O, profane swearer, whether you think so or not, each of your oaths is a prayer—an appeal to the Holy and Almighty God. How frequently the awful imprecations, *dama* and *dammation*, roll from your profane tongue. Tremble, swearer, while I tell you, with your oath is a prayer. If you call for damnation, do you not in effect say, as follows: "O, God, Thou hast power to punish me in hell forever; therefore, let no one of my sins be forgiven. Let every oath that I have sworn, and all the sins that I have committed, rise up in judgment against me, and eternally condemn me. Let me never take part of Thy salvation; and let me never enter into the kingdom of heaven. May all the members of my body be tortured with conceivable agony, and all the powers of my soul tormented with horror and despair, inexpressible and eternal."

*Swearer, this is your prayer. O, dreadful imprecation! O, horrible, most horrible!* Do you like your petition? Are you desirous of eternal torment? If so, swear on—swear hard. The more oaths, the more misery; and perhaps the sooner you may be in hell. Swearer, be thankful; oh, be exceedingly thankful, that God has not answered your *tremendous* prayer. Think, a moment, you, a poor worm of the dust defying that vengeance, the least touch or breath whereof could dash you to nothing, or thrust you into outer darkness, where there is weeping, and wailing, and gnashing of teeth. The oath that you utter may die on the air, but God hears them, and they have an eternal echo. Never let Him hear another oath from your unhalloved tongue, lest it be your last expression upon earth, and

your swearing prayer should be answered in hell. I beseech you, I conjure you, break off this wicked habit, ere the brittle thread of life will break and you are plunged into everlasting misery. Oh, let your oaths be turned into supplications! Repair immediately to the throne of grace, and beg for pardon and mercy. Before you lay down this sermon turn to Jesus, who died for sinners as well as for His murderers. And then, O, then, though you may have sworn as many oaths as there are "stars in the heavens, and sands upon the sea shore innumerable"—then you shall find to your eternal joy, that there is love in His heart, and merit in His blood, sufficient to pardon your sins, and save you your soul forever. Swearer, can you ever again blaspheme such a God and Saviour as this? Does not your conscience cry, God forbid!

God grant that I may in conclusion, drop one thought into your ear in the hope that it may drop right into your heart, and produce sweet fruit. In the midst of a dreadful sin, and I thank God some in mercy are made to see it, and repent before it is too late. I have in mind a man who had been remarkably profane. The man had a lovely boy, an only son.

This beloved child gave evidence of early piety; and when, perhaps, he was not more than nine years of age, he was laid upon a sick and dying bed. He talked sweetly about Jesus, and much about heaven. On one occasion, when near his end, he called his father to his bedside, and with great respect and affection, said: "Papa, I wish to make a request of you before I die." "What is it, my darling?" said the weeping father, bending over his sick and now dying child. "O, my dear son, your father is willing to do anything in the world for you; what do you wish me to do?" "Papa," said the dying child, "dear papa, if you please, I wish to say *any more*." The father, as he narrated the affecting incident, wept. Tears rolled down his cheeks. "O," said he, "I never had anything come to me with such power before—the language of my dying boy, 'Papa, dear papa, if you please, don't swear any more.' It was blessed to my poor soul." It need only be added that the man came to himself, his eyes were opened and his heart was changed, and may we not suppose that when he comes to die his cherub boy will hover over his dying bed and be the first to welcome his happy spirit home to glory and to God?

And now, dear reader, if you are a swearer, let me say to you, as that dear, dying child said to the father who he loved, "If you please, don't swear any more."

May God guard your lips, and watch against the sin of the heart. Pray for man, in mercy grant to deliver you from all sin. Pray for His Holy Spirit to make you a new creature in Christ Jesus, to whom be forever all glory and praise. AMEN.

Frankfort, Ind.

#### ANIMAL MIMICRY AND HUMAN PRETENSE.

By HUGH MACMILLAN.

One of the strangest chapters of natural history is that which tells about the disguises of nature. There are among all kinds of animals, and especially among the insects, numerous examples of what is called mimicry,—the imitation of one creature in its

form and color by another of an entirely different kind. Very often a timid, harmless animal puts on the appearance of a fierce and dangerous one, armed with sting or poison fang, in order to be protected from its enemies and very often a poor, helpless creature assumes the shape and hue and characteristic ways of a creature that has got rich resources of its own, in order that it may get the benefit of its help and food. You know how the cuckoo lays an egg that resembles in color the eggs of the bird in whose nest it places it, in order that it may be hatched by that bird, and the young cuckoo may enjoy the attentions of its foster-parent. There is a kind of bee which makes no nest for itself, but, like the cuckoo, enters the nest of other bees, and lays its eggs there, to be reared at the expense of the owner.

It looks exactly like the live owner, and honey-making bee, and doubtless, in this way, it is not found out by those upon whom it sows. In the nest of ants are often found blind beetles, so remarkably like the ants upon whose labor they live that it is exceedingly difficult to detect them.

Now we should call these cases of mimicry impostures and deceptions did they occur in the human world. But there is no reason or moral sense among these creatures; they are the slaves of circumstances; they put on these deceitful appearances because it is part of their nature, and they are made so. But it is widely different in the world of men whom God has made in His own image, and gifted with the wondrous faculty of reason and choice. When he puts on such disguises, and practices such deceptions, he becomes guilty of sin, and draws down upon him the wrath of God and the condemnation of all true and honest men.

Jacob was a deceiver, and put on the appearance of his brother Esau for the very purpose of deceiving his father. His mother clothed him with the dress of Esau, and put upon him the smooth hands the skin of the Angora goat, with its black silk-like hair, so as to resemble the hairy hands of Esau, and, giving him a dish of venison such as his father loved, brought him into the presence of Isaac that he might take him for Esau, and give him the blessing of the first-born. Isaac was almost blind, and deaf with old age, and could not penetrate the fraud that was practiced upon him. He was, however, suspicious that, though the dress and the hands were those of Esau, the voice was that of Jacob, and it was only when he smelt the raiment, the hunter's coat which had caught and kept the smell of the aromatic fields through which Esau had chased the game, that he was reassured, and gave Jacob the blessing that he so justly deserved. But that said was a whited sepulcher, without fair and beautiful in all its marbled brightness, but within full of dead men's bones.

In the animal world it is the weak, helpless creatures alone that put on the appearance of other stronger creatures, and in order to get their advantages. They have no stability or resources of their own. And so among human beings the very fact that you imitate another person shows that you are a poor, weak creature, without any character of your own. You sink your personality, and consent to be a nobody. You each of you bear the image of God in your own special individuality, in a way that no

the time, he was living. Thus what he did to his father was done to himself.

Now doubtless you condemn severely the conduct of Jacob, but the sin of which he was guilty is by no means rare in our own day. Deception is often practiced among us. What is every hypocrite but one who acts the part of Jacob, puts on the form of religion in order to deceive God and his fellow-men, and thus get the blessings of religion without earning or deserving them. How many people put on the appearance of devotion in order to get God to bless them, as Jacob wanted his father to bless him? How many people wish to get credit for good actions that are done by others, and claim the rewards that belong to those who are over-looked? I am afraid that there is as much pretense and deception among us as there is of mimicry among animals. Even Christians have their own hypocrites, and imitations of virtue and goodness, and acted falsehoods. Tell you that all such disguises are vain and foolish. He cannot be deceived as Isaac was, but at the heart. He searches the heart, and tries the reins, and he sees the real character beneath the cloak of hypocrisy, the true face behind the mask; and He marks every deception with His strongest punishment.

Nothing hardens the heart so much as such deception,—pretending to be what you are not in order to get what you ought not. It makes your eye an acted hypocrite, and your heart a hypocrite, and every blessed and holy feeling is more and more shut out, and thus more and more shut out, and thus more and more shut out.

You walk in a vain show, and have no true hold either of this life or of the next; and even by your friends and neighbors such deception is easily detected and severely punished. You may dress like Esau, and yet not be Jacob's, and the whole acting and out-come are Jacob's. The mask slips aside, and reveals the true face. Dogs and children are said to be good judges of character, just because of the simplicity of their nature. They know their friends at once, and no pretensions can cheat them in regard to those whom they can trust. And so the true character of the religious deceiver produces its own proper effect upon the minds of all simple-minded persons who come into contact with him, and he never much may try to hide it under the robe of holiness; and there is nothing that you hate and despise so much as hypocrisy. The most terrible words in the Bible were uttered by our Saviour against the Pharisees who wanted to get the blessing of God and the praise of man on false pretenses by their sounding ostentatious piety, which He said was a whited sepulcher, without fair and beautiful in all its marbled brightness, but within full of dead men's bones.

In the animal world it is the weak, helpless creatures alone that put on the appearance of other stronger creatures, and in order to get their advantages. They have no stability or resources of their own. And so among human beings the very fact that you imitate another person shows that you are a poor, weak creature, without any character of your own. You sink your personality, and consent to be a nobody. You each of you bear the image of God in your own special individuality, in a way that no

other person bears it; and, instead of being satisfied with being yourselves, instead of wearing the image which God saw it best that you should wear, you ape the image of another, for whom God meant an entirely different life and experience. The old poets of Greece and Rome were fond of describing a strange class of beings called fauns. They seemed to be men, but, when examined closely, they were found to be only animals that had the form of men. They had no cares or sorrows or toils such as human beings have, because they were beneath them. They were also below the nobler joys of human beings. They had the appearance of human beings, but not the nature. And so they were neither men nor animals; they had not the good points of either, and were consequently degraded below them both. And all who put on the appearance of others, in order to get the superior advantages and blessings, become spiritual fauns, having only the form of the superior goodness, but not the nature, and destitute of their own true experiences of joy and sorrow, by which alone they can be exalted in the scale of life.

One human being cannot take the place of another, as Israel took the place of Esau, without forfeiting much in himself that, if rightly exercised, would have ennobled him. You often see on a railway ticket the words "Not transferable." The meaning of that ticket words is that you cannot give that ticket to another, but must use it yourself. Now religion is an untransferable thing. You cannot hand over your religion to another, nor can another hand over his religion to you. You cannot give "a character" to another; he must earn it himself. The conscription of the soldier by his country, or the soldier in the French or Prussian army can get a substitute who will take his place if he will pay him a sufficient sum, but in the army of the Prince of Peace there can be no substitute for any one. Each soldier must serve himself. Faith and repentance are personal duties, and necessary to salvation; and no one in the world can repent and believe for you. These acts, if performed at all, must be performed by yourself. You must exercise a personal faith in a personal Savior. You cannot pray by proxy. Others may pray for you, but that won't stand as a substitute for your own prayer. Although all God's saints should pray for you, that won't profit you unless you pray for yourself. You cannot turn over upon another, upon your parents, or your minister, or your Sunday school teacher, what the Lord has specially called and qualified you to do for yourself. Each of you possesses a special fitness for your own special work, and no one in the universe can take your place, or do the work allotted to you. And, however obscure may be your sphere, and however humble your talent, it has an important purpose of its own to serve. An archangel in heaven could not do your work, as you could not do his; and your work is just as necessary in its own place as his. The glowworm with its lowly light is as truly fulfilling its mission as the sun that illumines all the earth and sky.

And I would have you think of this one solemn thing in conclusion. You suppose that Jacob got the blessing as the substitute of Esau in this cheap and easy fashion? No. God is more just than that. He got the nominal blessing, but not the real blessing. He got the name, but not the reality of the good that was contained in the blessing. As the deceiver he obtained a deceitful blessing. For the real blessing he had to work hard, and go through much suffering for many years. He had to prove his right to hold the blessing, and use it aright. He had to show by his faith and good works that he was a better man than Esau, and worthy to have the birthright and the blessing of the elder son, in whose line all God's promises to mankind would be fulfilled. The good that his birthright did him was to bring him more immediately under the searching discipline of God, to be redeemed by the angel from all the evil of his nature by much sorrow and suffering; to enable him to live the life of a pilgrim, going on his journey with strength to strength, and from victory to victory, while he halted upon his thigh. And so you may get a name to live by a clever impersonation of one who lives a godly life; but you can only get the reality, the true spiritual blessing, by becoming worthy of it, and by your own living a good life. Depend upon it, if you deserve to get any good thing, you will not get the good thing, but what you have earned,—the mere counterfeit or shadow of it; for God always pays in kind. If you put on the appearance of the godly person whom you admire, without having his reality of his godliness, not only will you lose the right to claim his work as your own, but you will lose the benefit of all the discipline to which the doing of the work by yourself was intended to subject your own spirit.

Learn, then, to be manly and honorable. Never try to get a blessing that does not belong to you, to get personal gain and advantage by putting yourself in another's place and claiming his merits. Stand on your own footing. Be always yourself. Seek to win for yourself the probity of life which you must make your own, "which scorn to hide, and hates to be overvalued." The only one whose appearance and manner you can put on safely and with advantage, whose merits you can assume, whose righteousness you can make your own, is the Lord Jesus. You can clothe yourself in His robe, you can cherish and exhibit His spirit, you can speak with His voice; for the more closely you resemble Him the more you will be raised above all need of deception. And He who is the Light of the World will assuredly give that blessing which maketh truly rich, and which no sorrow is added to every one who strives for His sake to live in the light, and never to shame the name of Christian by pretending to be what he is not.

—S. S. Times.

#### THE FRUITS OF YOUTHFUL CONVERSION.

By H. A. METZLER.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. Eccl. 12:1.

These words show us that we are not to wait to serve the Lord until old age, but that we should accept Him in our youth. Those who think they will serve the world while they are young, and then serving the Lord until they are old, should remember that it is very



Selfishness is a great sin because it is in direct antagonism to that supreme law of love which says: "Thou shalt love thy neighbor as thyself." The selfish heart shuts out God and therefore robs its possessor of the greatest pleasure of earth; namely that sweet communion with Father and Son. John 14:23. If we are filled with self-love we not only make ourselves miserable but all that are about us.

Nothing makes our happiness so much as to be in company with such as are continually complaining of and bewailing their imaginary misfortunes in life. This is a sure indication of self-love. This nature always wants to bring all things in subordination to its mandates. There is such a thing as being selfish without our being aware of it. We believe this to be the condition of many church members. It is by some erroneously supposed that a person who gets about all the light necessary for their pilgrimage through the world, when in fact that light has but dawned upon them for the first time and except they follow this light "more and more in to the perfect day," the chances are they will be left in darkness again before having fully discovered the great depravity of their selfish nature. It is a common saying that the last thing that is consecrated to God is the purse. It is hard for a selfish person to understand why all he possesses is the Lord's and just in this one thing of earthly possessions we see a great deal of that greedy nature which is so manifest. We see a prosperous well-to-do society representing millions of wealth scarcely able to support a small band of consecrated workers in one of our cities, when we would be able to support not only house but foreign missionaries.

Selfishness excludes all that noble, Godlike principle that God intended man to possess. God's purpose in creating man was to glorify Him, and the only way to do this is to act out that great law of love that manifests itself in disinterested benevolence, and it is a duty of the church and all that constitute it to act out this principle of love. The heathen that lives in ignorance and darkness has less to answer for his sin than the church or individual which refuses to contribute means to bring the gospel within his reach. The heathen bars the doors and closes heart and hands to every benevolent offering.

This earth would certainly be a paradise if all professing Christians were free from this sin in all its detestable forms. There would then be no cause for general church conferences to consider measures and adopt resolutions looking toward a closer union with each other, much less could any one offer any objections against making efforts in this direction when such action has become necessary.

To attempt to notice all the different phases of selfishness as it comes to the surface when not utterly destroyed in the human heart by the power of God would make a long article. Let us remember that if we would gain heaven we must leave self in the background. "Thou shalt have no other gods before me."

Wellesville, Ohio.

There is one point of our daily living at which we see men and women continually losing their canals, with loud protests of trust in Allah, and showing presently pious resignation at their loss. I mean the care of our bodies. Of course this earthly house of our tabernacle must decay, and we must bear the infirmities cheerily and patiently; but there is neither sense nor piety in committing our lives to God and then breaking all the laws of hygiene.

"This is a strange disposition of providence," I said once fully to my neighbor, as we attended together the first funeral which we had followed from B—'s house within two years. "Providence, indeed!" answered my neighbor with a gruff disrespect which I hope was intended for me, not for providence. "I understand the Colonel keeps rattling potatoes in his cellar!"

"I am asking God to give me dying grace, that I may be willing to go," said a girl in the last stages of consumption. "Ah," said her doctor in a confidential whisper, "if she had only asked a year ago for common sense to keep from putting off her funeral shirt in mid-winter to go to a party!"

Friends, eat plain, wholesome food, wear sensible clothes, ventilate your houses, be temperate, be prudent; in short live your cause, and then trust in God, and thank cheerfully the dispensations of His providence. Christian Work.

dangerous to do this, for we may never reach old age.

Long life is not promised unto us, not even have we the promise of tomorrow. "To-day, if ye will hear his voice, harden not your hearts." To-day is the only opportunity promised unto us. "Seek ye the Lord while he may be found, call upon him while he is near," and that means to-day. The difference between a life early devoted to the service of the Lord and one spent in sin until old age bows the body in grief, is very great. Especially is there a great contrast between the influence or the fruits such lives will bear. We can see the fruits of early consecration in the life of Samuel who was consecrated unto the Lord when he was a mere boy and lived a holy life until called home in old age.

Daniel, Timothy and others are also examples of what a young man should be and what kind of fruits may be expected of us. Jesus Himself was about His Father's business at twelve years of age. These examples show that we should give our hearts to Him just as soon as we know we are living that which is required of us. Our thoughts and affections should be directed heavenward, and our hearts filled with His love so that our minds may be developed in the right direction, that the influence we have over our associates may bear fruits of which we need not be ashamed in after years.

All these worldly pleasures then will have no charms for us, and will no longer be such strong temptations to us. If we reject Christ in our youth, our hearts will become hardened in sin, our minds filled with worldly pleasures and desires, then when we get older, it will be much harder to forsake all these evils. Why is it then that so many live so unconcerned as though they were never to die? If they would only stop for one moment to think how dangerous it is to sow that which will bear seed and what a harvest it will yield, they doubtless would shudder at their condition. How sad it would be if those who are using their best days to serve the world, should be called away in their unprepared state.

All my young friends who are still sowing to the wind, let me warn you, that you shall reap the whirlwind, unless you change your course.

If we seek Christ in our youth, and are obedient to His teachings, it matters not when we are called away, for then we have the promise that we shall never be in heaven, there to enjoy forever the fruit of our labors.

Mohamming Co., Ohio.

#### DAMASCUS THE ANCIENT.

While the ancient cities along the Nile are known only by the magnificence of their ruined temples, while Babylon and Palmyra have long since passed away, while Babylon is a heap in the desert and Tyre a ruin on the shore, Damascus, which Josephus declares was standing before Abraham's time, and which is called in the prophecies of Isaiah "the head of Syria," is to-day, as it has been for thousands of years, a mighty city, influencing the eastward and trade of a region of hundreds of miles around it.

Its importance in the flourishing period of the Jewish monarchy we know from the garbions which David placed here, and from the opposition it

presented to Solomon. How close its relations continued to be with this people we infer from the chronicles of Jeroboam and Ahaz. Its mercantile greatness is indicated by Ezekiel in the remarkable words addressed to Tyre: "Damascus was thy merchant in the multitude of the wares of thy making for the multitude of all riches, in the wine of Helbon, and white wool." Alexander the Great saw its greatness and sent Parmenio to take it while he was engaged in the siege of Tyre and Tyre. Julian the Apostate describes it as "the eye of the East," recognized at one time as the metropolis of the Mohammedan world, its fame is mingled with the exploits of Saladin and Tamerlane.

The tradition that the murder of Abel took place here is alluded to by Shakespeare (1 King Henry VI., 3, 3):  
Winchester: Nay, stand you back, I will not budge a foot;  
Till be Damascus; be thou cursed Cain  
To-day thy brother Abel if thou wilt.

The cause of its importance as a city in these latter ages is easily seen as you approach it from the South. Miles before you see the mosques of the modern city the fountains of a copious and perennial stream spring from among the rocks and brushwood at the base of the Anti Lebanon, creating a verdant vegetation about them, rich with prolific and fertile. These are the "streams of Lebanon," which are poetically spoken of in the "Song of Solomon" and the "Rivers of Damascus," which Naaman, not unnaturally, preferred to all the "waters of Israel." This stream, with its many branches, is the inextinguishable fountain of life. While the desert around is a fortification around Damascus, the river, where the habitations of men must always have been gathered, as along the Nile, is its life.

The city, which is situated in a wilderness of gardens of flowers and fruits, the rushing rushing of its streams the limpid and refreshing current, nearly every dwelling has its fountain, and at night the lights are seen flashing on the waters that dash along from their mountain home. As you first view the city from one of the overhanging ridges, you are prepared to exclaim the Mohammedans for calling it the earthly paradise. Around the marble minarets, the glittering domes and the white buildings, shining with ivory softness, a maze of bloom and fruitage, where olive and pomegranate, orange and apricot, plum and walnut, mingle their varied tints of green, is presented to the sight, in striking contrast to the miles of barren desert over which you have just ridden.

Damascus remains the same true type of an Oriental city. Caravans come and go from Bagdad and Mecca, as of old; Brethren sit and smoke over their costly bales in dim bazars; drowsy groups sip their coffee in kiosks overlooking the river; the bread boy cries aloud, "O, Allah! who sustaineth us, send bread; the drink seller as he rattles his brass cups, exclaims, "Drink and cheer thyself; the brilliant and brilliant costumes of the East mingle in the streets. Although Cairo contains a much larger population than Damascus, its bazars are by no means as extensive or imposing. These bazars are in long avenues, roofed over, and each is devoted to some special trade. There we find the silk, the saddle, the tobacco, the copper-smith's, the bookseller's, the

shoe, and many other bazars, and now and then we come across an "antique Damascus blade" which was made last year in Germany.

While passing through the city on Friday, the great market day, I was attracted by the Christians in gorgeous silks, Nubians in black and white, Greeks in their national costumes, Jews with long ringlets, Bedouins, Druses, Kurds, and Armenians mingling together, and lines of pilgrims on their way to Mecca—a marvelous medley of humanity, not to be seen, perhaps, elsewhere on the globe.

The great mosque (there are over 200 smaller ones) exhibits three distinct styles of architecture, marking three epochs in the history of the place, and proclaiming the three dynasties that have successively possessed it. In the transept is a chapel said to contain the head of John the Baptist, which was found in the crypt of the church. The "street called Straight," which is interesting to all New Testament readers, is about a mile in length, and runs across the city from west to east.

In Jordan's description the population is about 150,000, 100,000 of whom are Moslems. These are notorious for their fanaticism, which has a terrible proof in the massacre of July, 1860, when 6,000 Christians were slaughtered in the streets, and 9,000 more in the district about the city. In the bathery we have a true picture of the "unspokeable" Turk when he is aroused. The churches and convents, which had been filled with terror-stricken Christians, presented piles of corpses, and the thoroughfares were choked with the slain. Through the influence brought to bear upon the Turkish government by the Governor and three city officers were shot, 56 of the citizens were hanged, 117 others received the death penalty, 400 were condemned to imprisonment and exile, and the city was made to pay the sum of \$1,000,000. Some refused at first to believe that the Turks were responsible for the massacre, but it has been shown beyond a doubt that they conspired at it, they instigated it, they ordered it, they shared in it. Their conduct north of Damascus at present is a repetition of the same thing.

Besides the Biblical allusions that have been made in this paper to Damascus, it will be remembered that Paul was converted on his way here, and that when the Governor sought to apprehend him he was let down in a basket through a window and made good his escape, and have during the evidence here the preached Christ in the synagogue, that He is the Son of God, and confounded the Jews which dwelt at Damascus, proving that this is the very Christ. We are tempted to think that it would take more than the eloquent language of Paul to overcome the consummate indifference of the average pipe-smoking, coffee-drinking, sleepy citizen of modern Damascus.

Stauding among the ruins of this glorious city, you look upon the remains of two distinct but blended civilizations. The pagan natural religion, which for centuries held Asia captive, mingle the wrecks of their colossal architecture with the exquisite forms that the artistic genius of Greece created. Camels, sheep, and goats graze on the grass which grows over the fallen, crumbling columns and capitals, and the opening spring casts fresh green garlands over these relics of the dead past. Great

columns lean heavily against tottering walls, as if determined to postpone their fall to the last moment, and over the scene of desolation the white chain of the Lebanon, capped by perpetual snow, gives a chilling look.

Here is the ancient Heliopolis of the Greeks and Romans, celebrated for its sun worship in the temple which was one of the wonders of the world. Here you may witness how the pride and pomp of paganism arrayed itself before its death, here you see the ruin of an entire city, fall of disorder, poetry, grandeur, and as you study some of this enormous debris in detail you find that nowhere is the Corinthian Acanthus carved with more delicacy than on these gigantic blocks.

The temples of Baalbek, dating at least from the reign of Antoninus Pius, were erected on the acclivity of the city, which was placed on an eminence, surrounded with gigantic walls, the stones of which belonged to that Phœnician architecture which has earned the name of Cyclopean.

First, there was the great temple of Jupiter, which was preserved in large part of its portico, its ornate architecture, its fluted columns and a rich profusion of decoration; then there was the Temple of the Sun, the ruins of which clearly indicate its past grandeur, and the last was what was known as the "Circular Temple," the only remains of which are a few highly decorated chapels. Passing through a long passageway we enter a court, 70 yards long by about 85 wide, which is in the form of a hexagon, with here and there rectangular recesses in the wall, each with columns in front. From this hexagonal court the highway passes on to the great court, about 150 yards long by 125 wide, in the centre of which stood the basilica, while around were rectangular recesses, called by the Romans exedrae.

In front of the great court the principal temple of Mars stood. This temple had columns running round it, only six of which are now standing. These are 60 feet in height, with Corinthian capitals and bordered with a frieze. When the temple was in its glory there were seventeen columns on either side of the temple and ten at either end, fifty-four in all, the building inclosed by them being 200 feet long and 160 broad. The masses of broken columns and falling walls indicate not only the work of the "tooth of time," but the ruthless ravages of the Arabs, who have destroyed priceless treasures in art in order that they might secure the iron clamps in the columns. In the grand portico of the temple there is an inscription, which may be translated as follows:

"To the great gods of Heliopolis. For the sake of the Lord Ant, Pius Aug. and of the Augustus, the mother of the Lord of the Castra (here it is quite indistinct) Senate. A devoted (subject) of the sovereigns (caused) the capitals of the columns of Antoninus (to be) embellished with gold at her own expense."

The central temple, or Temple of the Sun, stands on a platform lower than that of the Great Temple. Nineteen out of the forty-six columns, each sixty-five feet high, remain, and the capitals and entablatures of the columns and the friezes around them are as exquisitely executed as anything in Baalbek. The portal of the temple claims one's special attention. The door posts

are monoliths, mostly richly ornamented with foliage and geni; the architrave is of three stones, on the lower side of which is the figure of an eagle, the emblem of the sun, and the basement, which is 100 by 70 feet, is ornamented with three stones, the largest being used in architecture. The temple was at one time called Trilithon, or three-stoned, probably from these stupendous blocks. One stone measures sixty-four feet long, another sixty-three feet eight inches, and a third sixty-three feet. Each is thirteen feet high and thirteen feet thick, and placed in the wall at a height of twenty feet above ground. It is still an unsolved problem how they were ever raised to their present position.

At the quarries in the Lebanon Mountains where doubtless these stones came from, I examined an unfinished block which is seventy-one feet long and nearly eighteen feet in thickness. The Circular Temple, which is located near to the modern village, is surrounded by the Corinthian columns, is richly adorned by a frieze of flowers, and the entablature is heavily laden with elaborate decoration. As I sat upon an ornately sculptured parapet and, quietly and alone, studied this wilderness of magnificent ruins, where were displayed Phœnician glory and power, the poetry of Grecian art, and the pomp of Roman pride, the traitorous character of even the most permanent and glorious of the material was pictured before me as never before.

—Damascus Correspondence. *Balti* more San.

#### THE THEATER DESTROYS SENSIBILITY.

BY JONAH STRONG.

The theater and drama had a highly respectable origin. The parentage was Grecian. The tragedy of the Greeks was dignified and noble, and originally possessed a certain religious significance.

Among the Romans the dramatic art became disreputable, and for many centuries there has been a recognized hostility between the church and the theater. There are those who hold that the drama came, and that as a popular educator it should be, restored to its pristine purity and influence; that this can be done only by educating the public taste, and that it is, therefore, the duty of men of high character to give the theater their patronage.

Among the Greeks the drama was largely, if not chiefly, addressed to the intellect; but the press has forever superseded the stage as a means of communicating thought, and the latter is compelled to address itself to the feelings.

Its supreme object is to present a spectacle. The drama, whether high or low, aims at scenic effects, the scenery, the costumes, the acting, are addressed to the eye, and the eye is the great highway to the sensibilities.

A tragedy which you may listen in your literary club with only a keen intellectual enjoyment, cannot be seen, well rendered, without profound feeling. The object of the drama is to arouse the sensibilities by means of an artificial spectacle. Here we touch the essential character of the theater and its essential evil.

At this point glance at two of the great laws of life: first, that all active powers are strengthened by exercise; and second, that the power of feeling, which is passive, is exhausted, impaired, by exercise. The blacksmith's arm and hand afford an illustration of both laws. The muscles have grown strong by use, but the palm, which was once tender, has become callous. Acting has increased the power to act, while feeling has impaired the power to feel. When the surgeon begins practice, the cutting hurts him almost as much as his patients. But practice, while it increases his skill, decreases his sensibility. The feelings, like metals, grow harder with each melting. Practically men seem to have a definite and limited supply of feeling, which is expended by use; and nature, appreciating the fact, guards more jealously the approaches to it as the supply is reduced.

Our feelings are a large part of our forces, and were designed to impel us to action. Every feeling seems to find its natural expression and satisfaction in an act. The feeling of pity urges to an act of relief; the feeling of love to an act of sacrifice; the feeling of indignation to an act of punishment.

Observe now how beautifully these two laws, which have been pointed out, supplement each other. The feeling of pity often appealed to grows less sensitive; but if the good impulse has been obeyed, the act of relief which it prompted, has with each repetition grown easier, and a habit of benevolence has been formed. Thus I feel less deeply but the habit of obeying a kindly impulse makes less feeling necessary to induce action. If, however, we have not obeyed the kindly impulse, no active habit of benevolence has been formed, there has been no repetition of the act to make it easier, but all the time I have been growing less sensitive to suffering, so that at length it becomes well nigh impossible to move me to an act of charity.

Simple knowledge of right and wrong is not sufficient to impel us to do the one and to resist the other. We must have motives to action, which are furnished through our feelings. A right character is formed, a true life is lived, only as our good and pure impulses are wrought out into habits of action. If wrought out are not formed, the character inevitably degenerates, the heart becomes dry and hard, wrong doing becomes more easy, and right doing more difficult. No one can afford to waste his sensibilities, to allow feeling to evaporate, instead of being crystallized into an act, thus contributing to the formation of a good habit. It is a sin against his future. But because men love to feel, they resort to artificial means to excite feeling. Hence the drama and the drama.

The occasions of the theater are of course unreal, so that the pity for suffering, the indignation over wrong, which are aroused, have no opportunity to find expression in action. The feelings are thus awakened, without compensation in the formation of an active habit of benevolence. Thus a part of activity is thrown away, and we naturally become unequal to real occasions. The theater, therefore, is peculiarly calculated to waste the feelings, and thus to deform the character and enfeeble the life.

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SUNDAY SCHOOL LESSONS.

LESSON IV.—JULY 25.

GOD'S PROMISES TO DAVID.—2 Sam. 7:4-16.

(Read Chapter 7.)

GOLDEN TEXT.—In thee, O Lord, do I put my trust.—Isaiah 71:1.

INTRODUCTION.

TIME.—B. C. 1012, probably not long after the last lesson.

PLACE.—Jerusalem, the royal palace.

PARALLEL SCRIPTURES.—1 Chronicles 17:1-27.

DAVID'S DESIRE.—It was in perfect harmony with David's disposition that he had a desire to build a house of worship in which the presence of Jehovah should dwell. The kingdom was now established, the people were united, the ark was on Mount Zion, and the religious services were renewed; so the conditions for the building of the Lord's house were favorable. David consulted the prophet Nathan whether he should not build a fitting temple for the worship of Jehovah. It was a noble desire, the perfecting of the religious work he had already begun.

THE DESIRE NOT GRANTED.—The proposal to build a temple of worship struck the prophet favorably, and he bade David God speed, for God approved it; but the desire could not be granted in the form that David proposed. The reasons are unfolded as the lesson proceeds.

DAILY READINGS.

M. (July 20.) God's promises to David. 2 Sam. 7:4-16

T. David's response. 2 Sam. 7:18-29

W. The promise remembered. 1 Chron. 28:1-10

T. The promise fulfilled. 1 Kings 8:12-21

F. Precious promises. Ps. 132

S. A firm covenant. Jer. 33:14-22

S. The established throne. Heb. 1:1-12

LESSON V.—AUGUST 2.

DAVID'S KINDNESS.—2 Sam. 9:1-13.

GOLDEN TEXT.—Be kindly affectioned one to another with brotherly love.—Rom. 12:10.

INTRODUCTION.

TIME.—Probably about B. C. 1010. The time is uncertain.

PLACE.—Jerusalem; Lo-debar in Gilead, east of the Jordan.

CONNECTING LINKS.—There are several links quite apparent connecting lessons IV and V. (1) David's promise of kindness. (2 Sam. 7:18-29.) (2) David subdues the Philistines, Moabites, the king of Zobah, and the Syrians, puts garrisons in Edom, and dedicates the spoils to God. (2 Sam. 8:1-15.)

ORGANIZATION OF THE KINGDOM.—David found the kingdom a chaos, and made it an orderly, well-organized government. He found it small, and made it large. He found it divided, and made it a unity. He found it sorely pressed by enemies, and he made it victorious over them. He found religion at a low ebb, and brought it into a full flowing tide.

DAILY READINGS.

M. (July 27.) David's kindness. 2 Sam. 9

T. David and Jonathan. 1 Sam. 20:11-17

W. A sorrowful parting. 1 Sam. 20:35-42

T. A glad welcome. 2 Sam. 19:24-30

F. Constancy in friendship. Prov. 27:1-10

S. A blessed memory. Job 29:1-16

S. The love of Christ. Eph. 3:8-19

IN FASHION.

They had struck up a temporary friendship at a lonely railroad station. In the course of their desultory conversation the younger woman remarked impulsively: "I hate fashion. For myself I'd as lief wear my hat three seasons as one. The money I spend on unnecessary flowers and feathers I let go from my fingers with real reluctance. I need it all so much for other and better things. But I can't refuse to look out of date. We're simply bound to fuss and frizzle and feather ourselves into line with other foolish women, willy-nilly. The fashions change so often it keeps a poor girl forever poor."

"If an old woman's thought on this matter is worth offering," returned the other, "I would say, since you are not rich enough to follow all the vagaries of fashion, you should follow the most enduring, and not trouble yourself about the rest."

"Very good; but first, how to detect the enduring, and second, how not to care for what you cannot have?"

"What is not rooted in actual need or unquestionable common-sense must be transient," quietly reasoned the elder woman. Draperies on tables and shelves, on pictures and brackets have had their day and mainly departed. Chatterboxes and catchers of dust were they. Whatever makes a room of a room or one's self, or makes unnecessary work, and is not along the line of hygiene, poor people and sensible people must not follow."

"But when everybody else wears beautiful fur capes and you wear plain chevrot; or everybody else carries a muff and you have only black worsted mittens; O, there's the pinch!"

"Emerson says, 'Strong will is always in fashion.'"

"No doubt, but how to make the 'strong will' does he give directions for that?"

"You haven't to make it, my dear. It's made. You've only to take it."

"Take it!"

"Take it. Claim it. By faith. Be at ease. Be satisfied. Be rich in content,—clothed upon with the conscious possession of superior riches,—garments of beauty and of holiness."

Then the elderly woman quoted softly:

"I want by spirit serene, My actions and words, to declare That my treasure is placed in a country unseen."

That my heart's best affections are there.

"I want as a traveler to haste Straight onward, nor pause by the way; No breathought in anxious converse to waste On the tent only pitched for to-day."

Morning Star.

The time is short; eternity is near; yes, the coming of Christ the second time is at hand. Make use of being one with the Lord Jesus that you may be glad when you see Him.—M'Cheyne.

CORRESPONDENCE.

PALMYRA, MO., JUNE 25, 1896.—On Wednesday June 24, Bro. D. F. Driver, of Morgan Co., and Bros. Johnson and Detweiler, of Shelby Co., came to see us and remained until the 28th. Meetings were held each evening during their stay, and on Thursday afternoon instruction meeting was held for the purpose of instructing the applicants. Bro. Driver preached an instructive and edifying sermon ably setting forth all the peculiarities of the Mennonites, and supporting with the Word of God all that he said. On Saturday afternoon and again we were ably instructed. On Sunday morning the applicants (two in number) were baptized and received into the church, after which we partook of the bread and wine and observed the ordinance of feet washing. May God bless the two brethren (father and son) who were added unto our small number here, and may they remain faithful until death. May their confession and union with the church open the way for many others to follow. May God bless the dear ministering brethren, who from time to time come here to minister unto us, preaching the word so faithfully and purely. May God bless us all.

D. D. ZIEHR.

OAKLAND MILLS, PA., JULY 6, 1896.—Bro. Benjamin Zimmerman, of Cumberland county, Pa., paid our county a flying visit some time ago but on account of the heavy rains at that time was able to hold only one meeting while here which was well attended. Some of our brethren came long distances to hear him preach, and surely they had no need to go home empty. We hope the brother may come again under more favorable circumstances.

There are still a few souls coming out on the Lord's side in our district and many that seem to be almost persuaded, but are still putting it off for a more convenient season. which may never come. Our field is open and the harvest is ripe, but there is a scarcity of laborers, yet once in a while just when we are about to give up in despair the Lord sends us some one to encourage us in the way. I would like to emphasize Bro. Heatwole's invitation to the Virginia brethren to come over to Pennsylvania and lend a helping hand, and not only to the Virginia brethren, but to all those who come in the name of the Lord we extend the invitation, and to those that can not visit us we would say, Pray for us.

CHERRY BOX, SHELBY CO., MO.—The little band of workers here have again been encouraged to press on to the Master's service. On the 29th of May Bro. D. F. Driver came to us. On the following Sunday we commemorated the suffering of our Savior by partaking of the bread and the fruit of the vine. The brother preached seven earnest sermons for us during which time one young man accepted Christ. On June 25th we were gladdened by a visit from Bro. Daniel Kauffman. On the evening of the 1st of July the young convert mentioned was received into the church by baptism and that night Bro. K. took the train for home, being unexpectedly called away on account of his father's illness. We were sorry to see him leave us so soon as interest in the meetings was on the increase. Brethren and sisters, pray for the work here and especially for our young brother as he will now be the only young person in the church at this place. May we be often visited by the brethren.

COLE.

EUGENE, LAKE CO., OREGON, JUNE 17, 1896.—We have been wonderfully blessed by a visit from our brethren K. Bruhaker, of Rohrerstown, Pa., who came into our midst June 12th and remained till June 16th, in which time we had eight meetings, all well attended and a good interest manifested. Such a time as we had, we have not experienced in the seven years we have been in Lane Co., Oregon. All the members were awakened by the Spirit of God, and the best of all was that seven young souls came out and confessed Christ, and more were almost

NEWTON, KANSAS, JUNE 25, 1896.—Bro. D. Coffman, of Lyon Co., Kansas, was with us last Sunday and preached two interesting sermons, one in the morning, and one in the evening after our Bible reading. We were glad to have this dear young brother with us, and were sorry he could not remain longer. The Lord richly bless him in every effort to preach the unsearchable riches of Christ. DAVID WEAVER.

MANSION, CALHOUN CO., IOWA, JUNE 27, 1896.—Bro. Daniel Grendorf of Ill. nois recently paid our community a short visit. On the 24th of May and afterward we had meetings, in which we were faithfully admonished and greatly encouraged from the word of God. May God richly reward him for this labor of love in our midst.

D. D. ZIEHR.

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persuaded. Oh how glad we would be to have more such visits. But thanks be to God for this one. The brethren left here for Hubbard, Oregon, to meet the brethren and sisters there. Oh may the good Lord be with them through their journey and lead them safely home to meet their dear ones at home.

J. D. MISHLER.

EUGENE, LAKE CO., OREGON, JUNE 17, 1896.—On May 19th the writer, in company with Bro. L. J. Yoder, Bro. C. I. Kilmer and Sisters Rachel Mishler and Mary Hershberger went by conveyance north about 90 miles to Hubbard, Oregon, where we met a band of about sixteen soldiers of the cross consisting of partly of Old Mennonites and partly of Amish Mennonites. We had in all six meetings and we together with them had the opportunity to partake of the emblems of the broken body of Christ, which privilege some of the dear brethren there did not have for five long years. Everybody there seemed to be in good spirits and encouraged. We have now made arrangements to have meeting there once a month and it is the desire of the brethren and sisters to see some able minister locate there if it is the Lord's will. Our prayer is for the good Lord will direct some one to Amish place sooner or later. Yours in Christian love. J. D. MISHLER.

J. D. MISHLER.

SUNDAY SCHOOL ITEM.

FROM HOWARD CO., IND.—On Sunday June the 21st a number of Amish Mennonite brethren and sisters met to reorganize their Sunday school for the remaining six months of the year 1896. Bro. E. A. Mast was then chosen chairman and opened the meeting by prayer, after which he spoke briefly upon the importance of the Sunday school work and the training of our children. The following officers were elected.—Bro. Michael J. Troyer, Superintendent; Bro. J. F. Slabaugh, Assistant Superintendent; Sister Dellaiah Mast, Secretary and Treasurer. May God bless our dear young Bro. Troyer in the noble work and give him much grace and boldness, and let us as brethren and sisters stand by him in this work.

CON.

CONFERENCE.

The Annual Sunday School Conference of the Mennonite Church for the state of Ohio, will be held near West Liberty, Logan Co., Ohio, commencing Wednesday evening Aug. 19, and continuing until Friday evening the 21st. A Sunday school workers of the different branches of the Mennonite churches of Ohio and other states, to meet with us in conference, in the name of Him who said, "Suffer little children to come unto Me." Those coming from the north or south will stop at West Liberty; from the east at Bellefontaine; from the west at DeGraff. Any information cheerfully given by

DAVID PLANK, Cor. Sec. B. I. fountain, Ohio.

TREASURER'S REPORT.

Mennonite Evangelizing and Benevolent Board.

RECEIPTS, JUNE, 1896.

FOR EVANGELIZING.

John B. Landis, East Petersburg, Pa. \$1.00

J. C. Springer, Hopedale, Ill. .25  
A. Sister, Freeport, Ill. 5.00  
Isaiah Christopher, 1.00  
Benjamin Huber, Maxville, O. 1.00  
Total 88.25

FOR THE CHICAGO MISSION.

A. Sister, Topeka, Ind. 8.50  
"Canada," 5.00  
B. Kroker, Lima Station, Colo. 2.35  
Bible Class, McVeytown, Pa. 5.00  
Elizabeth Eicher, E. Greenville, O. 3.00  
H. Horst, E. Greenville, O. .50  
Howard and Miami Co. Ind. Cong. 3.20  
Total \$195.55

FOR THE ARMENIAN FUND.

A. Sister, Topeka, Ind. \$1.00  
Friends, Olath, Kans., and Cass Co., Mo. 18.46  
J. C. Springer, Hopedale, Ill. .25  
A. Friend, McVeytown, Pa. 5.00  
E. S. Hallman, Berlin, Ont. 6.75  
A. Hro, Elkhart, Ind. .25  
Nancy Zook, Belleville, Pa. 2.00  
G. Z. Ernst. 2.00  
Eldra, O. Cong. 12.00  
Bible Class, Allensville, Pa. 3.00  
Total 84.21

Evangelizing 8.25  
Chicago Mission 19.55  
Total Receipts \$77.01

DISBURSEMENTS, JUNE, 1896.

To David Garber for Evangelistic work in Howard and Miami Cos., Ind. 85.75  
To A. D. Wenger for Evangelistic work in Iowa. 5.00  
To E. M. Hartman for Evangelistic work in Minn. 30.00  
To Malinda Herschler for expenses of Mission work in Chicago (during July) 30.00  
Total disbursements, \$70.75

Gratefully acknowledged, M. E. & B. B.

Per, C. K. HOSSTETTER, Treas.

In addition to the above, we report 50 cents, which amount was sent direct to Chicago for the Mission work by Bro. G. C. Ernst.

Gratefully acknowledged, E. J. BERKEY.

A SECEDING MACCABEE GIVES AN INSIDE VIEW OF THE ORDER.

The foundation of the Maccabees, as I suppose you know, is insurance; but in order to make it a success they have added to it no little disgraceful initiation. I cannot give you the work as minutely as I could on other orders, for I was not associated with them so long as with the other societies. I did not give it the attention I did the others, for the Maccabees in our town are the lower class, and what induced me to join them was their cheap insurance.

In the preparation of the candidate he is blindfolded, his coat and vest are removed, and his pants taken off. If he has drawers on, one leg of the drawers is rolled up to the knee. They have a suit to robe the candidate with which looks very much like a circus clown's, only not so new. It consists of a striped pair of pants, a coat of striped cloth which is not made to fit anyone, but is like a night-gown. He has an old hat running to a peak like a clown's and one foot is bare and the other is dressed with an old slipper. In this way he is ushered into the lodge-room of the Maccabees.

As it is insurance he is after, he has to pass a rigid examination. But it is a sham,—a laughing, insulting sham.



The victim does not know it, and so it is called a two-years' warfare. He is taken first to a so-called doctor to be examined. His lungs are tested by giving him a tin horn to blow. He is told to blow once again, harder and stronger. The first horn is a common tin horn; but he is given another which has a shoulder in it and the mouth of it comes up against his ear. This one he has to blow with all his might, and the consequence is he is almost knocked down and defeated. It seemed terrible to me, but it is all for fun. The candidate is made to get down on all fours like a dog and run in this fashion all around the room. Men in the room are allowed to come up and test him by grasping him and handling him roughly to test his constitution; and all of this is for sport.

When he is first brought in he is asked if he is sound. All these questions that are really necessary, if answered in the affirmative, should be sufficient; but now by severe tests they try to make him contradict his testimony. He is then taken to another examiner who asks him a great number of foolish questions, and finally he is bound to make him lie. He is asked if he ever visited a house of prostitution, which of course he will answer no, whether he has or not. But this is not enough, for members will cry out from different parts of the hall with such insinuations and remarks as these: "What about the time you and I visited such and such houses of ill-fame?" Then another will cry out, "What about that prostitute I saw with you the other night?" And so it goes on and on, until the candidate is all confused and shamefully embarrassed. Then the next man asks the lodge what they think of the answers, and so on, and they always say with one accord, "Guilty." Perhaps there will be one or two who will favor the victim, just enough to make an argument, and they jangle awhile until finally the majority rule that he is a deceiver. Of course this is all for ridicule.

But they conclude to try him by taking him through a two-years' warfare. The preparation for this is by taking about sixteen bags and upwards filled with sawdust or tan bark. These are placed around the lodge-room in pairs so that they will stand upright and quite solid, about equal distances apart, perhaps eight to ten feet. Then two stout men seize the candidate, one by each arm, and they start with him on the "two-years' warfare." The first is a worthy man is laughable, but I do not see how a Christian can look upon it. In fact, I do not think many who know the Lord are there.

The candidate is run as fast as they can run him over these bags, his feet are knocked out from under him, but they do not stop but drag him over them many times, until those who handle him are exhausted. There are men following close behind, setting up the bags as they are knocked down by the victim. He is finally brought to a halt. Some of them are frightened dreadfully; none are male; some don't care, but all are exhausted. Then they are taken and shoved between two panels. As they enter the one side they go easily; but men are on the outside, and as they pass along they are squeezed tighter and tighter, until they usually call for help. He is then taken up an inclined plane until he is perhaps

six feet from the floor, then he is told that he is in a dangerous place and is not likely to escape alive; but in this case he is told to grab hold of anything he can. A rope is attached to the ceiling, and he is given the other end. He is told to hold on for dear life, and as he grasps it the structure under him is instantly removed, and he is left suspended in mid-air. After he can hold on no longer he lets go and drops to the floor, half scared to death. After this he is taken on another run over the bags, and this time he is run over the first. The candidate is nearly killed, and all who took part are tired out and the others are laughed out. I have known an instance of my brother-in-law who was so hurt and abused that he was mad, and never went near them again. He was lamed for a long time.

The oath I do remember. It is quite severe. In it I remember you swear if you disclose the secrets, to have your arm taken off above the elbow, the one you make the hailing sign with; and I remember these words in connection, "so you can no longer be a member of a good lodge." If you are foolish enough, and finally he is bound to make him lie. He is asked if he ever visited a house of prostitution, which of course he will answer no, whether he has or not. But this is not enough, for members will cry out from different parts of the hall with such insinuations and remarks as these: "What about the time you and I visited such and such houses of ill-fame?" Then another will cry out, "What about that prostitute I saw with you the other night?" And so it goes on and on, until the candidate is all confused and shamefully embarrassed. Then the next man asks the lodge what they think of the answers, and so on, and they always say with one accord, "Guilty." Perhaps there will be one or two who will favor the victim, just enough to make an argument, and they jangle awhile until finally the majority rule that he is a deceiver. Of course this is all for ridicule.

#### GAMBLING.

The oft repeated assertion "that we are a nation of gamblers" contains a great deal of truth. The completeness of the ruin wrought by the habit of gambling, its startling frequency, and the extensive indulgence in it, both inside and outside of the Christian church, make it important to study the development of the vice. It must be conceded that relaxation from intense application is a necessity. Mental recreation taken at the proper intervals and in proper quantities is helpful in resting and recuperating the powers of the mind and body. The Christian must at times unbind. The bow that is kept continually at its utmost tension soon loses entirely its elasticity. So the Christian kept continually on the strain loses much of the natural sunshine of his nature which is calculated to attract and win, and grows in proportion repellantly stern and rigorous.

Aristotle declares the gambler to be no better than a slave. Thomas Manton says: "In gaming there is a devil-witery. A man will play a little, and only venture a small sum; but soon he is warmed in and more and more entangled; and so men think it is no great matter to sin a little; and yet that little leads on to more." For a while gamblers live and move, and have their being in the game; their eyes are quick and their brains are sharp to see a turn of the play; they are the willing, alert slaves of what is called amusement. *Spurgeon.*

The principle of gambling is wrong, and the civil laws generally proclaim it a crime. It is true that modern vices are not yet unanimous against the vice, but those who commend it are in a most insignificant minority. The wrong of gambling is conceded by all intelligent and moral people. Legislative acts, created by ungodly wise men, have sanctioned gambling. The revenues ac-

cruing from these privileged lotteries have been expended for moral and state purposes. The establishment and subsequent licensing of these games of chance by legislative bodies has been indignantly censured, and rightly so. We read an account of a man who became immensely rich from the proceeds yielded by the first prize of a lottery. He at once placed his family in a comfortable and luxurious home, and educated one of his sons for the Presbyterian ministry, defraying all expenses from the money he had won through the lucky ticket. That was an act based upon a Romish principle, "that the end justifies the means," and is "doing evil that good may come from it." Applying money in that way will never justify the tolerance of lotteries, more than money paid into the State and National treasuries will justify the existence of saloons.

The principle involved in gambling is all wrong. It is to get something for nothing. That is dishonest, taking what does not belong to you. Where there is no equivalent given for what you get is robbery. It is not only dishonest, but inherently wrong and unworthy of a man or woman. Besides it does not pay. Where there is one chance to win there are nine to lose. All the odds are against you. Very few gamblers are rich and remain rich. Winning once, they wager all to win again. They are ever in the swirl of excitement, always on the edge of a dangerous precipice. Gamblers are always unhappy, and will ultimately be ruined.

The principle of gambling being wrong, the tendencies of the same cannot be good, nor lead to what is good. If you cannot get away from the habit of bitter tree, you cannot get pure water out of an impure fountain. Gambling is almost always associated with the saloon and the brothel. There is ever a temptation to unfairness, dishonesty, and a sacrifice of truth and virtue. Gambling is going on with progress all around us. Horse racing, base-ball, aquatic contests are all of them unadulterated forms of gambling. They draw after them pool-rollers, as a carcass attracts vultures. During the last decade our so-called higher class educational institutions, Harvard, Yale, and Princeton, sought revenues from gambling enterprises. Gambling disgraces and prostitutes all legitimate business undertakings. During horse-racing days merchants will suspend business for hours, to attend, or allow their employees at least to attend the races. Thus the day is being demoralized by institutions of the day receiving the stamp of respectability and mercantile endorsement.

The just few years Tidin, O., has had races, and whenever those races occurred, things, blacklegs, professional gamblers, etc., were seen in large numbers. It seemed at times as though hell was let loose, it impressed me like a veritable pestilence, and yet, merchants, professional men, newspapers, etc., clamored for such things, and hail with delight the announcement of their coming.

This evil is growing. Who does not recall the experience of the people of New Jersey when the gamblers and their sympathizers took the law into their own hands. Turf gambling has a phenomenal growth. Hundreds and thousands of young men are roped in and ruined. A merchant complained to

me that one of his clerks got a taste for gambling in winning at one of the races, so that he was useless to him as a clerk, having been infatuated with the gambling craze, hence he was necessitated to dismiss him. Since then he has become a professional gambler, and is well known in the rich from the New and New Jersey are full of young men who ascribe their forger, theft and embezzlements to their infatuation for pool room gambling, as we are reliably informed by police authorities.

Duelling is a form of gambling. It is gambling in human life. Let us thank God that it is falling into disuse. Emperor William the 11, according to reports, has ordered its discontinuance in his domain.

The results of gambling are pernicious. A confirmed gambler is not industrious. He loses his relish for work as the passion for dissipation. If not gambling, he spends his time in idleness, intoxication, sleep, or in roving in new victims. It destroys love for home and family. Like the drunkard, he is in the clutches of a terrible foe. Whatever of good was in him before is destroyed. It demoralizes him, until principle, honesty, respectability, and character are sacrificed at the shrine of this Moloch. Ambition and aspiration and lofty purpose to make most of human life are drowned in the maelstrom of excitement, and he cuts loose from his moral moorings, so that he is seldom, if ever, saved. He acts more like a maniac than a sane person. The prayers, personal entreaties, earnest counsels of friends and loved ones will not move him, he rushes on towards an awful precipice—ruin.

I have read of a lottery in Maryland in which people drew lots for a burying ground. Gambling contests nothing to the material prosperity of a community. What a perfect pandemonium the Chicago Board of Trade is. The men in the "pits" act more like a set of lunatics than men who have the right use of their minds. There gambling goes on at wholesale. Millions of bushels of grain are bought and sold that have no existence except in the excited brains of the seller and purchaser. Property is not increased in value by gambling institutions. Educational, mercantile and religious enterprises are not helped by them.

What is the duty of the Church towards such evils? To stand aloof from them, denounce them, and set a good example unto the world. But alas, the Church of Christ is not free from it. Think of the church fairs, euchre parties, etc., indulged in by so-called Christians. There are lotteries in the church. Questionable worldly methods are resorted to by the church to raise funds for the running expenses of the church. A pastor of a sister church lamented to me that he could not get his members to meet the expenses of the church unless he gave away the free, fair, etc., was resorted to, and that he had less members attending prayer-meeting than attend the parlor euchre parties. There is a gambling craze that is taking hold of the churches, and it is a lamentable sign of the times. The house of God is being desecrated by questionable performances which are a burlesque upon the Church, and all under the garb of religion.

We must have amusement, is the clamor on all sides. Shall the Church furnish amusements for its members?

The Church of Christ amusing the people! A thousand times no! The law of Christ is the law of the Church, and that law says, Whatsoever ye do, do it to the glory of God, and "Avoid the appearance of evil, and "Be ye very transformed by the renewing of your mind," etc. Recently a religious organization gave a public entertainment which was reported in the secular papers as consisting of operatic singing and performances, and that the selection of young companions for the evening furnished great amusement. The young ladies were concealed behind a canvas with holes cut out to let their noses! And all this done in the Church of Christ, erected for His worship, and the Church of Christ is losing the respect of sensible, worldly people by such performances. There is no need for the Church to go on the devil's territory to find recreation. Luther's utterance can be applied here: "If you wrestle with a chimney sweep you will become sooty." Doubtful amusement should be kept only avoided by all Christians. "Come out from among them and be ye separate, saith the Lord of hosts."

We as a Church must be separated from worldliness—the spirit, principles and practices of the world. This separation must be positive, marked, and stant and consistent. "Love not the world, neither the things that are in the world," for "the world passeth away and the lust thereof; but whosoever doeth the will of God abideth forever."—*Ry. W. H. Bucke, in Evang. Messenger.*

#### THE SUNNY SOUTH HOW WE FOUND IT IN JUNE.

##### III.

New Orleans, La., June 15th 1896. The country in the vicinity of north-west Georgia was more of a puzzle to us than any other place we investigated. The land is rolling, somewhat broken and washed. A red clay soil predominates. Much of this land has been under cultivation for fifty years, and consequently is worn. It needs to be built up before the best results can be expected. Some has been left to grow over with pine since the war. It seems to be best adapted to fruit growing, grapes and peaches. Atlanta, the Chicago of the South, affords an excellent market for all home produce. It is a city out over the Chicago pattern. There is no hustle, and the "get up" action is the business of the citizens, none the less as that of any of our western cities.

Why so great a city should rise up in a country almost void of a first class soil is difficult to account for unless it be that the ceaseless cry, "Atlanta! Atlanta!" The confidence of its inhabitants has baffled every effort of the city to get obsolete. A fire could not extinguish the hope of the Chicagoan, no more could war demolish and conquer the restless demand for an Atlanta on the part of the southerner.

But one feature of the city and surrounding country that it is, its splendid railroad facilities. The W. R. Y. of A., and Southern R. R. are doing much to develop the country along their lines. On our way to Atlanta we were invited into the private car of Mr. Smith, president of the W. R. Y. of A., who happened to pass over part of his time at the time.

We considered this a rare favor. He is a wide-awake business man, ready to improve the country through which his road passes as well as the road itself. Lagrange is an old city with a new mission. Many northern settlers are located in this vicinity. It is a school town, there being an M. E. and a Baptist college located here. To such a place to locate near a thriving "white man's" town in the South, a town with the school element prevailing, and a place where fruit growing or the like can be taken up, this may prove to be the place, but it is not suited for colonization purposes by our class of people.

#### THE BLACK LANDS

of central Alabama consist of a fertile clay soil, but malaria disqualifies this section of country for the white man. The negro lives here and thrives. We were told by parties who ought to know that wherever the negro is numerous there look out for malaria. In the course of time, however, this section of land may be drained and made sufficiently healthy for habitation. Another feature against this section is poor surface water, and to drill an artesian well requires capital. The air is also more oppressive and warmer than either north or south, where elevation or sea-breeze affects the climate. When we returned as far as Mobile we rehearsed our experiences and discoveries and concluded to call the work of

#### THIS TRIP FINISHED.

The brethren Underaker and Smoker returned to their homes and the party to revisit the tract of land we considered most favorable for colonization, and, in case it comes up to what we expect, to give a detailed report in the next No. of THE HERALD. In the mean time I am paying the brethren at Roseland, La., a visit, and posting myself as to the country there, and also getting their idea of what the tract is that has been selected.

#### THE SOUTH AT LARGE

has many attractive features. The climate has been a delight during our entire stay. We felt the effects of heat to some degree for several days in Mississippi, but along the Gulf coast the air is invigorating. The nights are cool and "short," i. e. the morning dawns before one is aware of it. Bugs with one or two exceptions have let us alone.

Mosquitoes do not make their appearance out in the country away from sluggish streams, and in Mobile and New Orleans the "mosquito bite" insures one an all night's rest. During the day most of the people in these cities find time to ward off the about one tenth as numerous as in the North. Very few screen doors are used. We have seen one or two fly nets on the horses and they were brought down by northerners. At no place have we seen a potato-bug. Mr. Scott of Montgomery an ex U. S. land commissioner who is now in his sixties told us he saw one potato bug to know what it was. Cutworms, and nelson and squash bugs have not found the South a desirable place to prosecute their work of destruction. Weeds do not prevent the crops from maturing. They are very easily kept down, grass grows rank, and there are many kinds, no timothy and clover, but grasses that grow more profitably there to the acre than the grasses men-

tioned do in the North and West. We see many "poor houses" but no county infirmaries. Everybody makes some kind of a living for himself. Natives work about three months in a year, the other nine months are passed in lounging around under the trees, visiting, smoking, chewing and occasionally drinking. Those who own plantations spend their time in riding over the same and bossing the negro. Politics is a subject that furnishes a great deal of employment. Everybody seems to be doing a little of everything and not much of anything. Possibly we should not say that in the way, but to tell the truth we cannot account for how all the time is spent. There are, of course, some very busy, energetic hard-working southerners, and they are making a mark in the world; but if a man doesn't want to work hard there is no force in nature that will make him to it. Our cold northern winters serve as a lash to compel the lazy kind to work and lay up, but they also afford the greedy kind an excuse for laying up surplus goods and for "building larger barns." There is no such thing as a "strike" in the South. Competition is an unknown quantity in business affairs. Corporations subject to the condition however. Religion and morals we shall discuss more fully in a later article.

THE BROTHERS AT ROSELAND, LA., are situated in a colony founded by The Farm, Field and Fireside Co., of Chicago, 70 miles north of New Orleans. They enjoy a delightful climate, and good health. The principal occupation at this place is gardening. The colony lands are divided up into 20 acre lots; this is all one man can well oversee to the tract of land, and all circumstances advantage. Radishes, cabbages, and tables of various kinds are also grown. In many particulars this is as fine a colony as we have seen in the South. A greater profit is reaped by many a truck farmer on 20 acres here than by general farming on 80 acres in the north. The dwellings, appearance of the land, and manners of the people are of a northern extract. But the disadvantages are, a lack of first class soil, and, secondly, shipping accommodations. The I. C. R. R. does not offer the inducements to shippers that nearly all the southern roads do. Freight rates eat up the profit of the gardener unless he gets a high price for his goods.

The little congregation at this place is of good courage. They seem to enjoy their religion. We held several meetings and the interest was good. It was that if an effort were made for an in-proof leaf" insures one an all night's rest. During the day most of the people in these cities find time to ward off the about one tenth as numerous as in the North. Very few screen doors are used. We have seen one or two fly nets on the horses and they were brought down by northerners. At no place have we seen a potato-bug. Mr. Scott of Montgomery an ex U. S. land commissioner who is now in his sixties told us he saw one potato bug to know what it was. Cutworms, and nelson and squash bugs have not found the South a desirable place to prosecute their work of destruction. Weeds do not prevent the crops from maturing. They are very easily kept down, grass grows rank, and there are many kinds, no timothy and clover, but grasses that grow more profitably there to the acre than the grasses men-

#### NEW ORLEANS

is an old place that harbors foreign ideas and customs. The narrow, dingy streets in all directions of the city, the dirt lanes along its limits, the ancient manner of preparing meals, and its unattractive harbors make it a place of little attraction to a northerner.

I am on my way to Mobile and South Alabama, accompanied by Mrs. S. F. Hostetter, of beautifuls of the city, the tract of land which impressed us as being most favorable for settlement by our people. Mr. Hostetter has had considerable experience with southern lands and is for that reason a very desirable companion.

M. S. STEINER.

#### SHOULD RELIGIOUS JOURNALS CONTAIN ADVERTISEMENTS?

What is the purpose of a Religious Journal? Wherein does it differ from that of any other Gospel representative? If an editor or contributor could address his readers orally, he would have no need of print. Suppose he could do this, what would his auditors think to hear him begin thus: "Use sapollo." "Get ready for the fair." "Women's shirt Waits 60 cents," etc., then take this text, and after preaching with power, close his sermon with, "Lanc's patent steel carriage jack." "Hoo's 'Sarsaparilla' cures," etc., "Would there be anything in his opening or closing remarks that would cause a pious and reverent feeling to come over his hearers? Did the Great Teacher ever open and close a discourse in this way? No any books of the Bible? And yet, this is the way in which the opening and closing pages of many religious journals.

It may be urged that the journal would be unable to survive in good standing without them. Then if a minister should be reduced to like straits, he should receive appeals from the merchants of the village for opening and closing his addresses with a melody similar to the above.

It may be further urged that those who do not care to read the advertisements can skip them. It might be equally urged, that those who did not care to hear the minister announce his, could stop their ears.

The above reasoning is not applicable to most, if not all that can be said in favor of many of the insertions found in the advertising columns of a number of religious journals.

It is all right to be religious in temporal affairs, but it is all wrong to be temporal in religious affairs. He is a poor Christian who does not seek the vine light even in the sunniest temporal duties; and he is a poor editor who can not help him find such light, but just as Scripture deals with these subjects, so should its representative journals.

Commercial men are not ignorant of the advantages of having insertions in religious journals; but as a rule their motives are selfish, and publishers should know, and do know, that they are simply increasing this abnormal appetite for gain, which in some has already reached a degree that totally eclipses veracity. Perhaps the publishers intend to cure them of this fault by the way they pay for it; but when the consumer indirectly pays it all, together with the high premium, it eases the patient not a little after his efforts in straining the truth.

The grotesque figures of pearline and like caricatures are unbecoming to say the least, even when disconnected with devout literature. Some insertions are positively injurious. According to the universal testimony of physicians, corsets have figured in a wholesale destruction of the health and consequent happiness of American women, and yet these are inserted as if it were an act of benevolence.

Should all advertisements then be excluded? No, we see no Scriptural reason for excluding any thing that is in harmony with the editorials and contributions when these are in harmony with Scripture. Under this head come all publications, institutions, organizations, etc., whose purposes are identical

with that of the Great Teacher. Such insertions would be submitted with no other purpose than to do good; publishers would receive them with a like purpose; and subscribers would read them without expecting to be belittled, and would welcome the privilege of paying for such.

All those things however, that perish with the using, that are neither directly nor indirectly connected with things eternal, should be excluded. Under this head would come all soaps, paints, wigs, jacks, toilet powders, and kindred temporals.

If Jewish journalism had been in vogue in the time of our Lord, no doubt you could have read in bold type in the leading tabloid organ something like this,—"Buy your oxen and doves of Judas, Castaphas & Co., cheapest at best in Judea, office in Temple Court, come early and avoid the rush." Again:—"The only sheep and doves free from blemishes are sold by Ananias and sons N. B. Beware of imitations." But what was Christ's attitude to this business when He entered the temple?

We do not question the pure hearts and pure motives of most if not all of our religious editors and publishers; but really if our Lord in person should enter their printing offices would it be unfair to infer that He would make "a source of small cords" and drive out these money seekers and after pouring out their advertising money, and overturning the types and cuts, turn to the publishers and say,—"Take these things hence; make not my Father's journal a journal of merchandise?"—*Zion's Watchman*.

#### LOVE OF ENEMIES.

To say that we must love our enemies certainly does not mean that we are to have the same feeling toward enemies as toward friends, that we are to have the same delight in those who might hate us as in those who love us. This we could not do. Christian love requires nothing that is absurd or inconceivable. Love to all men does not require that we must have the same feelings toward all. God loves all men, but He has by no means the same feelings toward all men. He has the feeling of delight in His faithful servants, but a feeling of displeasure toward willful sinners even while He loves them. Christ certainly had by no means the same feeling toward the malicious Jews who dogged His footsteps and plotted His death as He had toward His disciples. He clearly expressed His feeling of displeasure toward them, and of hostility toward their wickedness; He denounced their cruelty and hate in holy indignation, but He loved them still; He wept tears of bitter sorrow over the wickedness of His people; He repeatedly declared His desire to bless and save them; He prayed for the worst of them, and no word or deed of His inconsistent with the love which He had for them.

Feeling is but one element of love, and love is not to be measured by it alone. If a man is wicked and maliciously and wickedly injures another, the appropriate feeling toward him would be that of displeasure and indignation; but he need not therefore hate him, or wish him ill in return. He should, on the contrary, wish him to be

come a different and a better man. The injured party should desire, and be willing to promote, if he is able, his true good, and return such treatment as would be adapted to disarm his hatred, and make him a better man. He need not therefore cultivate his friendship; he need not try to make a boon companion of a man whose character and spirit he must thoroughly dislike and disapprove. It may be wise for him to have the least possible to do with him, but he must not in malice seek his injury, and he must be ready and willing, if he has an opportunity, to promote his true good.

Love to our enemies does not imply that we should approve their character or conduct. It does not involve complicity. On the contrary, love requires that, if a man treats us wickedly, his conduct should be regarded by us as an object of abhorrence. In making these distinctions, the divine love, as revealed in the Scriptures, is our guide. The acts and characters of wicked men are abhorrent to God, yet He ever seeks the good of these men's souls, and longs and strives to win them to a better life.

Love is no weak compliance with every man's course or character. True love required penalties for sin. You may desire that a man meet his just penalty, and yet love him. Love must take its color according to its object. Love is not indiscriminate. It regulates its feelings according to the character of its objects, and is not less truly love on that account. Here we see the reasonableness and beauty of the Scripture doctrine. We must love God supremely, for He is the source of all good; yet we must love all other beings according to their place in the system, and according to their character. Love by no means bears toward all the same feelings in its breast; it has not the same countenance for good men and bad. One thing it has, and must have, else it is not love but hate, not God-like but Satanic,—it must have the desire, the willingness, the effort, to promote the true good of all men,—to see all men, enemies though they are, to see them saved from their wickedness, if they are wicked. This must be the constant element in love which we can never relinquish.

We may hate men's principles, their bad character, but to desire that any person should become more wicked, and hence more unhappy and miserable—that is, personally to hate him, and to desire for him evil instead of true good,—is against every commandment, and the whole spirit of Christ. For hate is the sense there is no place in the Gospel. It is the denial and opposite of all that is God-like, it is the violation of the whole Gospel,—the law of love. It is more than the breaking of a commandment; it is the overthrow of all the principles; it is a contradiction of the very nature of God, and stands in irreconcilable discord with all true religion.

To love our enemies, then, means to desire their true good, and so to regulate our conduct toward them as to promote it, so far as we are able. If it is asked, What is their true good? the answer is, It is the same as our own. It is right character and its consequences. Some of these consequences are happiness, peace, and a sound and sober mind. We are to desire these for all men, we are to be ready to promote them. This is opposed to the spirit of revenge which craves to inflict wanton injury or pain. Love

may indeed rejoice in seeing the evil works of evil men brought to failure and confusion, but this is a wholly different thing from desiring to see the evil man himself involved more and more in the toils of his sinful habits and character. Love must ever desire that he be saved from these and come to a better mind and to the knowledge of the truth, even though he may be our personal enemy. Here, too, we must follow the pattern of the divine love. God in His government is ever frustrating the designs of His enemies, but, when He does this, He wishes the men themselves to be saved to a better life. He does not wish their harm, but only their good. He ordains penalty for their sin, but this is because He is love, since penalty for sin is useful to uphold the supremacy of right and truth, and to promote the best good of the moral system.

It is certain that if the principle of love were carried out in its completeness by all, men would not live at enmity, but in peace. Love and hatred are opposites. Where love reigns supreme there can be no hatred, just as there can be no light where there is no darkness. The precept "Love your enemies" is no peculiar principle standing off arbitrarily by itself; it is simply the universal law of love, which is the whole Gospel, in a particular and, doubtless, most difficult application. Whoever rises to the height of Christ-like character where he can obey this precept does so much to extend the reign of love in the world, and therefore just so much to banish its opposite, hate. Every deed and thought which is in harmony with this principle is one more ray of God's light in the world, to help banish the darkness of human selfishness, one of whose worst developments is personal hatred.—*S. S. Times*.

#### ON A SPANISH RAILWAY.

Some months ago a merry party of Spanish fishermen was returning by train from one port to another on the conclusion of a successful season; their spirits were high, and they were joyfully looking forward to returning to their homes. One of their number had but lately accepted Christ, and with him was his wife Ramona, a very active and consistent Christian, of some 18 months' standing. The large third-class carriage in which the party traveled was crowded with some fifty or sixty passengers, amongst whom was a young priest, easily distinguished by his shaven head. The fishermen, intent on amusement, quietly formed a plan to raise a public contest between the faithful Christian woman and the priest, who was sitting near. So with pretended gravity one of them soon began to ask her loudly if she thought it right to pray to the Virgin and the saints? If good works could save? If confession should be made to a priest? etc., etc., and many other questions on which they thought that she and the priest would disagree.

Ramona, young though she was in the faith, was spirit and soul, and lifting up her heart in prayer to the Lord for guidance, took out her New Testament from her bundle which she had with her, and inwardly rejoicing at the grand opportunity of testifying for her Lord before a priest, and to many others, she quietly read a passage of Scripture referring to each question put to her.

Answering the question: Ought we to confess to the priest? she replied, "We are commanded to confess our sins to the Lord, and 'He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,' 1 John 1:9. We are told, 'confess your faults one to another.' James 5:16, and 'ye,' she said, 'if I do an injury to a priest I ought to confess it to him, and if he does me an injury he ought to confess it to me.' 'But,' she continued, 'you have asked me several questions, let me now ask you one. Do you know the only recorded instance of one who confessed his sins to priests in the New Testament?' As they were ignorant of the Bible, of course they could not reply. 'Can't you think?' she said. 'Well, if you can't tell me, I must read it to you; no one could wish to follow the example there given,' and she turned to read Matt. 27:3-5, of Judas confessing his sin to the priests and afterwards hanging himself.

Soon the careless fishermen were interested in spite of themselves, and many others were earnestly listening around, some standing up and eagerly leaning forward to hear what was really a very fair Gospel sermon, based on a constant reference to the Word of God. Others whispered among themselves, and, glancing at the priest, said, "Why does not he do his duty and stop this heretical woman?" Great excitement and interest prevailed among all the passengers. Meanwhile, much to their astonishment, the young priest said nothing, but he listened intently. Thus matters went on for some considerable time, till at last the priest's destination was reached, and as he got up to leave and passed Ramona, to the amazement of all, he said, "Many thanks, Senora, for what you have said and read. I have never heard the truth like this before." And then, seeing that the attention of all in the carriage was fixed on himself, he said publicly, "What the Senora has said is the truth; and what can be said against the truth?" He then thanked her again, and cordially shook hands with her and her husband, and got out of the carriage, leaving the occupants thunder-struck with their expectations.

All lightness and jocularity had now ceased, and presently a fellow traveler more earnestly asked where looks like the one read from could be purchased. Ramona told him where Bibles and Testaments could be obtained in the town to which they were going; but thinking he might not have the courage to go to the Evangelical hall, she offered to sell him her own Testament, then and there. He gladly accepted the offer, and bought it at once; she then had a further opportunity of putting the Gospel before him and others, and urged him to come to the Gospel meeting at their destination. He did so, and became more and more interested, was afterwards visited in his own cathedral town by faithful Christians, and after some months he boldly confessed his faith in the Lord Jesus alone as his Saviour.

Those who have not worked for the Gospel in Roman Catholic countries can hardly credit the subtleties and lies resorted to by the priests to prejudice men and women against going to hear its proclamation. This man, as he told us, had been solemnly warned that, if he entered the Evangelical Hall, some

terrible misfortune, perhaps sudden death, would befall him; he, therefore, took the precaution of taking with him to the hall two of his grandchildren whom he left near the door, enjoining them to watch and notice what happened to him, and to go out and give warning to his friends should the Protestant try to kill him. He is now the only witness for Christ in his native town.

There are in our own country those whose hearts are not at rest; many are attracted by the enticements of Rome, and they think they will there find a peace and rest hitherto unknown. It may be that the Lord may bless this narrative to some of their souls, and that they may follow Ramona's example in searching the Scripture and finding what it saith upon each point which may arise. She herself had only been converted by the prayerful study of the Word of God, having previously been an earnest Romanist, but when she had an opportunity of reading a New Testament the Lord taught her His own way.—*George Macginty, in London Christian*.

#### "SOME TERRIBLE THINGS."

The Newman M. F. Church is the largest in the city of Bloomington, having over 800 members.

The official board is in session. A very animated discussion is going on over the withdrawal of twenty-seven members of the church.

Dr. Williamson, the eloquent pastor, is speaking.

"I admit that in point of numbers, twenty-seven out of over eight hundred would make but a very slight difference, but see who the twenty-seven are—the very ones who carry on our prayer meetings and attend to the spiritual affairs of the church. It is true that they are not the wealthy part of our church, but a church cannot be run with money alone."

"Brother Williamson," spoke up the Hon. Chas. Smith, a member of the legislature, "I say let them go; we will get along much better without them. They have grown crazy over the Prohibition party and right here in our prayer meetings and at the spiritual affairs of the church, they are more for temperance than for Prohibition party, and indeed, a better prohibitionist, for the reason that I have the honor of voting for the enactment of our present license law, which has done more for temperance than the Prohibition party will ever accomplish."

Then Judge Grant, one of the county judges, spoke up: "Gentlemen, this recent discussion about the church being out of the Evangelical hall is nothing but the halibut of the liquor traffic, calling the inglorious followers of the Lord Jesus, the upholders of the rum traffic, the greatest curse the world has ever seen."

I agree with Brother Smith, let those Prohibition cranks go, and our church will then go on in peace. (Applause.)

"Of course," said Dr. Williamson, "we will have to give them their letters, for we can find no fault with their Christian character. But we have none to take their places in the public prayer service. This is one of the evils of

bringing politics into religion; they won't mix. The grand old Republican party is a good enough temperance party for me, and while it is not up to the standard on the temperance question that I would like to see it, yet I am not going to throw away my vote on a party that hasn't a ghost of a chance of electing its candidates." (Applause.)

"I don't understand what these fanatical Prohibitionists want," said the Hon. Mr. Smith. "Our church, as a church, has declared that the liquor traffic cannot be legalized without sin, and nothing stronger than that could be uttered. The man who sells liquor for a living is worse than a—"

Just then there was a sharp knock on the door.

"Come in," responded the double bass voice of Dr. Williamson.

The door opened and the portly form of the saloon-keeper across the street appeared in the doorway. He was the first to break the oppressive silence:

"Gentlemen, knowing this to be your regular meeting night, I decided to come over and inform you that one of my family have made up my mind to join your church and help along the good work you are doing."

This speech was greeted with dumb astonishment by the members of the board. Dr. Williamson was the first to speak:

"Have you given up the saloon business?"

"No, sir," replied the saloon-keeper. "Are you going to?"

"No, sir; I am conducting a respectable place and see no reason why I should."

"Well," slowly replied the Doctor, "our church rules prohibit us from taking in dealers in liquors, and for that reason we must refuse you."

"Oh," said the saloon-keeper, a flush of anger coming into his already florid face, "I was not aware of that. On what ground does your church refuse to admit saloon-keepers?"

"On the ground that they are engaged in a business that sends souls to hell," replied Dr. Williamson. "The Bible says that no drunkard shall inherit the kingdom of God, and therefore no drunkard can be a member of our church. The Board of Bishops has declared that the liquor traffic cannot be legalized without sin." The saloon-keeper was thoroughly aroused by this time, and in a suppressed, angry tone he asked: "Do you know that a great many of your members are regular customers of mine?"

"I have heard that some were," said Dr. Williamson.

"Do you know that two of this official board, now in this room, are among my regular customers?"

No reply, but two very red faces showed who had been hit.

"Do you know that I got my license from Judge Grant, who sits right here, for which I paid the regular license fee?"

"Hold on," said Judge Grant, "you are going too fast, my friend; I do not make the laws, and I am compelled by the license law to grant licenses; therefore I am not responsible."

"Well, the law was enacted by Mr. Smith there, and other Republicans."

"You can't place the responsibility on me," said Mr. Smith, "I carried out the wishes of those who elected me. Had I been elected to a Prohibition platform I would have voted for a prohibitory

law. My party stands for license and I voted for the law."

"I understand that fully," said the saloon-keeper, "but I voted for you; so did Judge Grant; so did Dr. Williamson; the rest of his board and the great majority of the voters in your church. I took it for granted that all who voted for you believed in license. Now, I am told that you believe in prohibition. I shall go to hell, but I shall go to hell for you, Smith, to pass a license law which compels Judge Grant to give me a license—to go to hell. I am the fourth party to the agreement and without the consent of you three I could not engage in the whiskey business. You three are bound for heaven, where you will wear crowns and play on golden harps, while I am to suffer the torments of the damned! Gentlemen, if your Bible is true, and I go to hell for selling whiskey, you will go with me to hell for voting to give me the legal right of doing so."

With that he vanished, closing the door behind him with a vigorous slam. The members of the official board looked steadfastly on the door, each one seemingly afraid of breaking the silence. They were Christian men; believed they were doing their Christian duty. But the saloon-keeper, in his fierce arraignment of those present, had placed a tremendous responsibility on their shoulders. Each one was doing some pretty serious thinking, when Dr. Williamson ended the silence by saying slowly:

"Brethren, that saloon-keeper told us some terrible truths. Brethren, our hands are not clean nor our skirts unspotted. Let us go home and pray for light."—*Ed.*

#### PRINCIPLES OF HEREDITY.

Hereditarily means what comes to us in the way of privileges or tendencies from our ancestors. One often hears remarks of commiseration regarding parents who have had children, but my sympathies always go to the children because they have parents who have given them tendencies to do bad, which have nothing to do with choosing their parents, but parents may always have just such children as they choose. We have proof everywhere that children resemble their parents, and when parents claim that they do not see why they should be afflicted with bad children, they are simply advertising themselves as pretty bad parents.

After the children are brought into the world the responsibility of parent-hood rests so lightly on most people that they allow their offspring to come into the world with all their evil propensities strengthened by exercise. Small effort is made to make them healthy, morally or physically, and in consequence the living generation suffers more from the evils of the generation past than from their own. Young people marry every day with all the thoughts of heredity which they must bequeath to their children. I remember pleading with a girl, four of whose brothers and sisters had died of consumption, not to marry at all, certainly not with the young man to whom she was engaged, for his family were also consumptive. But they chose to consult their own selfish interests, and not only married each other but brought four weak, sickly children into the world, and buried three of them. One died of bone disease, one of exema and another of tuberculosis of the brain. The eldest one was an imbecile who unfortunately survived its parents. The father and mother both passed away within fifteen years. There is a great deal of sentiment which is really selfishness, for granting that these young people really loved each other, which their unhappy married life did not demonstrate, would it not have been much better for them to sacrifice their own feelings rather than to wickedly transmit such a dreadful heredity to helpless children?

From the pulpit we sometimes hear discourses about the woe to him who shall offend the "little ones" in the church who are weak in the faith and halting in their walk, but seldom one discourses upon the terrible sins committed against the unborn and against the children of the elders as do the children? They are perfect echoes of their elders, and before they can speak or reason they are often having an education forced upon them which will mar and blight their whole future lives. They are often taught disagreeable habits which are considered cunning when they are little, yet, with unreasonableness and inconsistency, they are punished later for doing what they were taught to do. Parents sometimes act as if a little child were given them only as a source of amusement. The impressions of youth are most lasting. The old man or woman may forget what happened yesterday, but childhood's doings and influences are fresh and clear.

Mothers should be able to teach their daughters the principles of heredity and the moral responsibilities of motherhood, and they should hold up for their sons the same standard of purity, morality and honor and responsibility as for their daughters.—*Christian Life*.

#### OFFENSES.

This word, which occurs repeatedly in the New Testament, is the English rendering of the Greek word from which our English word "scandal" is directly derived. It primarily denotes a trap or snare in which one may be caught, or any impediment over which one may stumble. When transferred from the experiences of the body to those of the soul, its most proper application is to anything which causes the soul or causes of sin to be tripped up. We speak of what pertains to mind or spirit, transferring terms which properly apply to material things. The soul's erring, or stumbling, is sin—any wrong up with all their evil propensities strengthened by exercise. Small effort is made to make them healthy, morally or physically, and in consequence the living generation suffers more from the evils of the generation past than from their own. Young people marry every day with all the thoughts of heredity which they must bequeath to their children. I remember pleading with a girl, four of whose brothers and sisters had died of consumption, not to marry at all, certainly not with the young man to whom she was engaged, for his family were also consumptive. But they chose to consult their own selfish interests, and not only married each other but brought four weak, sickly children into the world, and buried three of them. One died of bone disease, one of exema and another of tuberculosis of the brain. The eldest one was an imbecile who unfortunately survived its parents. The father and mother both passed away within fifteen years. There is a great deal of sentiment which is really selfishness, for granting that these young people really loved each other, which their unhappy married life did not demonstrate, would it not have been much better for them to sacrifice their own feelings rather than to wickedly transmit such a dreadful heredity to helpless children?

We may well presume that our Lord was chiefly concerned about offenses in the strictest sense—occasions of sin.



He does not care so much for what merely gives pain, as for what leads or tempts to sin. Well knowing what was in man and what was in the world, He clearly saw that offenses would come. We need not interpret His "must needs" as denoting a strict philosophical necessity, but a clearly perceived certainty. He looked out into the world, or into the future, with an affectionate solicitude not unlike that which a parent feels when his child goes away from home to encounter the manifold exposures of life. The parent cannot hope that his child will escape most exposures. He does not doubt that temptations will assail him, that offenses will come to him, that he will experience many dangerous incitements to the evil that is in him by nature. There will be impediments in his path of duty—objects or incidents calculated to make him stumble or to make him err.

Our Lord, in His tender forethought, anticipated trials of this kind to come upon His disciples. He seems to have expected that these stumbling-blocks might be placed in their way maliciously, or at least heedlessly. He utters an exceedingly solemn warning against this: "We to that man by whom the offense cometh." He very solemnly adds that it would be better for a man to have a millstone fastened about his neck and to be thrown into the sea, than to offend one of these "little ones."

The special emphasis which He lays upon offending "little ones" is instructive. We may understand it literally of young children, or we may understand it of the weak, the less instructed, or less firm, those most easily tempted, and so most liable to be spiritually damaged by temptations or provocations. He would have us shun inflicting such spiritual damage more carefully than we would guard against falling into the sea. He would have us dread the guilt of misleading, of causing to sin, those who can be influenced by us more than we would dread being deliberately bound to a heavy weight and thrown into the deep. *From the Church at Home and Abroad.*

#### FRUIT AND HUSKS.

"Church order is not religion, sacraments are not religion, conclusions about the Trinity are not religion, criticisms of the Trinity and defenses of the Divine unity are not religion. These are bark and root, and fibre and twigs. Religion is a fruit."

**SCHNECK.**—On June 19th, 1896, near Dalton, Wayne Co., Ohio, Phebe, infant child of D. A. and Anna Schneck, aged 2 days. Buried at the Sonnenberg church. Funeral services by J. A. Nussbaum. D. A. SCHNECK.

**STRICKLER.**—On the 6th of June, 1896, near Dalton, Wayne Co., Ohio, a very suddenly of baby, Eliza H. stand, wife of Henry Strickler, aged 73 years, 8 months and 21 days. Buried at the Sonnenberg church. Funeral services by J. A. Nussbaum.

**FRYSINGER.**—On April 23d 1896 in East Douglas, Lancaster Co., Pa., Charles P. Frysinger, aged 23 years, 6 months and 27 days. This was a very sad death. He was drowned while on night duty in a paper mill, while in the act of adjusting a belt. He was a very exemplary young man, and leaves a sorrowing companion with whom he had united in matrimony only seven months before his sad death.

#### DEATHS.

**ATILL.**—On the 20th of June, 1896, in Medina Co., Ohio, of cholera infantum, Bertha Elizabeth, only daughter of Philip and Sabilla Atill, aged 1 year, 2 months. Buried on the 22nd. Services in the Mennonite meeting house by David Garber. This was a bright little girl, and it seemed very hard to give her up, but the parents try submissively to say: "Thy will be done, O Lord," knowing that "Thy will" is their child.

By Thy hand the boon was given; Thine hast taken but Thine own; Lord of earth, and God of heaven, Evermore, "Thy will be done."

**LEHMAN.**—On the 17th of June, 1896, near Chambersburg, Franklin Co., Pa., after a few days' illness, Willis F. Lehman, aged 1 year, 4 months, and 2 days. The remains were laid to rest in the 19th, in Chambersburg Mennonite churchyard. Services by Philip H. Parret, Henry Becker and Peter Wadel, from Luke 10:1-12.

"Once we had a little blossom, Full of sweetness, full of love; But the angels came and plucked it For the heavenly realm above."

**MYER.**—June 24th, 1896, in Wittenberg, Pa., daughter of Milton M. and Bertha E. Myer, aged 5 months and 26 days. Funeral services were held at Stumpston Mennonite M. H. by John Landis from Isa. 10:4. These parents thought it hard to part with their dear child. May God bless the bereaved parents.

She has crossed the deep, dark river, With her Savior hand in hand; Not afraid, without a quiver, She has joined the angel band.

She's at rest, her sufferings over, No more pain for her to bear; Why mourn we then who loved her there, She's in heaven—no sorrow there. H. A. K.

**LEHMAN.**—On the 31st of May, 1896, Bro. Isaac J. Lehman of near Burton City, Wayne Co., Ohio. Bro. Lehman underwent a surgical operation at Columbus, Ohio, where he died. He was buried on June 3rd at the Sonnenberg church. Funeral services were held by Henry Hord, D. C. Anvats and J. Nussbaum from James 4:1-10. He was aged 21 years, 2 months and 20 days.

**HOFSTETTER.**—On June 13th, 1896, of typhoid fever, near Dalton, Ohio, David Hofstetter, aged 31 years, 2 months and 13 days. Buried on the 15th at the Sonnenberg church. Funeral services were conducted by J. Nussbaum, Ira Huebner and David Hofstetter.

**SCHNECK.**—On June 19th, 1896, near Dalton, Wayne Co., Ohio, Phebe, infant child of D. A. and Anna Schneck, aged 2 days. Buried at the Sonnenberg church. Funeral services by J. A. Nussbaum.

**STRICKLER.**—On the 6th of June, 1896, near Dalton, Wayne Co., Ohio, a very suddenly of baby, Eliza H. stand, wife of Henry Strickler, aged 73 years, 8 months and 21 days. Buried at the Sonnenberg church. Funeral services by J. A. Nussbaum.

**FRYSINGER.**—On April 23d 1896 in East Douglas, Lancaster Co., Pa., Charles P. Frysinger, aged 23 years, 6 months and 27 days. This was a very sad death. He was drowned while on night duty in a paper mill, while in the act of adjusting a belt. He was a very exemplary young man, and leaves a sorrowing companion with whom he had united in matrimony only seven months before his sad death.

**GOOD.**—On June 24th, 1896, in Robinson Twp., Berks Co., Pa., of dropsy, Susanna Muser, widow of Jacob Good. She was buried on Sunday, the 26th, at Alleghany meeting house. She was a faithful member of the church and had a good word for every one that came in contact with her, and was respected for her amiable disposition. She was in her 60th year. Funeral services by H. G. Good, on June 24th, 1896, at 11 o'clock. Text 1 Thil. 2:2.

**MUSER.**—On the same Sunday morning, June 24th, the time the people were to gather for the above funeral her brother, Samuel Muser, who had lived with this sister, expired. He seemed the undertaker in arranging his sister's coffin, when suddenly he sank down to death and died. These two had lived together since the brother's wife died some 7 years ago. He was a faithful member of the Mennonite church since his youth. His age was 72 years, 4 months and 12 days. Three sons survive. They are all married and live in the community. The remains were taken to Bowmanville, Lancaster Co., where his wife was laid to rest. His funeral services were held on Sunday, June 24th, at 11 o'clock. Text 1 Thil. 2:2.

**FISHER.**—On the 25th of May, 1896, in Berlin, Waterloo Co., Ont., of heart disease, August Fisher, aged 67 years. He was born in Swartburg, Southern hansen, Germany, and leaves a widow, three sons, and two daughters to mourn their loss. He was a member of the Mennonite church. Services by J. R. Gingerich, from Psalm 146:4. H. G.

**ISRAEL G. MUSER.**

**MILLER.**—The decease of John M. Miller of Heidelberg Twp., York Co., Pa., cast a gloom of sadness not only in the family of the deceased, but over a large circle of his friends and acquaintances who had learned to know and to appreciate his sterling worth and uniform kindness towards all with whom he came in contact during a long and useful life. His home life was the center of attraction of his children and kindred and his love went out to them in kindly words and acts that to live and speak of his noble devotion as long as memory holds its seat or affection finds a dwelling place in their hearts. In the community which he lived his loss will be keenly felt. His generous heart and hand lent assistance and comfort to all in need of either. His wife was a devoted and consistent member of the Mennonite church, having united herself with the church when quite a young man. His wife counsels and godly ministrations will be greatly missed by his associates and the congregation of which he was a member. Bro. Miller was sick for about five months during which time he suffered at times intensely, but bore it all with Christian patience and fortitude. He was fully resigned to the will of Him who knows all things best. His remains were followed to their last resting place at the Bere church near Hanover, by a large concourse of relatives and friends. Funeral services by Samuel Myers, Martin Whisler and T. B. Forry, text 2 Cor. 5:1. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the sky." JOHN F. HERBESKY.

**HAYDOCK.**—On the 25th of June, 1896, at her home in Indiana Ave., Elkhardt, Ind., of consumption, sister Mary Bixler, beloved wife of David Haydock, aged 31 years, 4 months and 18 days. She was buried on the 27th. Her husband and three daughters to mourn the loss of a dear, faithful companion and mother. In her death the community loses a mutually respected neighbor and friend, and the church a faithful member. She was buried in the cemetery near Elkhardt, Ind., on the 27th. Text 1 Cor. 15:20-22. Services by J. A. Nussbaum, from Mark 10:13-16 and John 8:20-30.

**BEACHY.**—On the 14th of May, 1896, in Dalton, Wayne Co., Ohio, infant daughter of Joel and Katie Beachy, aged one month and six days. Funeral services in the Emma school house by Daniel J. Hochstetler and David S. Kanfman, from Mark 10:13-17 and Rev. 11.

**ERVY.**—On the 7th of May, 1896, at Manganville, Md., Jacob Ervy, son of Jacob M. and Ida Ervy, aged 9 months and 20 days. Funeral services were conducted at Field's church by Adam Baer, George Keamer and John C. Miller.

Her request to be buried very plainly was complied with, and she was laid to rest in the Olive cemetery on the 26th, followed by a large concourse of relatives and friends. Funeral services by Geo. Lambert, J. S. Coffman and J. F. Funk.

**BAILY.**—On the 19th of June, 1896, near Andover, Kansas, Allen Leroy, only child of Henry and Daisy Baily, aged 1 year and 11 months. He was taken sick June 11th with malarial fever and catarrh of the bowels. He was sick but a short time, but suffered terribly while he was sick. Buried June 20th in the Andover cemetery. Funeral sermon by Pre. Munn of Wichita. We all miss him in our homes but he will always have a place in our hearts, and we know where he is and that he is better off than he ever could have been here.

"Yes, 'tis our darling little boy, Papa's pride and mamma's joy; But God saw fit to take him home, And now he waits for us to come." MERTIE BAILY.

**BUCKWALTER.**—On the 18th of June, 1896, at the home of his parents, near Dillensville, Lancaster Co., Pa., son of Silas R. and Mary K. Buckwalter, aged 17 yrs., 4 mos. and 18 ds. Two days. He suffered terrible pain from a fall of forty feet from a cherry tree. He was found in an awful condition, and on the 15th the sands of life were run out. He was a kind and useful life and why he was so rudely taken from us we cannot know, but we shall know when the mists have rolled away. The family has the sympathy of many loving friends. In the hearts of many his name and image will live and glow in the memory of love. The silver cord shall be loosed and the golden bowl be broken. Ah, no more will he join us in our Sabbath school in our home as well as in singing God's praises, for his home is in a more beautiful country, for we have every reason to believe so. He was a kind and obedient child. Truly in the mind of life we are in death.

Gone to the grave is our loved one, Gone with a youthful bloom and youth.

Lowly we bend, schoolmate and friend, Passing away to the tomb.

Often we mingled together, Sometimes in prayer and song; But with the best far land and rest, Weeping will come never more.

Sweetly the form will be sleeping, Sad though we be, fondly will we cherish the name of the dead. L.

**MILLER.**—On the 16th of March, 1896, in Clearspring, Lagrange Co., Indiana, Anna, daughter of Emanuel and Anna Miller, aged 2 years and 26 days. Buried in the Miller graveyard. Funeral services by Daniel Hochstetler and Manasses Holmstrom, from Mark 10:13-16 and John 8:20-30.

**BEACHY.**—On the 14th of May, 1896, in Dalton, Wayne Co., Ohio, infant daughter of Joel and Katie Beachy, aged one month and six days. Funeral services in the Emma school house by Daniel J. Hochstetler and David S. Kanfman, from Mark 10:13-17 and Rev. 11.

**ERVY.**—On the 7th of May, 1896, at Manganville, Md., Jacob Ervy, son of Jacob M. and Ida Ervy, aged 9 months and 20 days. Funeral services were conducted at Field's church by Adam Baer, George Keamer and John C. Miller.

**BARNHART.**—On the 25th of June, 1896, in Jenner Twp., Somerset Co., Pa., Bro. Geo. Barnhart, aged 83 years, 17 days. He was buried on the 26th. Funeral services by Samuel Gindlesperger and L. A. Bough.

**BLOUGH.**—On June 25th, 1896, in Roxbury, Cambria Co., Pa., Adam, son of Bro. A. A. and Sister Lydia Bloough, aged 2 years, 2 months and 17 days. He was buried on the 27th, at the Bloough Mennonite church. Funeral services by Jonas Hanch and Samuel Gindlesperger. Parents, as this is the third of their children that was called away within a few years.

**SHANK.**—Ervin C. Shank, son of John and Hannah Shank, was killed Monday the 25th, by the falling of a tree. After having lunched up for his mother, grandmother and some company to attend the funeral of a friend, he proceeded to the woods to chop wood, his two little brothers going with him. His work was somewhere near the woods. Having sent his brothers to the house for some water he cut a tree which lodged on a stump and fell on his body with his chest on a block of wood. His cry of "Father, father," was heard by some neighbors and his father. When they came near he said, "Oh God, I have had a bad fall, I am so hurt." He said, "Oh, I am so glad, I thought I should have to stay alone in the woods." They carried him to the house where he died almost immediately. He was but slightly bruised, but so badly hurt that called caused his death. He was buried at the Bank M. H. Tuesday evening. Funeral services were conducted by Bro. Christian Godd and Bro. Joseph Heatwole, from John 14:1-2. His age was 14 years, 7 months and 8 days. He leaves parents, grandmother, four sisters and three little brothers. Ervin was an obedient boy and will be greatly missed by the family and friends, but their loss is his eternal gain.

"Dearest Ervin thou hast left us, Here thy loss we deeply feel; But 'tis God that has bereft us, He can all our sorrows quell." A FRIEND.

**LEFEVER.**—On May 8th, 1896, in Paradise Township, Lancaster Co., Pa., Bro. Isaac E. Lefever, aged 11 years and 5 days. Funeral services were held on Monday May 11th at the Strasburg meeting house where Benjamin Hertzler, Abraham Brubaker and Isaac Eby conducted the services. Elias Groff conducted the services at the house. Services were attended by what was probably the largest concourse of people ever assembled at a funeral in this section. The circumstances attending the death of Bro. Lefever were peculiarly tragic and sad. He went to the blacksmith shop about a mile from home for a wagon he had taken to the mill, and on the way home the team, for some cause not definitely known, became unmanageable, and it is supposed he was thrown from the wagon, but what was the exact cause of death will never be known as there was no reliable witness. The tragic event occurred on the way home from the mill. The runaway team was caught by a neighbor who returned with it and found the crushed and lifeless remains lying along the road, where it had been lying about three quarters of an hour as near as could be learned. The accident occurred within a few hundred yards of his home, where his family was awaited his return for supper. Death was instantaneous, and he was nearly so. His wife a daughter of Jacob and Elizabeth Mellinger) and three children were with him and they indeed have the sympathy of the entire community in their terrible bereavement. It is a long time since anything took place in the community that he lived in that caused such a shock, as he was widely known and his death will be greatly missed. His parents, to whom he was also a great help and comfort, also survive, also one sister.

Bro. Lefever was a warning to us all; we know not how soon we may be called to the realm of the departed. "Watch and pray, for ye know not when the time is."

**MORREL.**—John D. Morrel was born in Millin Co., Pa., July 10, 1834. He moved with his parents to Ohio, and then to Lagrange Co., Ind., where he resided until his death, May 20th, 1896. He leaves a wife and six children to mourn his departure. He professed Christ in his young years, and made his home in the Mennonite church, where he remained until death. Funeral services conducted at his residence by J. Kurtz.

**SHACH.**—Entered into rest suddenly, in his garden, on June 6th, 1896, Benjamin Shach of Strasburg Borough, Lancaster Co., Pa., aged 80 years, 2 months and 21 days. Father Shach was a faithful and devoted member of the Mennonite church at Strasburg, Lancaster Co., Pa., for more than 40 years, and was highly esteemed and respected by all who knew him. He was kind to the poor and needy, and genial and helpful to all who were associated with him. In his occupation as a farmer, he continued to the end of his earthly life. He loved his chosen calling, and was most painstaking and successful. On the morning of June 6th, he rose, as was his custom, at 4:30, into his stock and did the chores about the barn, and then about 6:30 ate a hearty breakfast. After this he took a walk, and returned home about 9 o'clock. He then got a copy of the Heraldist or Truth, a paper which he had been regularly reading since its first publication, and took a seat on his rocker on the porch, and read this paper for some time. He was evidently reading on page 167 of the issue of June 1st, 1896, as when he laid the paper aside he was heard to say, "All is well, that ends well," and "If the heart is right, all is right." These are the last words he was heard to utter.

He then went into the sweet corn, an hour afterward, he was found by his daughter Mary, dead, amongst the leaves of the sweet corn, passed from the earthly garment, without a struggle, to the "Sweet fields beyond the swelling flood." His mortal body was respectfully laid away in the afternoon of the beautiful 9th day of June, in the Gods Acre of the church where he loved so well. The ministers, Elias Groff and Abraham Brubaker, conducted the funeral services, assisted by Gladstone Holmes, Episcopal church. His wife, Susanna Wade, now 80 years old, and all their children, five in number, survive. They are Benjamin F. (A. M. Ph. D.) late Co. Supt. of schools and Principal of State Normal School; Amos W. Gen. Agt. of the Covenant Building Association, Knoxville, Tenn.; John and Christian, shoe merchants, and Mary, at home with her mother. His memory is precious and blessed, and he leaves a stainless name and character, as a rich legacy to his children and for their constant emulation and inspiration. F.

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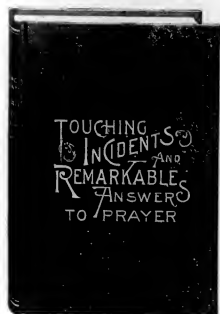
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These lands I offer at prices from \$4.00 to \$8.00 per acre on easy terms, the unpaid part of the purchase price drawing interest at 7 per cent. per annum only. The lands are especially adapted for cattle and dairy business, but will raise large crops of wheat, oat, barley and all kinds of grain, corn, vegetables and potatoes in great abundance and of best quality. The markets, on account of the close proximity to Minneapolis, St. Paul, Duluth and West Superior are the best in the west, the rate for shipping of grain being only 7 1/2 to 9 cents per hundred. The lands are well watered with creeks and streams, the water being pure and no trace of alkali is found either in the water or soil. Plenty of timber for building purposes, fences and fuel. Splendid climate. No prairie wind or Dakota blizzards. It is an ideal place for a home. A large tract of these lands are set aside exclusively for the Brethren.

Free fare for landbuyers, not to exceed \$15.00 on a purchase of 80 acres and \$30.00 on a purchase of 160 acres or more. For further information apply to the owner: Theo. F. Koch, 176 E. 3rd St., St. Paul, Minn. or Geo. A. Moomaw, 501 Corn Exchange, Minneapolis, Minn., exclusive Brethren Agent.

5-17-96.

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"HERALD OF TRUTH," organ of sixteen Mennonite conferences in the United States and Canada; a 16 page semi-monthly. The paper is devoted to the interests of practical piety, and as a record of Christian work among the Mennonites. J. F. Funk, Editor. Price, per year, \$1.00.

"HEROLD DER WAHRHEIT," the organ of the above conferences. German. Same number of pages, etc., as the English. J. F. Funk, Editor. Price, per year, \$1.00.

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A monthly edition of the above is published for exclusive circulation in Russia and other foreign countries. Price, per year, 50 cts.

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"DER CHRISTLICHE GEMEINDELEBEN," a German four page weekly, illustrated, for Sunday school and home. A. B. Koltz, Editor. Prices same as *Words of Chief*.

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RAILWAY.  
(BIG FOUR ROUTE).

MICHIGAN DIVISION.  
Consolidated Schedule of Trains.

EFFECTIVE Jan. 1, 1896.					
GOING NORTH.			GOING SOUTH.		
No.	Time	Station.	No.	Time	Station.
104	10.02		105	10.01	
106	10.30		107	10.29	
108	11.00		109	10.58	
8.50	12.00	6.45 Benton Harbor	7.10	1.10	5.30
8.02	1.22	5.45 Niles	8.02	1.57	6.57
7.58	1.55	6.41 Niles	8.24	2.30	7.59
7.23	12.59	5.07 Elkhardt	8.06	2.41	8.00
	12.17	4.07 Goshen		2.06	8.06
11.58	3.21	Midford Jet.	9.31	3.27	
11.27	3.36	Warsaw	10.02	3.36	
10.45	3.50	Wadsworth	10.31	3.45	
9.13	1.24	Marion	P. M.		
8.00	12.40	Anderson	12.21	5.58	
			1.10	7.30	
6.35	11.15	Indianapolis	3.10	8.45	
		Evansville	3.20	8.55	
		Greensburg	4.20		
		N. Vernon	5.20		
		Cheltenham	6.20		





making a few self-denials and by going where we could help others and others could help us. Often-times worry and expense in evangelizing could be saved if each one were willing to do something in this direction. What, though parents work hard, and manage carefully all their life and succeed in getting a home for each of their children but in the end with sadness have to see the faith of their heart lost in the worklens of their own dear ones?

2nd. Those who are obliged to shift and toil and move, and merely get enough together year in and year out to keep soul and body together, would do well to consider the opportunity the South offers. "It is more blessed to give than to receive," and if it is possible for those who may have up to this time neither received nor been fortunate enough to give, to better their financial condition without doing violence to their spiritual life by changing location, we believe the move to be a happy one—one that should prove to be a blessing to many. "Not slothful in business, fervent in spirit, serving the Lord," is Paul's advice to the brethren at Rome.

3rd. The delicate in health, who suffer from throat or lung troubles, and those who dislike changeable weather, will find at the Gulf Coast a congenial climate. The air is invigorating, the water refreshing, and the cool breeze both night and day a delight. We enjoyed this feature immensely. It carried us back to the vigor of youth where "stiff feeling" is an unknown experience.

4th. Last but not least, the Sunny South affords grand opportunities to men of wealth who wish to use the means entrusted to them in a cause that brings the greatest good to the greatest number. Every new settlement has need of men—honest men who are ready to do benevolence.

Money will be needed to invest in honest, hard-working men and women. We say invest in men and women; yes, often more good would be done in the world than there is, if those who have means would use it to bridge the one in a close place over the crisis, build churches, schools, and benevolent institutions of various kinds. Such work has a tendency to elevate man and prepare a present generation to make life a blessing to the one coming on.

Money would buy large tracts of land and build it from being "grabbed" by the speculator who advances prices but does very little to improve it. This is a real hindrance in populating the South. Speculators capture every promising tract of land they can lay their hands on. If a colony locates on the Gulf Coast a large tract of 10,000 or 15,000 acres should be purchased, because the price on land in the immediate vicinity of the settlement is sure to advance five or ten dollars per acre within a year or two. This is the case all through the South where successful northern settlements have been founded.

Again, benevolent institutions, such as Orphan's and Old Folk's Homes, schools, colleges could be built with little expense and maintained in the same ratio. In a land that grows vegetables, every month of the year, and where fuel, clothing, land and all essentials are cheap, the philanthropist is in demand and may become a great benefactor. But let each one who is interested in the South land go and see and decide for himself. An

excursion for MENNONITES

leaves sometime in November from points in Ohio, Indiana and Illinois to Mobile, Alabama, and return. Rates range from \$20.00 to \$30.00. In some cases the rate may be reduced. Any one desiring to go from neighboring states can join the party. Several brethren may spend part of the year near Mobile. They will make all necessary arrangements to make quick time and save expenses to the excursionists. Although each of us have urging duties to look after at home and in our several callings, yet in case of necessity and if it is any encouragement to help the cause on we shall make sacrifices and share our part in making the final decision. Enough ought to invest together to satisfy all that there will be a church from the beginning. Should it be the case that no investment is made then some of us will be wiser in knowledge and experience but poorer in possessions, but the knowledge and good received will be worth the cost. No one need feel himself under obligations to any one, we have not placed ourselves there, and do not expect to, but we are here to find out what opportunities the South offers above those in our home country.

The brethren at Roseland, La., are pleased with their homes, and well they may be. We found them pleasant—yet they desire better church privileges, consequently they are ready to sell out and move to Southern Alabama in case a colony is organized. There may be scattered members elsewhere who are ready to take this step. It will require only a few families from the North to make the proposition a reality.

Yours in humble service,  
Jos. Smoker, Ligonier, Ind.  
Peter Unzieker, Cullom, Ill.  
M. S. Steiner, Cranberry.

Allen Co., Ohio.  
P. S.—All questions will be cheerfully answered, but in case any one desires to correspond please enclose a stamp.

THE COMMITTEE.

#### THE GARDENER KINGS.

A COMMON MEETING GROUND OF TRADITIONS OF CHINA AND CHALDEA.

The reader who has followed during the last few years the course of Oriental research must have become fairly accustomed to surprises. Each year the spade of the explorer or the skill of the decipherer seems to bring to light some new and astonishing find, enlarging and extending, often into an undreamed-of antiquity, our knowledge of the past. Generally speaking, the result of these discoveries has been a great retrospective enlargement of our knowledge; but there are cases in which the reverse has taken place, and the most striking of these has been in the case of the great "Celestial empire." Chinese historians had, with unblushing effrontery, claimed for their civilization an antiquity ranging many thousands of years before the Christian era. Oriental research, with its cool analytical analysis, has shattered this fabric of mandarin tradition, and the civilization of China is now reduced to its proper position. It may be briefly described as being the oldest civilization in existence, but not in history. The isolated position of the Celestial empire, the unbending conservatism of its officials, and the hatred of the foreign barbarian had all combined to give to its civilization an artificial veneer of antiquity. Research, however, showed that these claims were in no way justified, and that even the great culture of the Flowery Land had a beginning, and that a very simple one. It was not in the writings of Confucius or his school, the severely classicalist, that the traditions of the childhood of the empire were to be found. The great philosopher of Lu severely edited all that was mythical or from traditional sources. In the Taoist school, however, myth and tradition were less severely excluded, and it is from them that the folklore of the beginnings of China is to be gathered—and the tale is a simple one.

In about the twenty-third century before the Christian era, a body of tribes called the Bak families—formerly called the "Hundred Families"—entered China, coming from the south-west. They were under leaders who had considerable knowledge of the elements of civilization—far in advance of that of the aboriginal population of the Chinese empire. They brought with them a system of writing which could not have been invented in China, and which, from its primitive forms, was manifestly derived from a cuneiform system of writing. They came, having traversed Central Asia, under organized leaders, and bringing with them many important innovations, the result of long contact with the great civilizations of Southwest Asia, in the Tigris-Euphrates Valley, and in the mountains of Laristan, the seat of the ancient Elamite kingdom.

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she closed. She gave me to the river, which drowned me not. The river carried me along; to Akki the Irrigator it brought me. Akki the Irrigator, in the goodness of his heart, lifted me up; Akki the Irrigator as his own son brought me up; Akki the Irrigator made me his gardener, and in my agriculture Istar the Goddess loved me."

Here we have a legend which is almost the same as that of Shen-nung. The Chinese name is but a corruption of the Babylonian one. Each hero knows not his father; each is born in secret near the river. The mother of Shen-nung was of the family of Anteng; Sargon's brother dwelt in the mountains that is, in the land of Anzan, or North Elam. The Chaldean sage is rescued by the Irrigator Akki, who teaches him the profession of a gardener; while the Chinese hero receives the instructions of Ohi, and finally rules in the City of Ekki, which resembles exactly the Agade or Akkad of the Babylonian inscriptions.

The name of the Chinese hero is associated with two other cities—Letsan, where they dwell for a time, and Unuk. The former is manifestly a corruption of Larsam or Laras, the southern Heliopolis of Chaldea; the latter, Unug or Unuk, the Uruk or Erech, the old capital of Chaldea, which may have been built by Sargon. With such a number of almost identical names as these, it seems impossible to doubt the similarity of origin of the two legends.

We have, however, other inscriptions of the hero of Chaldea, which enable us to carry the identification even farther. In one of these records we read that he conquered the land of Magan—that is, the peninsula of Sinal, which is probably the Tchen or Sin of the Chinese legend; its preservation is of great interest, as this was a conquest of which the Chaldean King was most proud.

Sargon also carried out important campaigns, as did also his successors. Naram-Sin and Akkashad, in the land of Anzan or Elam, and conquered a district called Apir or Apirak, which is obviously the Khapir or Khapir of the Median inscription in the vicinity of Shushan. This name is evidently preserved in the Kolbat of the Chinese legend, especially when we see it followed by the statement: "that the people of Shusha rebelled against his orders." In an inscription of Kurigab, King of Chaldea, we have the record of his bringing back (1100 B. C.) a talisman which had been taken away (2250 B. C.) by the Elamite King Kudur-Nak-Sargon and his son. The inscription of the former reads: "To Mulli (the ghost god), the Great Lord, Sargon, the King of the City, the Great King of Agade, Builder of the Temple, the House of Mulli in Nipur; so that we have undoubtedly a real historical monarch.

There is, however, a remarkable legend with regard to this King. It is inscribed upon a terra cotta tablet found at Nineveh, and now in the collection of the British Museum. It reads: "I am Sargon, the mighty King, the King of Agade (Akkad). My mother was a Princess, my father was the King of the land of my father dwelt in the mountains. In the City of Atzipirani (outlet of two streams), which is on the banks of the Euphrates, the Princess, my mother, conceived me; in a secret place she brought me forth. She placed me in a basket of reeds; with bitumen my exit

she closed. She gave me to the river, which drowned me not. The river carried me along; to Akki the Irrigator it brought me. Akki the Irrigator, in the goodness of his heart, lifted me up; Akki the Irrigator as his own son brought me up; Akki the Irrigator made me his gardener, and in my agriculture Istar the Goddess loved me."

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so it was from Sargon that the Babylonian Kings got their titles of "the Gardener of Babylon," or "the Great Gardener." We have two examples of this title—one in an inscription of Bur Sin—about 1500 B. C., who claims the title of "the Great Gardener of Ur, who the Holy Tree of Erdur restored;" and the other the great Nebuchadnezzar (605 B. C.), who claims the title of "the Gardener of Babylon."

So, then, we see how research in the East and the far East have helped to bring together the most ancient civilizations of the world, and to find in the legends of the Gardener Kings a common meeting ground of the traditions of China and Chaldea, and a stinging rebuke, as well as an ever increasing mortification to those who, assuming to understand science which, in fact, howsoever, were mostly assumption and theory, tried to convince the world that the Bible is a book of fables. No discovery in science, antiquity or archeology has ever been made that has not proven the Scriptures to be true, and the latest researches have given the most overwhelming evidence of the fact.

#### THE POWER OF ONE MAN.

Being born and reared under a government ruled by the majority, there comes an unconscious disposition to allow majorities to dictate to us, not only as to who shall be our civil officers and how they shall rule, but also in other things we are tempted to silently bow to the will of the majority.

It has become a custom of most people to do. About the most difficult thing in the world is to go contrary to custom and public opinion. Here is where the little ones in seeking to obey God while we live in the midst of a crooked and sinful generation. Here is the cause of the reluctance of men to have to getting salvation.

(On this account too many think that little can be accomplished unless the cause is popular. So many are discouraged in the very thought of standing alone in the midst of opposition. They have failed to consider the power of one determined man. History abounds in noted instances of the power of one determined unit. Arnold Winkelried, his onset singlehanded against his country's invaders; Joan of Arc, John Brown, Fowell Buxton, and many others are illustrations of the fact that one person has power even when beset by raging opposition.

Not only is secular history a clear teacher of this fact, but sacred history also abounds with examples of the influence and power of one man in defense of the truth. Abel, the lonely shepherd of God; Noah, the solitary friend of God upon earth; Moses, thought to be a fanatic by the very people he sought to help; Elijah, the sole representative of God against the priests of Baal on Mt. Carmel; Daniel in Babylon; Jesus Christ, who first tried to press alone, and was forsaken by all in His great redemption work, are examples to us, suggesting and emphasizing the fact of the power of one man who stands by the truth. These examples ought to teach us that one man alone, singlehanded, is in the majority.

Then no man is to be discouraged. We ought to be like the man who was told that if he persisted in a certain

course, the world would be against him. "Then," said he, "I am against the world." He proposed to be just as firmly and decidedly against the world as the world was against the truth. There never has been anything great or grand wrought out for the world that did not begin when some one man had to stand alone. Minorities have quite often been in the right. One man with God is always in the majority. How many times we like the young man with Elisha at Dothan, who trembled at the hosts that had come to seize Elisha. The Lord opened his eyes and he saw the whole mountain full of chariots and horsemen of fire. He discovered that Elisha was really in the majority. And such a majority! Who would not wish to have such allies. If every lonely, opposed toiler could have his eyes opened and see all the forces arrayed with him against error he would never again be tempted to flinch in the face of opposition. If you cannot be as Elijah or Paul, yet you can be a saved man with Christ in the soul, the Christ that was the source of the power and strength of Elijah and Paul. Never fear because you are alone or weak, for God gives His Almighty power to the soul who feels his weakness enough to attach himself to the power.

We rather like the word "crank" that is so contemptuously applied to those who are standing true to God. A crank is the connecting link between the power and the machinery. A crank has much to do with power. If we are not connected with world power or sin power, but are joined to divine power, it is then blessed to be a crank. How much the world owes to these men who have been alone. Those are the men who have discovered new worlds, marred the arts and sciences for the good of mankind, and opened up the bound together continents, overturned errors of long standing, brought about the great reforms, elevated the human race, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." What is it that these have not done? What encouragement we have then to stand alone. Who would flinch in the day of battle over Goliath or a little David against Goliath, or a Joseph amidst false brethren. God can make even prisons stepping-stones to thrones of power. Lift up the standard then, brother toiler, God is with you. Be ashamed any more to be a coward. Resolve to die if necessary in the fight, but resolve never to die by flight.

Christian Witness.

hook the bait at which the fish will bite. Most eagerly no matter what it is, worm or bug, grasshopper or artificial fly—so the crafty manager of a theater surveys society, and considers what plays, what style of acting, what style of dress, among the actors and actresses, will most surely attract the crowd. He knows that he can please them only by keeping them well paid, by their means of escape. What is it that these have not done? What encouragement we have then to stand alone. Who would flinch in the day of battle over Goliath or a little David against Goliath, or a Joseph amidst false brethren. God can make even prisons stepping-stones to thrones of power. Lift up the standard then, brother toiler, God is with you. Be ashamed any more to be a coward. Resolve to die if necessary in the fight, but resolve never to die by flight.

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#### AMUSEMENTS.

BY G. W. ANTHONY.

The theater has its apologies and advocates. It is said to be a good place to learn history, human nature, etc. Some plays are declared to be "as good as a sermon." Admitting this to be true, it might not be saying much for the preacher. It may not be out of place to inquire how often these good plays are performed, and how they "draw." What proportion does this good sort bear to the general mass of plays nightly seen before the public in some of the larger cities? How plays are as good as sermons, how happens it that, as a rule,

those who admire them have no love for sermons? Where is the proof of their moral and religious usefulness? Heavens! moralists and philosophers have condemned the stage as tending to corrupt public morals. Aristotle remarked: "The law ought to forbid young people seeing comedies until they are proof against debaucheries." Plato said of the theater: "Theatrons are a source of mischief to the soul."

Edwin Booth said he never allowed his wife and daughter to see a play until he had examined it himself. If this price of actors would do this, what about church members who allow their children to go pell-mell to the play-house, and often go there themselves?

Mr. Sutherland, a converted actor, gives the following experience: "For twenty years I struggled to be a Christian. I would go to my room and try to pray, but would end in sticking to the old life and go to drinking. Not till I left the theater, never to return, did I find Christ. The other day a young man asked me if he could go to the theater and be a consistent Christian. I answered the young man: 'If I could not induce Christ to go into the theater with me when I was earning bread for my wife and little ones, you cannot do it if you go for pleasure, and pay fifty cents extra for your seat.'"

Some years ago the owners of a certain theater in one of the great cities resolved to conduct it in a "respectable" way, by shutting out, as far as practicable, all whose vocation was infamous. This they thought could easily be effected by refusing admittance to a gentleman "lady not accompanied by a gentleman." This measure accomplished all that was expected of it, and a great deal more. It excluded the class aimed at, but the consequent loss of patronage was so great that the establishment no longer paid current expenses, and the owners found themselves compelled to either to close its doors altogether or to open them unreservedly. The theater open then unreservedly. The theater open by the vice and crime of the community. It is a bazaar that lives on the carrion of low morals.

As the skillful angler puts on his hook the bait at which the fish will bite. Most eagerly no matter what it is, worm or bug, grasshopper or artificial fly—so the crafty manager of a theater surveys society, and considers what plays, what style of acting, what style of dress, among the actors and actresses, will most surely attract the crowd. He knows that he can please them only by keeping them well paid, by their means of escape. What is it that these have not done? What encouragement we have then to stand alone. Who would flinch in the day of battle over Goliath or a little David against Goliath, or a Joseph amidst false brethren. God can make even prisons stepping-stones to thrones of power. Lift up the standard then, brother toiler, God is with you. Be ashamed any more to be a coward. Resolve to die if necessary in the fight, but resolve never to die by flight.

Christian Witness.



deviating rule to secure the righting of children is instant, unreal and implicit obedience; and if it be commenced in infancy, both child and parent will be spared and inflicts sorrow. — *Hannah More.*

e, for after sorrow: *And then I*

## HERALD OF TRUTH.

August 1, 1896.

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(\*Amish Mennonite.)

## Monthly Calendar for August, 1896.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
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9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

☾ 1; ☼ 8; 15; ☼ 23; ☾ 31.

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For the Herald of Truth.  
**THE ORPHANS' HOME.**

BY DAVID L. CANN. The possibility of establishing an orphan's home must not pass our minds, and thus become a thing of the forgotten past. No good was ever accomplished by idle thoughts, or thoughts without active labor. Reaching out and helping those who need our help is not only a Christian duty, but it is also one of the stepping stones to success. It has ever been one to the first and most sacred principles of the church to care for the poor and needy, and we believe we have come to a time when plans of good management are sought for. But in order to establish such a home it was necessary for some one to make a sacrifice. Bro. S. Plank and Bro. D. Garber have expressed their willingness to make this sacrifice, and it has been before two Ohio Conferences and looked upon with favor. A committee appointed to investigate sanctioned the proposal and plan. We hope that the Church will show her appreciation by keeping this matter before the people, and giving the people an opportunity to send in such remittances as they feel able to contribute. While this is but a small beginning, we hope the brethren will be encouraged in their undertaking, and that it may be a power for good. We look forward to a time when this institution will be self-supporting, and a blessing to the Church.

East Leontown, O.

THEY that make the glory of God their end, the Word of God their rule, the Spirit of God the guide of their affection, and the Providence of God the guide of their affairs, may be confident that the Lord goes before them as truly as He went before Israel in the wilderness, though not so sensibly.—*Matthew Henry.*

## SUNDAY SCHOOL LESSONS.

LESSON VII.—AUGUST 8.

DAVID'S VICTORIES.—2 Sam. 10: 8-19.

(Read chapters 8 and 10)

GOLDEN TEXT.—The Lord is my light and my salvation; whom shall I fear?—Psa. 27:1.

## INTRODUCTION.

TIME.—Probably B. C. 1034. The earlier years of the second part of David's reign.

PLACE.—Rabbath or Rabbah, the capital of the Ammonites. Hamath, a Syrian metropolis, not far from Damascus. Also other places.

DAVID.—The first we hear of David he is a shepherd boy caring for his father's flock. His first step upward was his anointing as king by Samuel. His first exploit, bringing him into the notice of the people, was the slaying of Goliath. Next he is an outlaw, persecuted and pursued by Saul. Then he is anointed king of the tribe of Judah. Finally his hard life of probation is over and he is anointed king over all Israel. He had long before this been a prophet and poet, but his elevation to the throne of the united kingdom made his reputation more illustrious. He found the religion of his people in ruins and tatters; he restored, enriched and enlarged the worship of the sanctuary. With his standing army of experienced soldiers, and generals of unrivaled ability, it was comparatively easy to extend his empire from the edge of Egypt to the Euphrates.

STANDING near the summit of earthly glory.

DAVID'S ARMY.—First, there was an "Old Guard" of 600 Gibeonites or heroes led by a band of thirty promoted for special valor. These had been proved during David's exile. Second, the general force of the kingdom, known as The Host, consisted of 300,000 men in 12 divisions of 25,000, who each served king a regular month in the year, except in time of war. Each corps was divided into regiments of 1,000 and companies of 100, with their respective officers. The army consisted entirely of infantry, armed chiefly with swords and spears, and occasionally maces, bows and arrows, and slings. They rarely had any other defensive armor than the shield.

DEFENSIVE WARFARE.—It is well to notice that apparently David made no aggressive warfare for the sake of conquest, as was almost the universal custom in his day. "He was often in war, but always challenged, provoked, defied. Other kings have sprung from their thrones and said, Whom can we fight to-day? This man sits still on his throne and says, To whom can I show kindness?"—*Joe. Parker.*

STUDY THE OTHER SIDE.—In studying the life, battles and victories of David it is well not to dwell on the slaughter of enemies; but that these were righteous wars, and victories over enemies that were ruining the country in David's time. The war should be viewed from the standpoint of justice and of blessing to the cause of mankind. The results rather than the details should be presented. The application is clear, and should be studied. We have many enemies to overcome within and without. We have the

weapons described in Ephesians 6. "The weapons of our warfare are not of carnal." We have many promises to those who overcome. We need as great courage, and heroism, and devotion as is required in the greatest historic battles of the world.

## DAILY READINGS.

M. (August 3) David's Victories. 2 Sam. 10: 8-19  
T. A song of victory. Ex. 15: 1-11  
W. Divine preservation. 1 Chron. 18: 1-13  
F. Deliverance from God. Psalm 44  
S. Praise for deliverance. Psalm 34  
S. The soul's warfare. Eph. 6: 10-20

## LESSON VII.—AUGUST 16.

DAVID'S CONFESSION AND FORGIVENESS.—Psa. 32: 1-11.

(Read also Psa. 51.)

GOLDEN TEXT.—Create in me a clean heart, O God; and renew a right spirit within me.—Psa. 51: 10.

TIME.—About B. C. 1035 was the time David committed his great sin. Nathan's reproof was about a year later. This psalm followed soon after.

PLACE.—David's palace in Jerusalem.

DAVID'S CRIME.—It was a double crime, consisting of the two most heinous wrongs one person can commit against another—adultery and murder, mingled with meanness, selfishness and injustice. Moreover, it was a sin against God amounting almost to treason (2 Sam. 12: 9, 10; Psa. 51: 4). It defied God's law, which David was bound to maintain. It dishonored God and religion before all the people. So that, great as was David's crime against man, the guilt of that was as a man's shadow unrealized in the black midnight shadow of the earth.—*Pemberton.*

THE DOWNWARD STEPS.—(1) It is not at all likely that this fall was entirely sudden. Doubtless there was a relaxation of David's religious fervor and zeal, which were his guard. Then his multiplying wives was in the same direction. This he had done contrary to the law, or at least to the very verge of what might be allowed (Deut. 17: 17). (2) David parleyed with temptation. He should have shut his eyes and turned away, then he would have been safe. (3) This occurred in a period of idleness, increasing luxury and self-indulgence. It took place after a long period of prosperity and unbroken success. David had scarcely known what defeat was. Great popularity and success give a sense of importance that leads into temptation.

DAVID'S GUILT.—He knew the guilt of his sin. He knew the condemnation, he had received great spiritual enlightenment and noble impulses. He himself never apologizes for his sin. The Bible never apologizes for it. It is to be held up in eternal execration and condemnation, and says, To whom can I show kindness?"—*Joe. Parker.*

STEPS TO REPENTANCE.—For a year David said nothing about his sin. But

## CORRESPONDENCE.

MONTGOMERY, IND., JULY 13, 1896.

Weather here is very warm at present, and it is somewhat dry, although we had very heavy rains recently, which, on account of inundations, injured the corn in the lowlands. In the latter part of June we had a sort of cloudburst which lasted about two hours. The water ran in streams, and in a few moments the low land was submerged, in many places, on the road even, as much as three feet in depth. Many bridges were also washed away. A large amount of grass which had already begun here. Wheat averages 10-15 bushels per acre. Fruit and fall crops look very promising. The ten-petal blessings which God in His mercy and bounteous love is sending us should awaken in us the deepest gratitude and move us to faithful service in His cause, that the work of our Lord may prosper on earth.

REPENTANCE.—"All these things brought David to the deepest and most sincere repentance. One great object of punishment is to compel men to see the terrible nature of their sin. The proof of David's sincerity, that he was not merely sorry for the consequences, but really repented of his sin, is shown by his forsaking that sin and hating all sin, and by his efforts to remove the evil effects of his wrong."

THE CONSEQUENCES.—There were consequences of David's sin which deep repentance, no matter how deep and sincere, could not remove. Repentance could not ward off the bitter trouble to come from his polygamous household in the death by the sword of two of his grown up sons; it could not bring Irish back from the dead; it could not keep some from blaspheming the name of God (2 Sam. 12: 14) down to the last ages. There are some results of sin which even forgiveness does not remove—at least, in this world. Still consequences are usually greatly modified by repentance.

## DAILY READINGS.

M. (August 10) David's Confession and Forgiveness. Psa. 32  
T. The sinful nature. Rom. 7: 14-25  
W. Hope for the penitent. Joel 2: 12-19  
T. Confession of sin. Ezra 9: 5-15  
F. Prayer for forgiveness. Psa. 51: 7-19  
S. Cleansing. Ezek. 36: 22-31  
S. Praise for pardon. Psa. 103: 1-18

## THE MACEDONIAN CRY.

BY MISS M. C. THOMPSON.

A form with a gesture of night  
Is seen in a vision of night  
"Come over, come over and help us!"  
O, show us the pathway of light!  
No news of salvation has reached us,  
No light has shined in on our gloom,  
No rest for the weary been told us,  
There's nothing beyond the dark tomb.  
With hearts overburdened with sorrow,  
And lives that with care are oppressed,  
Forever we look through the darkness  
And long for a place where there's rest.  
"Come over, come over," and tell us,  
Encouraged with care and with strife,  
With burdens too heavy to carry,  
Is this all? Is this all of life?  
Is there naught that will lighten our burden  
And give to this life more of bliss?  
Is there nothing beyond life's dark border  
When done with the sorrows of this?  
O, if there be over the border  
A home where the weary find rest,  
Then teach us, come over and help us,  
The way to the home of the blessed!"

"As the sunlight of heaven illumines perfectly the darkness of earth, chasing the shadows out of the deepest valleys thereof, so the light of the Bible illumines all moral darkness and makes the valleys of the shadow of death the brightest part of the way in the earthly life."

years. But we are thankful to our Maker for what we have. Our Oakhill congregation now numbers about 70 members, including the little band that joined us down at Hubbard. COR.

WISNER, NEB., JULY 5, 1896.—Bish. Joseph Schlegel, of Seward Co., Neb., recently visited us and admonished us richly from the word of God. We were also favored to partake of the communion of bread and fruit of the vine, an occasion that was much enjoyed by us, inasmuch as we were encouraged to press forward in the warfare against sin, looking unto Jesus who is the author and finisher of our faith. We feel deeply grateful to God and the dear brother for this favor. The Lord be with our brother in all his labors.

JACOB OSWALD.

DALTON, WAYNE CO., OHIO, JULY 20, 1896.—We are glad to state that our aged brother Peter Basinger, of Mahoning Co., Ohio, stopped off here on his return from a visit to relatives at Berne, Indiana, and Putnam Co., Ohio. He preached an able sermon on the 19th, although his bodily strength is failing, yet his mind is still clear and vigorous. We were also recently visited by the brethren Ira Buckwalter and David Hostetter who attended the funeral of Bro. David Hostetter. Our deceased brother had for some years stood outside of the communion of the church, but during his illness the Lord graciously moved upon him by the Holy Spirit's pleadings to renew his vow, and he was received as a brother by our bishop Jacob Niesbaum into the Old Sonnenberg Congregation. D. A. SCHNECK.

THURMAN, COLOR., JULY 18, 1896.—Bro. John C. Birkey, of Linn, Kansas, came here on the 8th of July and remained until the 12th, during which time he was "instant in season and out of season" for the Master, and also held communion service for us. We would be glad if other ministers would likewise visit us, for laborers here are few, while the harvest is great. Pray for us.

JOSEPH SCHUCK.

STRANG, NEB., JULY 21, 1896.—On June 29th Bro. Joseph Schlegel, and Bro. D. Bender, of Milford, Seward Co., Neb., came here. We had a glorious time during their stay. Bro. Schlegel held four meetings that were well attended. We were again admonished as to our duties and how we are to walk in the footsteps of our dear Savior, Jesus Christ. Seven souls united with us in church fellowship by baptism on confession of their faith. May God bless and lead them that they may be true followers of Jesus Christ, that many more may be brought to the light of God.

JOS. KUHN.

MARKHAM, IOWA, JULY 8, 1896.—We were visited by our ministering brother A. D. Wenger, of Iowa, who came here on Monday evening June 24th and left on Friday morning July 3d for Jordan, Lincoln Co. The brother while in our midst held seven meetings, which were not so well attended in the day, but were well attended, with good attention, in the evening. The brother made himself free by faithfully proclaiming the word of God, encouraging the saints, and warning the sinners to flee from the



wrath that is to come. May the grace, peace and love of God ever sustain our young brother in discharging his duties and we as God's children bring the things into practice that we hear and then we will have the benefit and God will receive the praise. We wish our brother God speed, and may his journey be a blessing to him and those he meets.

COI.

#### AN OVERSIGHT.

In a recent article in the *HERALD OF TRUTH* I made the statement that there was none of our ministers who handles the English language in Iowa. I neglected to state that Bro. A. D. Weuger has had a temporary residence in the state during the past year, and has been doing effective work. When I wrote the article, I was not aware that he expects to make Iowa his permanent home. I am glad that our Iowa field has some prospects of being looked after, and my prayer is that God may bountifully bless the work.

DAN L. KAUFFMAN.

#### SUNDAY SCHOOL ITEM.

CEDAR GROVE, YORK CO., ONTARIO JULY 13TH 1896. We organized a Sabbath School here, on April 28th, with Bro. L. J. Burkholder for Supt. and Bro. M. J. Besser for Assistant Supt. The average attendance for the past quarter was about thirty-eight; and the interest is very good. We feel keenly the necessity of more active service here, and would ask an interest in the prayers of all God's people in behalf of the work here, for truly the harvest is great, and the laborers are few. Should we not pray the Lord of the harvest to send more laborers into the vineyard, so that when He comes to reckon with His servants, that His garner may be filled with golden sheaves.

P. D. BURKHOLDER.

See's and Treas.

#### CONFERENCE.

The Annual Sunday School Conference of the Mennonite Church for the state of Ohio, will be held near West Liberty, Logan Co., Ohio, commencing Wednesday evening Aug. 19, and continuing until Friday evening the 21st. A cordial invitation is hereby given to the Sunday school workers of the different branches of the Mennonite churches of Ohio and other states, to meet with us in conference, in the name of I Tim who said, "Suffer little children to come unto Me." Those coming from the north or south will stop at West Liberty; from the east at Bellefontaine; from the west at Mt. Crawford. Any information cheerfully given by

DAVID PLANK, Cor. Sec.  
Bellefontaine, Ohio.

CHILD TRAINING. A mother should have tender and loving but firm control of her child from its first breath. She should as carefully shield it from self-consciousness, conceit and willfulness as she does from scarlet fever and whooping cough. She should, above all things, set it a daily example of justice and truthfulness in the smallest affairs.

Erubring.

#### THE PLEASANT GROVE COLONY.

PLEASANT GROVE, McEWEN, TENN. Greeting in the name of Jesus. By request we endeavor to pen a few lines

on the above heading for the benefit of all interested, and as there has been considerable said by different parties concerning this place we do not wish to say a word of contradiction as men differ in judgment. What we say we say in the name of Jesus, and our prayer to God is that nothing be said but what the future will reveal and what we would prefer were in your place. First, we beg to draw your attention on a flying trip cannot give the information—though they exercise the best of judgment—that those can who have lived here for years. The same is true of every country. No attempt should be made for permanent settlement in a new country till the same be tried and proved; hence, while some are contemplating going farther south—which may prove good for those who have a mind to do so—we with others have decided that for general farming and fruit raising we are far enough south as a greater variety of crops and fruits can be grown here than farther north and the climate is mild enough for those who are accustomed to the severe winters of the northern states. It has been said that this country was not one with which one would fall in love at first sight, which is very true. The same is true of other unimproved localities. No one should expect to go where land sells for three dollars per acre and find it in a flourishing condition, all nicely improved and trimmed up. Those who are not fond of work, improving farms and fixing them up to their taste, should not come here to satisfy their desires, as it may not prove satisfactory to them. But we have sufficient evidence that this country can be made to gain the love of farmers and fruit growers and pleasant home seekers by proper improvement. It has been said the land here resembles the clay lands of parts of Ohio. Some of the clay land of Ohio is very good land and sells for good prices. Let the land here be what it will, when clear of roots and stumps it is easily cultivated. It has few stumps, is of a mellow nature, and when properly cultivated, will produce good crops. The land here is not as in parts of the West where they burn the straw and leave the cornstalk on the field, but the same is true of most southern lands, especially the pine countries. There are however some very fertile lands along the low lands of the South, but there a man cannot live and retain good health. While farming is carried on here now without fertilizers, it can be greatly improved by working all the straw and cornstalks into manure and putting it on the land again. While it may be well to use some commercial fertilizer in the beginning on the old land, we have reason to believe that the land can be kept in fertile condition without commercial fertilizers under proper management. Many of the dear brethren are tolling from year to year on land far more barren than this.

Those who are here and had some experience have no doubt that they can make farming a success here; fruit-raising and drying can also be made profitable when once established. Nature has done her part here and if man does his part there is no reason why he should not have plenty to eat and wear and have a comfortable home though it may be necessary to shift for a few years. We should be willing to sacrifice

a little for our future welfare, but we should not consider these natural advantages only, for Christ says, "Seek ye first the kingdom of heaven and his righteousness, and all these things shall be added unto you," so our natural living is only a secondary matter, and the spiritual part should be looked after first which we will leave partly for you to consider. But the advantages spiritually are certainly great in colony life compared to being scattered among the evil influences set out by the world to-day. Sin is in the world, and multitudes are going down the broad road to be hurried over the precipice into an unsaved eternity. Oh fathers and mothers, it is necessary that we look after the spiritual interests of our children, and what we do better than go out into the other schools? While we are building up a colony we desire the future to bring this necessary part by putting forth our efforts in that direction. We desire the opinion of the brethren on this matter. While many who contemplate coming here would prefer some cleared land instead of all timbered land we wish to announce that joining the colony land there are improved farms for sale partly cleared and fenced, ranging in price from four to ten dollars per acre and in size from twenty-five to one hundred and fifty acres. So while the colony land sells for three dollars per acre, by paying more you can get partly improved land near by. These farms will make beautiful homes and splendid farming land as it lies very well. Those interested in these farms can get particulars by writing to us, we will try and give you all necessary information. But the best plan for all is to come and see if possible. All persons coming will please inform us and we will meet you at the McEwen R. Station. May God direct in all things. We desire the prayers of all the brethren that the work may prosper to the honor and glory of God. In love and sympathy to all interested.

M. S. SCHUMPK.

NOTE. While it is true that passing visitors are not always able to give an accurate description of a locality and its various conditions, yet it is to be remembered that those who recently passed through—the Pleasant-Grove colony and now seen to favor a locality farther south, have nevertheless likewise advised the readers to go and see for themselves. We do not doubt that there would be some who would be pleased with the more northern locality while others would prefer the southern one, while others still would be able to make themselves well at home on either colony, and others again would not be either place on which to settle. We would repeat the advice of both parties, "Go and see for yourselves."—Ed.

#### NON CONFORMITY.

The following article, in a recent number of the *Gospel Messenger*, by C. D. Hylton, comes well to the point. The principle of non-conformity is a Bible principle, and if we strictly adhere to it we lose no power with God. In Romans 12:2 we are given the key to a non-conformity, transform<sup>2</sup> life. It is a renewed mind. Without it, non-conformity is a failure. We are led by the mind, and if the renewed, spiritual mind predominates in us, our bodies will become a living sacrifice to God.

We will not try so much to please self or man, but God. If the carnal mind rules us, then we will seek to please man, and will conform to the world. The principles of non-conformity are applied—

1. *In our actions.* We do not war nor quarrel. We do not judge everybody dishonest. We don't defraud and cheat. We don't let our charity stop with our family only. We don't forget that other people need a living as well as we do. We don't worry and make the very atmosphere around us disagreeable, if some member in the church does not do just as we think he should. We remember that "Vengeance is mine and I will repay, saith the Lord."

2. *In our conversation.* We should not use vain and idle words, nor corrupt communications, neither flattery, nor foolish talking, nor jesting. We should not talk about our brethren or neighbors disrespectfully. The renewed mind does not talk rough, but "soft."

3. *In our appearance or dress.* We are not so much concerned about our raiment, we dress for comfort and not for show. Neither Christ nor the apostles gave a prescribed rule how we should dress, but the following Scriptures tell us how we should not dress: Matt. 6:31, 32; 1 Pet. 3:3; 1 Tim. 2:9; Rom. 12:2. (See the Revised Version.)

I urge the following objections to fashionable dressing:

(a) *It places its followers in bondage,—makes slaves of them.* They have no right to choose what they will wear. They must accept of whatever the goddess of fashion dictates.

(b) *They dress to fulfill the lust of the eye.* Not that they have their own eyes, but the eyes of other people. Test, if everybody were blind but myself, would I dress as I do?

(c) *The fashions are not comfortable.* The ears must be pierced and the body squeezed until the bones assume an unnatural shape. Premature death soon ends the earthly sufferings and the victims go before God to answer for suicide.

(d) *They are not beautiful.* Twenty-five years ago a lady could scarcely enter a common door on account of the magnitude of the fashion. Later the hideous bangs and still later the ponderous protuberance in the rear, and now the "awful big" sleeves. None of them are beautiful but were fashionable. "Be not conformed to this world."

#### THE EIGHTH BEATITUDE.

The eight beatitude seems the greatest paradox of all. We can see, in its measure, even with our superficial sight, that to be merciful, to be pure in heart, to be a peacemaker, may bring us blessedness. But how can there be any such thing in persecution? Where is the blessedness of being persecuted with coldness, scorn, and unkind and untrue sayings about us by those with whom we are obliged daily to associate?

The saying of Jesus, "Blessed are ye when men shall \* \* \* say all manner of evil against you falsely, for My sake," is a declaration that there is an essential unchangeable difference between the true children of God, the possessors of the kingdom, and the outside world. You are blessed when there is that in your way of thinking, in your conduct, in your speech, in your spirit, which is a rebuke to the spirit and maxims of the unregenerate world. The blessedness is

not in the persecution; it may be very bitter and hard to bear. But you are blessed if love for truth, goodness, righteousness makes you willing to suffer rather than compromise, and if love for the Lord Jesus is so sweet and strong that you would rather upon His betrayal Him or bring reproach upon His name. A character which provokes and endures the unfriendly criticism of thoughtless and ungodly persons proves itself worthy to possess the kingdom.

If we have so little that is pronounced in our convictions that we never meet with opposition, we may better begin to ask if it is certain which side we are on, the Lord's side or the world's. A Christian cannot afford to lose his part in this beatitude through weak compromises with anything opposed to righteousness. "Having your conversation honest among the Gentiles; that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation."

It is popular now to be a professing Christian. We are not persecuted for the outward observance of religious customs, for it is more respectable to be in the church than out of it. But loyalty to Jesus costs something to day as truly as it ever did. "Ye are My friends if ye do whatsoever I command you."

A young Chinese woman, who recently became a Christian, was threatened, scolded, and persecuted in many ways by her family and friends. Finally her brother offered her anything he had or could get for her, if she would give up the "Jesus doctrine." She said, "You ask of me the only precious things I have, more precious than anything you can give me. I cannot give them up for fields or jewels. My Bible says, 'What shall it profit a man if he gain the whole world and lose his own soul?' This came back to the Christian school where she had gained her 'precious things,' and her heathen mother was heard to say, "It is no use to talk any more to that daughter of mine. She seems to think there is something very good in that foreign religion." And the woman herself said, I love the Lord Jesus as I never did before. All the time those people were coaxing and scolding and swearing at me I forgot that I was just one lone woman against them all. It seemed as if Jesus was right beside me, answering and fighting for me. I kept remembering His words, 'Be not afraid of them that kill the body, and after that have no more that they can do.'"

Is there no danger that we, too, will be "carried to the skies on flowery beds of ease," may lose the blessedness of the eighth beatitude, and fail to possess fully the kingdom of heaven?—N. Y. Advocate.

#### RELIGIOUS INSTRUCTION IN THE HOME.

The statement which has only recently been made, that more young men go into our jails annually than ever before, is a sad statement. It is a call to attention to the necessity of early religious instruction in the home. There is a sad neglect there, and some one is responsible for the ruined condition of so many of our young men. It is the neglect manifestly that in the only is the neglect manifestly that in the young, but is prominent in social and business circles, who have little liking for religion, and, in many instances, a posi-

tive dislike for it. We are more and more convinced of the value of home instruction as we come in contact with the world, and see how selfish men are and how they show by their lives that there has been somewhere a neglect in their training. This work of instruction belongs especially to parents. They can instill into the mind, as no one else can, the thought of God and a sense of duty. This will not be a difficult task if commenced early, and the proper course taken. The child is very quick to lay hold of the idea of a Father, who loves all and rules over all. Parents are very apt to forget that there is that in the child which must be developed, and which, directed early, will lead to a life of obedience and love.

Just as it is impossible to have a strong building without a good foundation, so parents need not expect a pure religious life in their children if they do not lay a good foundation in youth.

It is then that the mind can easily be impressed and led on from step to step until there has been gained that which is invaluable—a good character and a firm trust in God. Parents should feel themselves under obligation to fill the minds of their children with the great thought that there is a God, and that He loves them and has a warm heart for them. These thoughts take hold of the child heart very forcibly, and when once lodged there, can not easily be driven away. Like the clay in the potter's hands is the child in the hands of the parents. They can mold them as they will, and, by their genial influence, help them to build their Christian character. Oh, for more religious instruction at home. It will do your child more good than all the material wealth he can bestow upon them. But if you permit the golden opportunity to pass by, and youth is gone, then all your efforts may be in vain. You will weep bitter tears of repentance, but these will not wash away the consequences of your neglect.

There are certain specific things which parents are to teach their children in order that they may make good citizens and good subjects of the great King. They should teach them to pray. Almost as soon as they are able to speak should they be taught this duty and pleasure. It is something that will come into them through life. There are clings to them through life. There are memories that will be so sweet as those which bring back the prayers that were uttered at mother's knee. Mother, begin this task early, so that when the memory of your child wanders back into the past, it will go as into a land of sweetness, whose atmosphere will be redolent with prayer. If you fail to do this, then be not astonished if, in after years, your children lead godless and indifferent lives.

Then, there should also be regular instruction in the Word of God. There are stories in the Bible more fascinating to the young than any ever told by man. The young will easily lay hold of these and assimilate them. Starting in life with their hearts full of the Bible, there will always be in them a Spring like atmosphere, and, though there may at times be clouds in their sky, yet on those clouds they will see by the law of prayer. Neglect not this duty. While you are helping them you are helping yourselves. It is a sad fact that parents do not exercise sufficient care in giving their children right principles. There is great looseness in developing the ideas

of honesty, earnestness and truthfulness. By example, or permitted by indulgence. It will require some effort to give the proper training, but look at the result. Make the home instruction what it should be, and we will not fear much for the after life of our children. Make the fountain sweet, and the stream will be pure.—E. Hebrack, in *Herald and Preacher*.

#### RIGHTEOUS LIVING.

BY T. L. CUYLER.

In no direction should Christians make their testimony more emphatic than in the line of righteous living. The sin of modern civilization has been well described as "making more of condition than it does of character." The very essence of Bible religion is to make character everything and conduct the test and evidence of character. By their fruits ye shall know them; make the tree good and the fruit shall be made. It is the core of Christ's practical teachings. He "gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people." The Revised Version has it "that he might purify unto himself a people for his own possession." The gist of this is that Christ owes us, and not the world. Our first duty is to Him, and really this is the most effective way of serving them. Our loyalty to Christ is to be the world's salvation. The moment we betray Him we betray them and empty ourselves of all reforming and regenerating power. When the sinner has lost its savor, it is therefore good for nothing, but to be cast out and trodden under foot of men. When a Christian so conducts himself as to be despised by his unconverted neighbors, he inflicts upon them an incalculable injury. He confirms them in unbelief. He brings Christianity into contempt. He poisons the well from which they ought to draw good influences. "Ye are my witnesses," said our loving Lord and Master; but what if the witnesses swear falsely?

In whatever direction we apply it, the fact remains clear that society needs a strict, pure, honest, self denying, godly-minded church. Our politics need a chloride of lime; and Christian citizens ought to engage in civil affairs not to become tainted themselves, but to purify civil life. To a right minded Christian a ballot is a trust, and a public office is a stewardship; exaltation that could mean to this country would be a divorce of practical Christianity from its politics. Conscience is more to this republic than all its army, or navy, or millions of Government bonds.

In commerce and trade Christianity has its indispensable place, and God's people their sphere of usefulness. The Golden Rule is the Christian's yardstick; commerce becomes a cheat if it is dishonest or broken. When a church-member defaults or turns swindler, he repeats the sin of Judas. Christ is betrayed and men's faith in Bible integrity is so far as concerned. A Christian merchant, manufacturer, or mechanic has a call to serve his fellow-men as much as any gospel minister. Every ounce of heaven has its place.

Social life (with increase of wealth) has a trend toward demoralization. Luxury enervates. Popular amusements become sensualized and offer their tempt-

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widow Fannie Steiner, maiden name Newenauer, and a devoted member of the Lutheran and United Methodist churches. She was a devoted Christian, always ready to assist in any good work and no matter how small. It seemed *as though* for him to "live in peace with *all men*." He had a great love for his family and for all of his friends of this world and to the home to be with his Savior. He was one of the faithful ones at the time who stood by his post during all the fiery trials of the congregation in these years past. He leaves six children, six grandchildren, one brother, one sister, and many friends to mourn his departure. Funeral services by C. P. Barstow, S. Steiner, from Jer. 12:5. Burial in

**HOSTETTER.**—March 10th, 1906. **JOSEPH** H. Hostetter, aged 56 years and 1 month. Buried on the 14th. Text, 2 Cor. 5: 1. Buried at Kaufmann's meeting house. A large congregation assembled in token of love for the dear brother. He was a faithful brother in the church. May the good Lord comfort his children.

HEISEY.—March 30th, 1866,  
Hernly's meeting house, Lancaster,  
Pa., Bro. Chr. Heisey, aged  
years, 5 months and 15 days. Fun-  
eral on the 24th. Text, Psalm 103:13.  
Buried at Hernly's meeting house.  
The Lord comfort the family.

WITTMER.—March 21st, 1896.  
Annnville, Lebanon Co., Pa., Pa. Pre.  
Wittmer aged 61 years, 1 month  
11 days. Entered at 11:30 a. m.  
meeting house. A widow and one  
survive him.

THOMAS.—May 24th, 1886, near  
Liberty, Logan Co., Ohio, Era.  
daughter of Jeff. and Mary Thomas, aged 21  
6 months and 2 days. Sister Thomas  
though young in years, had sad  
and who is too wise  
and too good to be unkind, in His  
good time sent relief through  
She leaves fatherless and  
and a child, with many fa-  
and relatives to mourn her sad  
departure. Funeral services from  
at 11 a. m. by the pastor assisted  
by Pre. Bean in English and  
Plank in German. Internment

**KROPF.**—On the 16th of April near Canton, Stark Co., Ohio, Kropf, aged 42 years, 9 months and 25 days, died in his home. He was buried on the 18th at the M. H. Funeral services by D. Z. and Gabriel Shroyer.

**FISHER.**—On the 6th of July at Locke, Ind., Sister Hannah, K. H. Fisher, aged 71 years, 8 months and 25 days, died in her home. She was buried in her home on the 8th. She was married 44 years, 4 months and 19 days. She leaves one son, one daughter, four grandchildren and four great-grandchildren. She was a member of the Methodist church.

Christian and a member of the  
monite church for over fifty  
buried on the 8th at the Wh  
burial place. Services by J. Ble  
Hygema and Noah Metzler.  
Psalm 39:6, 7.

"At our loss we will not murmur  
Tho' it fills our hearts with pain  
Nature's ties are strong and tender  
But our loss is mother's gain."



**HECKLER.**—On the 13th of July, 1896, in Lower Salford Twp., Montgomery Co., Pa., Joseph Heckler, aged 88 years, 2 months and 13 days. Deceased had gone to the barn in the afternoon to do some light work. Shortly afterward his daughter heard him cough in a strange manner and went out, when she found him standing in the entry, the blood flowing from mouth and nose. A moment later he sank down and soon became unconscious. Help was called for and he was carried into his home, where he expired a few minutes later. During a spell of coughing—the after effects of agrippe, a blood vessel burst, from which he died to death. His remains were buried on the 15th at the Lower Salford meeting house. Funeral services by Jacob S. Moyer and Henry S. Bower. Of 8 children, 5 survive. His wife died about 25 years ago.

**SCHULTZ.**—Catherine Engel was born on the 14th of March 1829 in France, came to America in her youth, was married to Christian Schertz on the 25th of July 1841, died June 18th, 1896, aged 66 years, 3 months and 5 days. She leaves five sons and three daughters, twenty-seven grandchildren and three great-grandchildren to mourn her death, yet not as those who have no hope. She was a faithful member of the Amish Mennonite church. Her remains were laid to rest in the Amish graveyard on the 21st. Funeral services by Peter Sommer and Andrew Schrock in German, and by E. H. Harsh in English. J. S.

**KUFFMAN.**—On the 4th of May 1896, near Allensville, Pa., of paralysis, Mary DeWetter, aged 72 years, 1 month and 13 days. She was born in Pennsylvania, and in 1815 was married to Joel Kaufman, who died about sixteen years ago. She was a member of the Amish Mennonite church. Deceased was highly esteemed by a large circle of relatives and friends. She leaves five sons and four daughters, twenty-four grandchildren and three great-grandchildren. On the 6th the remains were laid to rest in the Amish cemetery near Allensville.

"Dearest mother, thou hast left us,  
Here thy loss we deeply feel;  
But 'tis God that has taken us,  
He can all our sorrow heal.  
But we miss you, oh we miss you,  
In our home we miss you here;  
Yes we miss your coming footsteps,  
And we miss you everywhere."  
BOWMAN. Enosh Bowman was born on the 28th of October 1846 and died on the 9th of July 1896, aged 49 years, 8 months and 19 days. The deceased was cutting wheat, and for some cause his horses ran away, throwing him under the machine. Death must have been instantaneous, as his neck was broken. His sudden death is a loud call to all to prepare for death. He leaves a bereaved widow, seven children and three grandchildren, aged mother and many other relatives and friends to mourn his sudden death. Buried on the 11th at the Martin graveyard. Funeral services by Paul Martin and Joseph Gieringer. Text, Rom. 11: 32. Hiram Weber.

**HARTZEL.**—On the 22nd of June 1896, near Lewisburg, Logan Co., Ohio, of summer complaint, Freeman C., only son of Uriel and Rebecca Hartzel, aged 8 years, 8 months and 25 days. His sickness lasted but twelve days when death relieved the little sufferer. He exchanged a short life for an eternal one. Funeral services were conducted at the Philadelphia (Lutheran) church by U. C. Hadley. Text, 2 Samuel 12: 23.

"There had a lovely blossom,  
Opening with morning dew,  
But the angels sent by Jesus  
Came and carried it away.  
Now the little form is resting  
In the cold and silent grave,  
And his spirit has ascended  
To the blessed Lord who gave.  
Now we miss him, oh so sadly,  
Now we hope in heaven to see  
Our little treasure, and be united  
Through a long eternity."  
HIS AUNT N. B. H.

**WISMER.**—On the 13th of July, 1896, in Plumstead Twp., Bucks Co., Pa., of illness, Sarah Wismer, aged 88 years, 2 months and 13 days. Deceased had gone to the barn in the afternoon to do some light work. Shortly afterward his daughter heard him cough in a strange manner and went out, when she found him standing in the entry, the blood flowing from mouth and nose. A moment later he sank down and soon became unconscious. Help was called for and he was carried into his home, where he expired a few minutes later. During a spell of coughing—the after effects of agrippe, a blood vessel burst, from which he died to death. His remains were buried on the 15th at the Lower Salford meeting house. Funeral services by Jacob S. Moyer and Henry S. Bower. Of 8 children, 5 survive. His wife died about 25 years ago.

**CONRAD.**—On the 20th of May 1896, near Lewisville, Stark Co., Ohio, Elizabeth, wife of Jacob Conrad, aged 33 years, 9 months and 4 days. Buried on the 4th. Funeral services by H. Z. Yoder, assisted by M. Slesinger.

**HOUSEHALTER.**—Maria Zehr was born on the 24th of September 1846, in Lorraine, France, was married on the 8th of May 1868, to Theophilus Househalter. The union was blessed with eleven children, of whom eight survive, also fifty-six grandchildren and twenty-two great-grandchildren, with many other relatives and friends mourn their loss. She died on the 29th of June 1896, near Enoreka, Woodford Co., Ill., and her remains were laid to rest on the 30th and 31st days.

Appropriate services were held by Valentine Strublar at the house and by Michael Kinsinger, Emanuel Hartman, and John Schmitt at the meeting house. She was a faithful member of the Amish branch of our church and had many afflictions with fortitude, longing for her release.

**HARTMAN.**—On the 4th of May, 1896, in Locke Twp., Elkhardt Co., Ind., Rosa Arvilla, daughter of Peter S. and Anna Hartman, aged 3 years, 5 months and 6 days. Buried on the 6th at the North Union church.

"Dear Rosa, Arvilla, since thou art gone,  
We miss thee from thy place,  
Thy place is vacant in our home,  
We miss the smiling of thy face."

Little Rosa Arvilla was too fair,  
To dwell in this world to stay,  
So God in mercy called her home  
To dwell in endless day."

**WELDY.**—On the 22nd of April, 1896, in Wakarusa, Elkhardt Co., Ind., Martha Jane, daughter of Jacob and Hannah Weddy, aged 12 years, 1 month and 7 days. Buried on the 26th at the North Union church.

The funeral sermon of the above children was postponed to a more convenient time on account of the children of both families being sick, and unable to attend the burial services. And as the children were cousins, it was thought best to hold the services together, which was done on Sunday, July 26th, at the North Union church, where a large congregation of relatives and neighbors had not in memory of the children and in sympathy to the parents. Appropriate remarks were made by Amos Munn and Jonas Loucks, from 2 Cor. 1: 3-7. May God bless the bereaved parents in their affliction, that it may work in them a far more exceeding and eternal weight of glory.

**LANDIS.**—On the 12th of July, 1896, while attending meeting at Trappe, Upper Providence Twp., Montgomery Co., Pa., suddenly, of heart disease, Isaac Landis, aged 84 years. Buried on the 16th at the Lower Salford meeting house. Two children, a son and daughter, survive him.

**SHEPHERD.**—On the 26th of June, 1896, near Canton, Stark Co., Ohio, Sarah Shepherd, aged 64 years, of cancer, 23 days. She was a consistent member of the Mennonite church, and a kind and helpful mother. Her last illness was felt by her two beloved daughters, especially the youngest, with whom she has been living, yet we hope that this may be the means of bringing her family and friends in a nearer relationship with their Master, to prepare to meet their God. She was buried on the 28th, in the Roland cemetery at Canton. Services were conducted by David Hosteder of Wayne Co., and J. K. Reyer of Canton. Peace to her ashes.

## ITEMS.

—CHILDREN are again raging ferocely in Egypt, and hundreds are stricken down every day.

—GREAT BRITAIN'S drink bill last year would have paid the rent of all the houses in the country.

—SIR JOHN PENDER, of London, Eng., the last of the original promoters of the Atlantic cable, has died.

—OX HAIR.—Of ox hair for plastering and other purposes, this country last year exported \$265,029 worth.

—OUR OATS IN EUROPE.—Oat oats found a market in Europe to the extent of 559,977 bushels, valued at \$20,763.

—LONDON, JULY 15.—The British ship Curfew, from Dundee, has been lost in the Ired Sea, with all on board.

—COSTLY KILLING.—During the Franco-Prussian war the cost to the French nation of each Prussian killed was \$100.

—RUSSIA, whose calendar is twelve days behind ours, proposes to adopt the Georgian system after the beginning of the new century.

—THE drink bill per capita in the United States for 1895 was \$15. Contributions for foreign missions per church member for 1895 40 cents.

—THE insurgents in Cuba seem to gain ground. A yellow fever is depleting the Spanish columns. It is to be hoped that this said war may soon cease.

—THE Matambos in Zululand seem bent on driving the whites out of the country. In every one of several recent engagements however they were defeated with heavy loss.

—EMIGRATION statistics for the year, compiled by the U. S. Census Bureau, issued July 12, show an increase of 72,817—a total of 264,700 immigrants, one-fourth of whom were Italians.

—SALTED MEAT FOR BRAZIL.—Notwithstanding the fact that the jampas of Brazil are covered with herds of cattle, that country imported from the United States last year 107,000 pounds of salted meat, and paid \$83,239 for it.

—COLUMBIA, Ohio, July 13.—The Council to-night passed a "curfew" ordinance, which authorizes the arrest and imposes a fine of \$5 on all children under fifteen years of age, found loitering on the street after 9 o'clock at night.

—At the recent International Sunday School Convention held at Boston the 1890-1895 was appointed and unanimously accepted. The committee consists of fifteen men of different denominations.

—The number of businesses in England worked upon cooperative principles (that is, where the worker is recognized as a partner in profits and responsibilities) has grown from about ten years from fifteen to nearly 200, whilst the failures during the same period have been very few.

—HAVANA, JULY 15.—Capt. Gen. Weyler has issued a decree ordering that within thirty days all foreigners in Cuba must register themselves in accordance with the regulations of 1870 and 1884. In the event of their failure they will not be able to claim the privileges allowed foreigners.

—THE obnoxious "flag law," which requires a flag to be raised every day on every public building in the state of Illinois has been put to a test and has been found to be unworkable. Judge Wright of Urbana, Ill., the case arose out of the neglect of the trustees of the University of Illinois to observe the law. The trustees were arrested for violation of the law and were acquitted. Judge Wright said that he thought the Legislature had made a mistake in declaring something to be a misdemeanor that never has been of before.

—WASHINGTON, JULY 17.—A statement prepared by the Commissioner of Immigration shows that the number of immigrants who arrived in this country during the fiscal year ending June 30, 1896, has been 345,397, as against 285,320 during the fiscal year 1895. Of the whole number 212,406 were males and 133,091 females.

—PORT SCOTT, KAN., JULY 15.—The Kansas Court of Appeals, all the judges concurring, has declared ineffective the law under which divorces have been granted in this State for over twenty-five years. It is estimated that from 35,000 to 50,000 divorces are affected. The decision also affects property rights and the custody of children.

—SAN FRANCISCO, JULY 13.—The steamship *Adric* arrived from Yokohama last night, bringing news up to June 25. Estimates of the loss of life from the great tidal wave reach as high as 50,000, and this number is believed to be far below the mark. The tidal wave was eighty feet in height and swept inland a distance of from one-half to three miles along 200 miles of coast.

—STEELE AND STONE.—An experiment was recently made in Vienna in order to test the relative resistance, under pressure, of the hardest steel and the hardest stone. Small cubes of corundum and of the finest steel were subjected to the test. The corundum broke under the weight of the steel. The steel resisted up to forty-two tons. The steel split up with a noise like the report of a gun, breaking into a powder, and sending sparks in every direction which bored their way into the machine like shot.

—OMAHA, NEB., JULY 12.—A head-on collision occurred near Logan station on the Northwestern Railroad. Twenty-eight people were killed and fifty-one were injured, many of whom will also die. The engineer of the last train, Edward J. McFarland, for an at Logan for the fast mail and the last freight. He forgot the freight train and followed the mail train and twenty minutes later the collision occurred on a curve.

—CLEVELAND, OHIO, JULY 16.—A horror that brings vividly to mind the Central Viaduct disaster of last November occurred last night at about 7:30 o'clock, and was the result of an ill-considered move on the part of the Illinois themselves, who, having quit their day's work at the ore docks, started to cross the river in a flat boat. Two tugs moving in the water caused a swell, frightening the occupants of the scow so that they began to jump from the craft, which, in the panic, was overturned, and of the forty-two men, sixteen lost their lives.

—In Austria drunkards are treated under the curial law, that applies to persons mentally afflicted and to spendthrifts. Their affairs being placed under the control of an administrator. A person suffering from excessive indulgence in drink may be brought judicially under this law. But in Galicia, Cracow, and Bukovina there are special laws for the punishment of persons drunk in public places, while persons convicted of drunkenness three times in one year are prohibited from visiting public houses. A bill has been introduced in the Austrian Reichsrath providing for the erecting of public asylums for drunkards, who may be detained for two years on complaint of their relatives or of the public authorities.

—JAMESTOWN, N. Y., JULY 7.—With-in the past forty-eight hours the dead army was completely raised. He died, but had provided that his successor should see the book completed, and he faithfully carried out his trust.

The book is arranged in six divisions, each dealing with a particular branch of knowledge. The divisions are thus designated: First, writings relating to the heavens; second, writings relating to the earth; third, writings relating to mankind; fourth, writings relating to inanimate nature; fifth, writings relating to philosophy; sixth, writings relating to political economy.

—ANOTHER sanguinary outbreak has occurred in Van, Armenia, Turkey, and the Armenians are reported to have been killed.

—The fast mail on the Chicago, Burlington & Quincy from Chicago to Omaha, ran into Burlington, Iowa, on Saturday July 12th with a dead man and a hundred of the myriads of the cattle.

The fireman noticed the failure of the engine to signal for the closing of the valves, and the fireman, W. R. Giddings, dead at his post with a great gasp in the side of his head.

How it came there and how he met death cannot be explained, but it is supposed he was struck by a mail car. How far the train ran with the dead man in control will never be known. Had the train been a minute sooner it would have gone through the draw into the river. The draw had just closed after letting a boat through.

—GRAND RAPIDS, MICH., JULY 16.—The Bishop of Turkei of Bay City has been banished to the Trappist Monastery at Gettemann, Ky., and forbidden to return to his diocese. The Bishop, Bishop Hietler, is the heart of the wild Gibbon Canyon, is a wide fan of foam and water sliding down the steep slippery rocks of the canyon of 50 feet still further into the depths of the range.

If one will take horse and ride from Mammoth Hot Springs up the East Gardner River road for three miles, he will be repaid by a sight of two or three lovely falls, deep among glees and mountain canyons. Overhanging by dark rocks and mountains, with only the green trees for friends and companions, they are beautiful pictures in the midst of wild and rugged scenes.

Besides these there are many more, some easily accessible, others far within the hills, that must be searched for by the hardy explorer. They are all worth a visit. The Trappist order is the most severe and stern in the church. Some of the rebellious monks were followed by Father Turkei who was restored to the bosom of the church, but the ban of excommunication will rest against the most violent of them.

—A MONSTER BOOK.—The Chinese department of the British Museum contains a book written in Chinese and called "World of Wonders," a single work which occupies no fewer than 5,029 volumes. This wonderful production of the Chinese press was purchased a few years ago for \$5,000, and is one of only a very small number of copies now in existence. It is an encyclopaedia of the literature of China, covering a period of twenty-eight centuries from 1000 B. C. to 1700 A. D.

It owes its origin to the literary proclivities of the Emperor Kang Hsi, who reigned from 1662 to 1722. In the course of his studies of the ancient literature of his country, Kang Hsi discovered that the Chinese classics had been allowed to creep into modern editions, and he conceived the idea of having the entire Chinese literature reprinted and text of the original preserved in an authoritative form. This was a mighty conception, truly, and in its execution it remains unique down to the present time. For the purpose of carrying out the work Kang Hsi appointed a commission of learned men to select the writings to be reprinted, and employed the Jesuit missionaries to cast copper types with which to execute the printing.

The commission was occupied for forty years in its great task. Before the work was completed Kang Hsi died, but he had provided that his successor should see the book completed, and he faithfully carried out his trust. The book is arranged in six divisions, each dealing with a particular branch of knowledge. The divisions are thus designated: First, writings relating to the heavens; second, writings relating to the earth; third, writings relating to mankind; fourth, writings relating to inanimate nature; fifth, writings relating to philosophy; sixth, writings relating to political economy.

## YELLOWSTONE PARK WATERFALLS.

Yellowstone Park is the great playground of the water nymphs. It reveals in falls, mountain brooks, rivers, both hot and cold, and lakes, the loquacious great and the great and loquacious in the rapid, fits through the veils of spray that gracefully flow under and over the falls, and the myriads of cool trout streams that wind from sunlight to shadow, from canyon to meadow. But it finds its highest joy in the myriads of waterfalls that abound. Here it abandons itself to pleasure supreme. And what wonder, when such extraneous falls and cascades are there. Everywhere you find them. At the Grand Canyon are the majestic, deep-throated thunder of the Upper Falls 100 feet, and the Lower Falls 308 feet high. Between the two, Crystal Cascade tumbles down a deep dark glen into the river. Over near Yancey's is beautiful Tower Falls. Isolated in locality, it has for companions the white bluffs, like little towers that are so solitary.

Near Norris Geyser Basin are the Virginia Cascades that go plunging down a rocky declivity alongside the road. At the head of Golden Gate is the little Rustic Falls that glides with gentle murmur down into the creek. Farther on, the heart of the wild Gibbon Canyon, is a wide fan of foam and water sliding down the steep slippery rocks of the canyon of 50 feet still further into the depths of the range.

If one will take horse and ride from Mammoth Hot Springs up the East Gardner River road for three miles, he will be repaid by a sight of two or three lovely falls, deep among glees and mountain canyons. Overhanging by dark rocks and mountains, with only the green trees for friends and companions, they are beautiful pictures in the midst of wild and rugged scenes.

Besides these there are many more, some easily accessible, others far within the hills, that must be searched for by the hardy explorer. They are all worth a visit. The Trappist order is the most severe and stern in the church. Some of the rebellious monks were followed by Father Turkei who was restored to the bosom of the church, but the ban of excommunication will rest against the most violent of them.

Send Chas. S. Fee, of the Northern Pacific Railroad, St. Paul, Minn., six cents for "World of Wonders," that describes this beautiful land.

## TURKEY.

The Rev. M. Bowen writes to the *Bible Society Record* under date of May 11, 1896:

Some of the colporteurs in the devastated regions write in touching terms of the increased reverence for the Bible among the Armenians, and their intense desire to own copies. The poverty is terrible beyond description, and few are left who are able to purchase copies for themselves. An indelible and grateful impression is made for the Bible, but in many places a very generous distribution to the poor can be made as fast as the books can be got there and with most hopeful results.

Prof. Rendell Harris, of Cambridge University, has recently gone into the Near East with his wife, in the hope of being able to help in the relief work. He writes me from Aintab, as follows:

"There is a great demand for Bibles here in excess of the supply; the fact is we are in the midst of an increased and increasing interest in religious matters. There is a constant demand for Bibles, and the fact is we are in the midst of an increased and increasing interest in religious matters. There is a constant demand for Bibles, and the fact is we are in the midst of an increased and increasing interest in religious matters."

Persons not familiar with travel on the transcontinental lines do not understand what the tourist cars are really like. Those in use on the Great Northern Railway are built on the same plan as the regular sleepers but have not the same ornate finish. They have, however, similar berths and bedding, toilet accessories and competent porters. There is a comfortable kitchen range with ample facilities for its use, and an adjustable table for each section. The Great Northern Railway runs these cars daily from St. Paul to Pacific Coast points, to Portland via the Seattle O. R., & N., from Spokane along the Columbia River without change. Persons contemplating a trip to the Pacific Coast, please write to F. I. Whitney, G. P. & T. A., St. Paul, Minn., for printed matter and rates.

is borrowed and read with great eagerness and reverence. In many places where Bibles had been carefully stored away in closets, they are now taken down and eagerly searched for the consolation which these poor people so greatly need. At one place, a Bible left some two years ago in a Turkish prison is reported to be now doing a good work among the miserable prisoners confined there. One colporteur expresses his profound gratitude for being allowed more than the usual latitude as to free the pleasant experiences of his whole life to be permitted to visit the devastated villages, carrying to the impoverished people clothing and food, but above all things else carrying to them the Bible, which the people eagerly welcome with tears of gratitude. The utter inability of the people to buy for themselves the fact that the general distress is increasing, and that for the present there seems absolutely no hope of business recuperation, all combined with the greatly intensified sense of need of God's word, suggest the only course that seems open at this time. The book must be distributed far and wide, whether money can be paid for it or not.

There are some places where the supplies on hand were plundered and destroyed, and where it is now extremely difficult to send them. In some of these places the plundered Bibles have been sold at low prices. There is no estimating how long a time must elapse before a return to the ordinary methods of distribution shall become practicable. But judging from all the indications, it will yet be many a month before traveling will be permitted to the extent involved in energetic colportage work.

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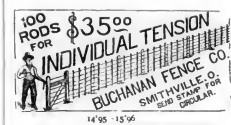
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GOING NORTH.	STATIONS.	GOING SOUTH.
No. 101.	No. 102.	No. 101.
8:50	8:50	8:50
10:10	10:10	10:10
11:30	11:30	11:30
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2:10	2:10	2:10
3:30	3:30	3:30
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Vigilant. Attention to discover and avoid danger and provide safety.—*Wbster*. Thus to be very watchful that when the enemy would come into the flock either as a roaring lion to devour, or as an angel of light to deceive, that he may very soon discover the danger and provide safety by taking "heed unto himself and the doctrine, to continue in them, and save himself and those that hear." 1 Tim. 4:16.

Sober, of good behavior, temperate and moderate in all his doings, composed and solid, not light, vain, or frivolous.

Given to hospitality; ready to entertain strangers according to his ability, showing himself a true lover of his fellowman. Apt to teach; both able and willing to impart to others the knowledge which God has given him; well instructed in the things relating to the kingdom of heaven and able to teach others what he knows.

Not given to wine. Aaron and his sons were not to drink wine nor strong drink when they went into the tabernacle, lest they died; this was to be a statute forever, throughout their generations, that they might put difference between holy and unholy, between clean and unclean, and that they might teach the people the statutes of the Lord. Lev. 10:8-11. If then, abstinence was necessary to fit a man to teach the law of God as given by Moses, how much more needful to qualify him to teach the perfect law of liberty, and to enable him to put difference between holy and unholy, clean and unclean, in the church of God which Christ himself is the lawgiver. Let no man defile the temple of God with wine or strong drink, especially let no minister be guilty of so disrespecting his understanding.

No striker, not a person with a quarrelsome disposition, "for the servant of the Lord must not strive, but be patient and gentle." 2 Tim 2:24.

Not greedy of filthy lucre, one who uses no mean or dishonest ways to get money or this world's goods, one that has a higher aim than simply to accumulate wealth. Not a brawler, a noisy fellow. *Wbster*. The minister thus should be of a quiet and mild disposition, having partaken of the divine nature.

One that rules well his own house, having his children in subjection with all gravity. "Having faithful children" Titus 1:6. It is then required of ministers to have their own families in good order that even in the temple of God, good example to other heads of families and it is further argued that if he could not take care of a family, how could he of a church or congregation, and the rule is to have the children in subjection with all gravity, not with all austerity. Gravely, a sobriety of character or demeanor. *Wbster*.

Thus would Paul teach that if a man with a family is to be ordained to the ministry of the gospel of Christ, he should be of such a character that in his own household he corrects, restrains and reproves his family in such a way that they realize and fully believe that he loves them and is deeply interested, not only in their bodily, but especially in their souls' welfare. Then it is likely that in the church he will also be so grave and influential that the congregation will have confidence in his sincerity both in teaching and in dealing with their faults and weaknesses.

Not a novice, or one newly converted, but one established in the faith and doctrine.

Moreover he must have a good report of them which are without. The people of God will be hated of the world as well as Christ their head was hated of them, but after all the true Christian will always have a good report for his uprightness, integrity and sincerity, of all honest outside people, and this the minister needs.

Having thus tried to get the meaning of the language of St. Paul in telling his co-ministers Timothy and Titus what kind of brethren they should ordain to fill this all important office of the ministry of the gospel of Jesus Christ, to preach the word of eternal life, and to take care of the church, of which Christ is the head, we are made to exclaim, "Who then is worthy?" Surely none but such as have the love of God shed abroad in their hearts in such a measure that they can say with the apostle, "The love of God constraineth me." "For we love him who is Christ," and have been baptized with the Holy Ghost into the body of Christ, for without the love of God and the Holy Spirit in the heart to establish these required characteristics all outward appearance of them will be but a vain show, and cause us to be as sounding brass and a tinkling cymbal.

May our heavenly Father add His blessing to these few thoughts here presented that they may help us as ministers to realize the responsible position we are placed in, and the laity to see more fully how much we need their prayers that we may be strengthened in the spirit and be able to sound the gospel trumpet so distinctly from the wall of Zion that all may be aware that the enemy is at work.

Do pray for your ministers.  
(Joehen, Ind.)

#### ARTICLES OF INCORPORATION.

We, the undersigned, members of the Mennonite denomination,\* citizens of the United States of America, propose to form a corporation to be known as the "MENNONITE EVANGELIZING AND BENEVOLENT BOARD," not for pecuniary benefit, but for the following purposes, to wit:—

To collect means and to maintain a fund with which to conduct general mission work, and to send ministers to preach the Gospel according to Matt. 28:19, 20, especially among scattered members and congregations not sufficiently supplied with religious teachers; and further to hold in trust and apply all endowments, bequests and donations made and given for benevolent and charitable purposes.

The location is in the City of Elkhart, in the County of Elkhart, State of Indiana.

(NAMES OMITTED)

#### BY-LAWS OF THE MENNONITE EVANGELIZING AND BENEVOLENT BOARD.

I. MEMBERSHIP.—The Mennonite Evangelizing and Benevolent Board shall consist exclusively of members,

\* Wherever in these articles the name Mennonite is used, it is understood to include the Amish and other branches of the Mennonite denomination that hold to the same faith and practice as the Confession of Faith adopted by the General Conference at Dort in 1629.

who, in faith and practice, are in union with the Confession of Faith adopted at Dort, Holland, by the General Conference of the Mennonite Church in the year of our Lord 1632; and every member of such church shall be entitled to a vote in the Annual Meetings of the Board.

II. OFFICERS.—The officers shall consist of a President, Vice-President, Secretary, Treasurer, and a Board of Directors, and hold office for the time hereinafter specified.

(1). The President (or in his absence, or by his appointment, the Vice-President) shall preside at all meetings of the Board. He shall call special meetings when necessary, and attend to all the duties pertaining to his office. He shall hold office for one year, or until his successor is duly elected.

(2). The Secretary shall have charge of all the papers and documents entrusted to and held by the Board, and all books pertaining to his office, and shall issue all orders on the Treasurer. He shall keep a record of the proceedings of all meetings, and shall submit a general report of the work of the Board to the Annual Meeting. He shall have the custody of the Corporate Seal, and shall attach the same to all documents which require sealing. He shall give due notice of all the meetings of the Board, and shall perform such other duties as shall from time to time be required of him. He shall hold office for one year, or until his successor is duly elected.

(3). The Treasurer shall receive and be responsible for all funds and pay out the same upon the order of the Secretary when attested to by the President. He shall keep a correct account of the money received and paid out, and make a full report of the same at each Annual Meeting. He shall hold office for one year, or until his successor is duly elected.

(4). The books and papers of the Secretary and Treasurer shall at all times be open for inspection to any person or persons properly authorized by the President or Board of Directors to do so.

III. ANNUAL MEETINGS.—The Annual Meeting of the Mennonite Evangelizing and Benevolent Board shall be held on the—day of—each year, at the hour of—o'clock, for the purpose of electing District Members, Directors, and the Executive Committee, and for the transaction of the general business of the Board. The notice of such meeting shall be signed by the Secretary, and published in the HERALD OF TRUTH, and may be inserted at least ten days before the time set for the meeting. Five District Members with the President and Secretary shall constitute a quorum to transact business. Absent members may act by proxy.

IV. MANAGEMENT.—(1). The Board of Directors shall consist of nine (9) members, five (5) of whom shall constitute a quorum to transact business. At the first election, three members of the Board shall be elected for one year, three for two years, and three for three years. At each subsequent Annual Meeting, three members shall be elected for the period of three years, and shall hold their office until their successors are elected.

It shall be the duty of the Board of Directors to exercise a general supervision over the entire organization, the management of every department, and all property of the Corporation shall be under their control. The several officers of the Corporation shall be responsible to this Board for the faithful discharge of their duties, and shall make such reports to them touching the business of the Corporation under their charge as may from time to time be required.

All charitable and benevolent features for which this Corporation is designed shall be under the control of the Board of Directors.

(2). The President (or Vice-President), Secretary, and Treasurer shall compose an Executive Committee which shall decide upon all applications that are made for funds for evangelizing purposes, and shall have in charge the direction and management of the evangelizing work, and shall provide laborers for the needy places. All applications for such funds must be made to this Committee, which shall decide whether such application is in accordance with the purpose for which the funds are intended, and whether the person for whom the application is made is the proper person to go, or whether the intended visit is opportune or not. Application may be made by the minister himself, or by his congregation. Those desiring to be visited may also make their request known to the District Member of their district, or to the Committee direct, and every effort shall be made to supply them.

(3). Ministers who shall be entitled to use the funds of the Evangelizing and Benevolent Board and to labor as evangelists shall be men who are in good standing in their respective congregations, of acknowledged ability as speakers and exponents of the faith and doctrine as maintained and taught by the 16 allied Conferences of the Mennonite Church in the United States and Canada, and as set forth in the Eighteen Articles of Faith adopted by the General Conference of Mennonites at Dort in 1632; men who are well acquainted with and well established in the form of doctrine which the Bible teaches, viz: Repentance and Conversion, the practice of Baptism upon faith (as opposed to infant baptism) with water, Communion, Washing of the saint's feet, Peace or Anti-war, Non-swearing of Oaths, Anti-secrecy, Non-conformity to the world, Simplicity in dress, and Non-resistance; men who are filled with love toward God, and zealous for the name of Christ and the salvation of souls.

(4). DISTRICT MEMBERS.—There shall be one or more District Members to represent each conference district. It shall be the privilege of the different conferences to elect such member or members for their districts, and to elect the office for three years or until their successors are duly elected. When this privilege is not taken, the members shall be elected by the Annual Meeting of the Board.

(5). It shall be the duty of each District Member to report to the Executive Committee for one year, and to make his observation in his district or other localities where work is needed. He shall also recommend to the Committee suitable ministers who may be sent to do this work. It shall be his duty to use his influence to induce persons so inclined to contribute by donation or legacy to the Evangelizing and Benevolent Fund, and in every way in his power to work up an interest in the cause of Christ and the spreading of the Gospel, not only among Mennonites, but among others also.

Any member in good standing in the church shall be eligible to election as a District Member.

The Board of Directors shall be elected by the Annual Meeting from the District Members, and the officers of the Executive Committee shall be elected by the Annual Meeting from the Board of Directors.

VI. ENDOWMENTS, BEQUESTS AND DONATIONS.—(1). Any endowment, bequest or donation to this Board by will or otherwise, for any specific purpose, shall be used for the purpose specified by the donor, and for no other object whatsoever.

Donations less than \$100.00, the disposition of which has not been specified by the donor, shall be at the disposal of the Executive Committee. All such donations of \$100.00 or more shall be at the disposal of the Board of Directors.

(2). FUNDS OF WILL.—Legacies and donations may be made to this Board in the name of the Mennonite Evangelizing and Benevolent Board, and may be made in the following form:

I hereby give, devise and bequeath to the Mennonite Evangelizing and Benevolent Board the sum of—Dollars, to be used in its general work (any specific object may be named), and the furtherance of its various objects.

VI. NO INSTITUTION OR OBJECT shall receive any support from this Board, if such institution or object is considered by the church conference of the district in which it is located, as being unworthy of assistance from the Board.

VII. All members in good standing of the Benevolent Organization of Mennonites, a corporation existing under and by virtue of the laws of the State of Illinois, may become members of this Association upon their withdrawal from said Corporation; but all donations, endowments, bequests, legacies and devises given, bequeathed or donated to said Corporation, or to the individual members thereof for the use and benefit of said Corporation shall, upon said members becoming members of this Association, be transferred to this Association and thereupon and thereafter the same shall be and become the property of this Association, and be subject to its management and disposal in the same manner and to the same extent and purpose as if the said endowments, donations or bequests had been originally made to this Association.

VIII. These By-laws may be repealed or amended, or new By-laws adopted at any Annual Meeting by a two-third vote of the District Members and Board of Directors present, considering the votes by proxy as though the voters were present.

For the Herald of Truth.  
THE SUNDAY SCHOOL AS AN AGGRESSIVE POWER IN REFORMING SOCIETY.

BY J. W. ZIEHR.

"And I, if I be lifted up from the earth, will draw all men unto me."—John 12:32.

To every avenue of life, to every place of business, every gateway that leads into the realms of history, art and science is labeled with these words

"push or pull." In other words the great cry of the hour, the age is, "Be active." But kind readers our purpose is to cause you to look more to the uplifting or reforming influence of the age. When men's hearts are over the valleys, they can not be effaced; but man can ascend above them and there behold the sunshine of nature. In mountainous districts the surface is very rough, but it is possible to rise so high that no elevations are seen. Life on the lowest levels may be a continual toll, but rise up to the severity and grandeur of the Son of God. If men expect to be reformers they must associate with the ideal reformer, Jesus Christ. Rise above the leanness and depravity of the age. Cease to be carnally minded and Jesus Christ will lead you into holier paths.

We do not intend to explain the way to be popular with the masses, or how to write your name on fame's monument. But we tell you how to write your name on God's eternal marble—the Lamb's book of life. To be a reformer a man must be reformed. How can a man better society if he is no better than the society? How can a Sunday school reform society if it sanctions practices which are worldly? We always get nearer heaven by getting farther from the earth. A reformer must have courage. Reformers need the martyrs' realm when they die for a principle. Who does not see noble aspirations in Luther when they asked him to recant, his reply was, "I can not, God help me." Amen." John Hanyan in the Bedford jail was told if he would quit preaching that he could be released. What a spirited reply, "Let me out to-day and I will preach again to-morrow." What a noble declaration by the immortal Garfield. "The world counts that man a lawyer who looks the devil in the face and tells him he is a devil." A reformer must think aright, then act accordingly. A reformation is but the thought of a single man. How much good has ever come from those who thought and said nothing? What encouragement could have come from a drummer boy to lead a charge for the Napoleon of the centuries, Jesus Christ? Young men arise, "One and God make a majority." I see a little bud in some beautiful garden. "What are you going to be?" "Some day I will be a blooming flower. Some day I will be plucked from my stem and be taken to some sick lady's chamber. Some day I will be placed on the coffin of one who has departed the world, there I shall be a memento of one who has drooped and faded." "O no, little bud." "Yes, God and I." I see a little acorn by the wayside, "What are you going to be little acorn?" "Some day I will be a giant oak. Some day I shall be the floor to a Parthenon, an Acropolis or a St. Peter's. Some day I will be an altar at which penitents may kneel." "Ah no, little acorn." "Yes, God and I." "What are you going to be little boy?" "Some day I will be a man among men. I shall be down in the gutter and lift up the debauched and sinful of the race. I shall help to make society better." "Ah no, little boy." "Yes, God and I." "What are you going to be little girl?" "Some day I will be a Dorcas if I cannot be anything else. Some day I will speak to mother, father, brothers and sisters about Jesus. Some day I will tell the drunkard to cease drinking, the blasphemer to cease to take God's name in vain. Oh I shall tell my associates the love of Christ." "Oh no, little girl." "Yes, God and I."

Elkhart, Ind.

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#### MISSION NOTES.

Harvest is past and we realize that God has again blessed us with a bountiful supply of everything. We hope that all of our congregations will hold their usual Harvest Meeting. We wish to remind all of the brethren and sisters that what we have belongs to the Lord, and especially would we ask our friends who are interested in the Evangelistic work, the redemption of lost souls in the large cities, the distribution of tracts, the support of the little orphans, that they will remember these different mission enterprises at these Harvest Meetings. Some of our income must be given if they are to prosper. Surely there would be no better time to hold collections than at this occasion. Where such meetings are not held, or any one is deprived of attendance, brethren and sisters can still give as the Lord has prospered them and thus return unto the Lord His portion. No doubt it is known to all the readers of the HERALD OF TRUTH that in March 1900 the Mennonite Evangelizing Board was incorporated and a set of by-laws adopted, so that at present the Mission Board is in a better position to do active and effectual work than ever before. Please read the by-laws in another part of this issue of the HERALD OF TRUTH. We are looking forward to great prosperity in the mission work. About all the calls for Evangelistic work were responded to.

The Chicago Mission which went through so many trials and finally closed last winter, cast a gloom over the city mission work. But we are glad to say that the Mission has again been opened in the near vicinity of the Home Mission—Sisters Mary Denlinger and Melinda Ebersole devoting all their time to the children; Sister Mary Rhodes has been lending valuable assistance in many of the week-day meetings and also helping in the Sunday school as a regular teacher. Bro. E. J. Berkey superintends the Sunday school and helps all he can aside from his other duties.

Sister Lina Zook, of Wayne Co., Ohio, will go to Chicago after the S. S. Conference in Logan county and will be a regular worker. Her coming will be hailed with great pleasure by the other sisters. We were indeed glad to receive her service as she seems to have a special gift to work with children and is also known all over the brotherhood as an earnest worker for Christ, by her work in public and also by her numerous contributions to the HERALD OF TRUTH. Endeavor to keep up your mission station is under contemplation. Praise the Lord that His work is going on. How many can give one tenth as did God's chosen people of olden time?

I was surprised at the wonderful amount of mission work done by the Seventh Day Adventists. Although

Bro. Berkey and the sisters have performed devoted workers for they did not even give up in the darkest hours, knowing that He who never forsakes His children would not forsake them.

their origin was only in 1848 they have a membership in this country nearly that of the Mennonites. Besides they have numerous Sanitariums, Hospitals, Colleges, Publishing Houses, etc., not only in the United States, but also in Europe, Africa, Australia, and the South Sea Islands. The Sanitarium at Battle Creek, Michigan, is the largest of its kind in the United States. While visiting Battle Creek last winter, in conversation with one of their brethren I discovered the secret of their success. It is simply this, they have learned that in unity there is strength, thorough organization brings success, and above all each member is an earnest worker for their cause showing his faith by his works by giving the one tenth. We believe these people to be in error in many things yet they put us to shame who believe to be true children of God. I also notice that our Evangelical (Albright) friends have secured over \$100,000.00 for mission purposes during their last fiscal year. And then when we look at our work, we bow our heads and blush. Seems to me God will call us into account in the Judgment day for the sins of omission so numerous among us. The many lost souls that could have been rescued by our efforts will rise up and condemn us. These are weighty things, let every brother and sister consider them well and then act. We will not ask you how much, or to which part of the mission cause, that you are to contribute. All we ask, is for us to give as the Lord has prospered us. Has He prospered some of us to give \$200.00 we will be under obligations to the Lord to give it, if only to the amount of \$10.00 that is all that will be required of us. If you wish to give to the Evangelizing work, it will be used for that purpose. The Chicago Mission can put to good use all money contributed to that cause. The Tract Society will use every cent given to it for the distribution of good literature. The Orphans' Home will devote all money donated, bequeathed, or otherwise given to that enterprise, to taking care of the fatherless. We are glad to say that one good sister has already willed quite a sum in favor of our Orphans' Home. How many will follow her example? May the cry of the unloved, the uncared for, ring in our ears without ceasing so that we will awake to the duties lying before us, marching forward to battle, with Christ as our leader, and victory will surely be ours, and great will be the reward, for "They that turn many to righteousness shall shine as the stars forever and ever." Daniel 12:3.

Address all correspondence to the Secretary G. L. Bender and send all contributions to the Treasurer C. K. Hostetler, both Elkhart, Indiana.

Fraternally,  
MENNONITE EVANGELIZING AND  
BENEVOLENT BOARD.

#### A DAY WITH A SUCCESSFUL COLPORTEUR IN MEXICO.

It was a typical Mexican day, hot in the sun, cool in the shade, everywhere and at all times bright and hard on the eye. We started at eight o'clock in the morning, two of us—with pockets and knapsack full of Testaments, Bibles, and "porciones," or Gospels. We worked two streets, never missing a door, and scarcely ever allowing a person to pass without offering our wares—Gospels at three cents, Testaments at twenty cents, and Bibles at fifty cents.

We offer the book by reading it—especially such suitable passages as the Angel's visit to Mary, the birth of Christ, the Beatitudes, the Crucifixion, and the 22nd of Revelation. When a person shows the least interest we continue, while others gather, and some one asks the price of "that beautiful book." Where the listener is very poor and really wants a copy, we come down in price, we offer to trade for rings, rosaries, pictures of the Virgin, old coins, machetes, blankets, etc. Emptying my pockets to find I find two rosaries, one dozen finger rings, one old curious crucifix, one medalion of the Virgin Mary, besides the cash paid by those who had it.

So well do I remember the circumstances under which I got this large rosary this morning. I had entered a private dwelling as far back as the kitchen and was reading the New Testament to an attentive shoemaker there at work. He acknowledged that the language was beautiful and the book well printed and cheap, but pleaded "no money." The mozo, or servant, was at the door listening. I turned to him and told him we frequently gave books for trade, and offered the Testament for his neck. He hesitated. He turned to his master, "What do you say? Is it a good book? Is it a good trade?" So soon as the shoemaker said "si," the old fellow had the rosary off his neck, and went away rejoicing in the possession of the precious word of God. I went out quickly, too glad of the exchange for the old man's sake, and because I knew that when I told this incident in the United States and showed this rosary there were hundreds of persons ready and anxious to give me one dollar for the ancient rosary, whereas the Testament was worth but twenty-five cents.

Just a few moments afterward I had quite a different case to deal with—he was seated over a small table in a corner shop. I began reading a good-sized Bible—first the Creation, then the Flood, then Proverbs, the 23d Psalm. He became so much interested as to take the book in his hands, while I went on reading rapidly passage after passage. "How good this is! How beautiful! What is it worth?" "One dollar," I replied, expecting to be beaten down; and he did not disappoint me, for in order to leave that Bible in his house where it was appreciated and read, he studied I was obliged to content myself with twenty cents. We lost on that book, financially speaking, but who knows what we gained? The man was a thinking man, he was really interested, he may be brought to God by his silent warning of the precious promise which, said Christ, "testify of me."

To this end we prayed as we went on to read at the next door to a fellow who had his trousers rolled to his thighs and whom we were forced to give up as a hard nut. So wore on the day. We disposed of fifty copies, but yet this is considered a very hard territory to work in this San Luis Potosi with its numerous Catholic churches and enough priests to prejudice the people and enjoin them thoroughly. But think of it! fifty copies in but two streets! This is a faint expression of the great need of the people, of their surprise at the contents of the book, and their great anxiety to possess it when once they learn about it.

We had no trouble with the "fellows of the baser sort" until we had turned our faces homeward—and then we were in no real danger. True, once or twice the cry of "Protestants! Protestants!" was raised by some women to hinder our sales, but in ignorance as to who we were or where we were from. We took no pains to let them know our religious persuasion; we merely sold the book on its merits, because they were pleased and impressed by its teachings. If they thought we were Italians (as they once did), all right; if they considered us good Catholics, all right again. Our business was merely to place God's word in their hands, not to comment upon it, not to praise it, not to point out its doctrines, but to pray its author that it might be the "leaven that shall leaven the whole lump."

It was toward evening when we called a policeman to protect us. I had just sold a Gospel to the proprietor of a shop where several drunken persons had gathered in to listen and then to quarrel. Bro. B. joined me just outside, and as we walked away together, there came after us several small stones and clods of dirt. I was hit on the hand and did not appreciate it. While I went to call a policeman, Brother B. not only held his crowd, but meantime sold another book. We explained to the policeman that, while we were quietly passing down the street selling books, we were pelted with dirt and stones. He made rigid inquiry, but not being able to locate the offender, gave us very explicit directions as follows: "The next time they abuse you, you by all means follow that oratorical power is necessary, or even ordinarily, accompanied by those human qualities which do most to persuade, convince and move to action, namely transparent sincerity of purpose, conviction of the sincerity of the truth, and a desire to make others possess it. The man who 'draws' crowded audiences may not turn so many to righteousness as the one who preaches to sparser congregations. "Ah," it is said, "but the preacher who has a much more widely and doing so much more good." But that is not so certain. It may be maintained, with much reason, that the man who constantly preaches to great audiences without moving them to repentance, is hardening them against good influences. But when the sincere preacher is met with a crowd, his success is commonly gained at the expense of other congregations. It is no blessing to a community to have one church crowded and the others empty. Such a state of things may minister to a petty denominational pride, but the cause of Christ suffers as a whole, and in that community, may not be advanced thereby. The simple fact is that Christianity advances in our communities by the sincere proclamation of the Gospel, and its exemplification in the life of the preacher and in the lives of the Christians. Without love, the tongues of men and of angels are but sounding brass and a tinkling cymbal." We have no patience with the men who do not put to full use such gifts as they have, but for congregations to insist that their preacher must be an orator who can "draw" by his eloquence, is for them to misrepresent the essential principles by which Christian-

ity advances in the earth. Behind all the clamor for pulpit oratory there lies the notion that somehow the preacher is to do it all. There is a Protestant sacerdotalism only less injurious than the Roman Catholic type. The preacher is not to do it all. If Christianity is to prevail in any community, it must be by each Christian's exercising his gifts for the cause of Christ. The people who long for an "eloquent" preacher could probably make their minister, if he is a good man adapted to his place, eloquent enough for all practical purposes, by rallying about his ministry, and not depending upon him to "draw" them as well as those who are capable of nothing for religion.—*The Watchman.*

#### THE DEMAND FOR "ORATORY."

We believe that on the whole there are fewer fallacies more widely spread among Protestant churches than in the experience of Nicodemus. Learned, influential, wealthy, with deep seated prejudices, and rigorous conformity to Pharisaic law; a noted character in many respects—to think of his being changed by association with Christ was truly wonderful indeed. But there was that about Christ to Nicodemus, which completely won him over, changed him, made of him a new man. It is interesting to note the change, to watch developments, to see how this strong, stalwart character, a ruler among the Jews, was induced to lay aside all deeply seated prejudices and antipathies and ally himself openly to the new cause. It was a great victory for the young teacher. A vivid portrayal of the ability of Christ to change man's opinion, belief and character; to lift a man up to a higher plane of living and usefulness; to mould thought, feeling and desire into another channel other than that into which one has been early trained.

Truly he that walketh with a wise man shall be wise; association with the good, the pure and true, moulds and refines to the same manner of being. Truly he that fellowship with noble thoughts and the highest manifestations of virtue, we are lifted up and blessed. The stream cannot rise higher than its source. We are bound to be on a level with the literature we peruse, the thoughts we keep, the companions we associate with.

Why content ourselves with meager things when the best is at our command? Christ is the best companion a man can have. The Bible, the best form of literature he can peruse. Nicodemus chose the highest and best form of companionship with Christ. From the undelivered and blasphemous to the at, first timid and humble, then finally to the bold, loving and benevolent disciple. No Christian would be content to remain very long ignorant, or cowardly, or stingy if he courted and found a close and abiding fellowship, like Nicodemus of old, with Christ. The Church would be released from the accusation of indifference, worldliness and ease, touching vital problems and occasions of deep spiritual need; there would not be so many professed Christians ignorant of even fundamental truths, much less precious and vital doctrines and the scantiest knowledge of the Bible, if we were to follow the example of Nicodemus of old, and seek a more intimate knowledge of the mind and character of Christ.—*G. Wyoff, in Christian Intelligence.*

#### AN APPEAL.

"From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" (Jas. 4:1.) That heathen state of preparation for expected attacks from other tribes, is consistent with their uncivilized and unchristianized condition; but that those claiming to be Christians should so far ignore the precepts and example of the Holy Head and Founder of their religion as to regard one another as enemies, can be accounted for on no other ground than this, viz: that blindness hath in part overtaken them—they acknowledge Christ, but not in all their ways. His words do influence their conduct in many respects; but in relation to war, the demands of a misguided patriotism would seem to outweigh all considerations of religious duty; and the fact is overlooked that a call to war is a call to destroy the lives and property of those whom Christ has enjoined His followers to love. "Love your enemies; do good to them that hate you, and pray for them that spitefully use you and persecute you."

Needs that are called criminal in times of peace, are commended in times of war. The lawmakers who seek to control men's passions, by law, seek also by law to unloose those passions and set brother against brother, the name of patriotism. "My country, right or wrong," is a pernicious sentiment often applauded by a professedly Christian community. War legalizes murder, plunder, arson, false pretence; and Christian nations commend all these as necessary, and therefore right. "Do men gather grapes of thorns, or figs of thistles?" "By their fruits ye shall know them" and it is to Christians we appeal—to ministers of the Gospel, to teachers and parents, that for the sake of righteousness in the earth, they cease preaching and teaching that war and preparation for war are consonant with the Gospel of Christ.

The spirit of Christ rebukes cowardice. The coward has no part in His kingdom. His followers have quailed not before flame, sword, or angry blast. None of these things move me, said Paul, when they told him that stripes and imprisonments and scourings awaited him at Jerusalem. Such is the temper the love of Christ fosters. Close fellowship alone with Him begets it. Cowardice is always manifest when, like Peter, we follow Him afar off.

To be able to rebuke openly, the sweeper, the adulterer, the deviator, the one who would condemn without a hearing, intimate association with Christ is needed. Because of such close alliance Von Zieten was emboldened to rebuke Frederick the Great at a dinner of all his courtiers, because he had spoken in a blasphemous manner about Christ and the communion of which Von Zieten had just partaken. For which he received the seal of his own condemnation. Von Zieten was emboldened to rebuke Frederick the Great at a dinner of all his courtiers, because he had spoken in a blasphemous manner about Christ and the communion of which Von Zieten had just partaken. For which he received the seal of his own condemnation. Von Zieten was emboldened to rebuke Frederick the Great at a dinner of all his courtiers, because he had spoken in a blasphemous manner about Christ and the communion of which Von Zieten had just partaken. For which he received the seal of his own condemnation.

The world loves boldness and will respect it. It despises the coward. To lead the many bold alliances with evil on the part of our trusted representatives, the bribery of public officials, the wrongs of capital and labor, the various forms of Sabbath desecration, the worldliness of the Church and the indifference of church-members, needs a thorough knowledge of the methods pursued by Christ in dealing with such evils, and a thorough acquaintance with His Spirit.

Third. We notice that He begot a spirit of *honesty* in Nicodemus. So much so that he was induced to make a contribution of a hundred pound as weight of myrrh and aloes, very costly, as a mark of respect, and with which to anoint Him. Thus we have noted the change wrought in the character of Nicodemus by association with Christ. From the undelivered and blasphemous to the at, first timid and humble, then finally to the bold, loving and benevolent disciple. No Christian would be content to remain very long ignorant, or cowardly, or stingy if he courted and found a close and abiding fellowship, like Nicodemus of old, with Christ.

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The Christian minister feels that it is a disgrace and a serious obstacle to the advancement of the good cause he has espoused, for any portion of his flock to live in enmity with each other; but when war is declared between nations, the course of their teaching is changed by many. They no longer urge the benign precepts of the Saviour of men as binding, but the laws of men; and for war purposes preach an entirely different code of Christian ethics. From whence do they get their authority for so doing?

Is there anything whatever found in the New Testament or in the heart's cravings for holiness, that revives for war purposes the law of "an eye for an eye and a tooth for a tooth" and yet keeps alive for other times "the law of the Spirit of Life in Christ Jesus which makes free from the law of sin and death?" Oh ye "teachers," ye "leaders of the people," how can ye exalt Christ by such a divided allegiance? Has He not said, "If I be lifted up, will draw all men unto me?"

Have you, dear Christian people, ever paused long enough in front of the query, "From whence come wars and fightings?" to rightly consider your responsibilities as ambassadors of the Prince of Peace, when fostering the spirit of war in your own hearts, or the hearts of others?

Does not the part you take in the various schemes to keep alive and urge the view that a nation must be ready at all times to strike and to strike back, contradict your prayers and confound the honest seeker after the Truth of God? Do you not thereby retard the advance of the Redeemer's kingdom in the earth, and put to shame the profession made of being Christ's followers?

Men love consistency, and when it is on the side of right may be led thereby to higher planes of thought and life, and they turn instinctively from the leading of men untrue to the principles they profess. The Christian is presumed to be a co-worker with God in the regeneration of the world. Whoever enlists under His banner may be justly expected to obey His commandments. The exigencies of war render a compliance with the precepts of Christ impossible. Warriors themselves admit this, but contend that war is a necessary evil. Where shall Christians be found in such an emergency? Side by side with God, or side by side with men who are violating His commands?

The belief that war is a necessary evil implies a want of faith in the promises and protecting care of the Almighty. The Proverbs of Solomon declare that "whoever putteth his trust in the Lord shall be safe." The truth of this was verified by the experience of William Penn and the early colonists of Pennsylvania.

Are not we too much like the rebellious children of Israel, whom the Prophet Isaiah condemned, because they took counsel, but not of the Lord, and on whom he pronounced a woe because they go "down to Egypt for help, and stay upon horses, and trust in chariots because they are many, and in horsemen because they are very strong; but they look not unto the holy one of Israel, neither seek the Lord? If we substitute firearms for horses, and vessels of war for chariots, is not this woe in measure applicable to our own beloved country, which is in danger of trusting to such means of defense, instead of seeking the Lord who hath declared, "He that putteth his trust in me shall possess the land?"

These promises belong to nations and communities as much as to individuals, yet there are many professing Christians who admit their force as to their private lives; but in national affairs place their trust in military power. The most effective means of changing such a perverted view, is the infusion of the Spirit of the Gospel into the heart. The Prophet Isaiah, in speaking prophetically of the coming and kingdom of Christ, says, "They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of knowledge as the waters cover the sea;" and he uses this beautiful comparison, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatted together, and a little child shall lead them." And when our Holy Redeemer came down to the earth, He pronounced the peace-maker on those qualities which are the most antagonistic to the spirit of war; and the commands He gave to His disciples can in no way be made to harmonize with warlike measures.



These commands are so clear and positive, that no language could be used which would convince one that re- spects their authority. We greatly desire that the professing Church of Christ would accept His instructions according to their plain and distinct meaning, instead of exercising their ingenuity in explaining away, and making His words of no effect.

You and we, dear Christian brethren, can scarcely differ in the belief, that our Lord's Sermon on the Mount is designed to hold a very prominent place in His recorded teachings. In this is frequently enforced the view, that, whatever might have been allowable under the "old covenant," the animus of that dispensation which Christ had ushered into the world is love to God and love to man in their fullest application. Could the spirit which breathes through that marvelous utterance of Divine wisdom and love but enter into and possess our hearts, there would, we are persuaded, be left no disposition to uphold war with all its horrors; still less the motives and the passions which must prevail in order to make war possible.

The speedy abandonment of this most unchristian method of settling differences between civilized nations rests to-day, as we firmly believe, with the professing Christian Church, which has so long given it an implied, and too often, a hearty support. The responsibility for its continuance thus entails a burden, from which she, should fervently seek to be delivered. Shall not we, then, who acknowledge ourselves followers of the Lamb of God, be so true to Him, His plain precepts and His example, that the heathen shall no longer be stumbled by the action of so-called Christian nations, nor the septic or the scowling find the ample material which is now afforded for their thrusts and sneers at our holy religion. All who love the Lord Jesus Christ in sincerity will then rejoice in a new and powerful bond of union with one another, which, in the present weak and inconsistent attitude of the Church regarding war, is not possible. With a clear, fresh message of "peace on earth and good will toward men" thrilling the breasts of Christian believers everywhere, the work of the world's conversion would go more rapidly forward, and that happy day, foretold by the prophet Isaiah, be hastened, when "nation shall not lift up sword against nation, neither shall they learn war any more."—*Tract.*

#### THE HORROR AND DEGRADATION OF THE HEATHEN WORLD.

BY F. W. FAIRHAR.

The epoch which witnessed the early growth of Christianity was an epoch of which the horror and the degradation have rarely been equalled, and perhaps never exceeded. It was an era of degradation. We were to form our sole estimate of it from the lurid picture of its wickedness, which St. Paul in more than one passage has painted with a few powerful strokes, we might suppose that we were judging it from too lofty a standpoint. We might be accused of throwing too dark a shadow upon the crimes of paganism, when we set it as a foil to the lustre of an ideal holiness. But even if St. Paul had never paused amid his sacred reasonings to affix his terrible brand upon the pride of heathenism, there would still have been

abundant proofs of the abnormal wickedness which accompanied the decadence of ancient civilization. They are stamped upon its cologne, cut on its gems, painted upon its chamber walls, shown broadcast over the pages of its poets, satirists, and historians. "Out of this own mouth will I judge thee, thou wicked servant!" Is there any age which stands so instantly condemned by the recalls the successive names of Tiberius, Galba, Claudius, Nero, Galba, Otho, and Vitellius, and which after a brief gleam of better examples under Vespasian and Titus, sank at last under the hideous tyranny of a Domitian? Is there any age of which the evil characteristics force themselves so instantaneously upon the mind as that of which we mainly learn the history and moral condition from the relics of Pompeii and Herculaneum, the satires of Persius and Juvenal, the epigrams of Martial, and the terrible records of Tacitus, Suetonius, and Dion Cassius?

At the lowest extreme of the social scale were millions of slaves, without family, without religion, without possessions, who had no recognized rights, and toward whom none had any recognized duties, passing normally from a childhood of degradation to a manhood of hardship, and an old age of unimpeded neglect. Only a little above the slaves stood the lower classes, who formed the vast majority of the freeborn inhabitants of the Roman empire. They were, for the most part, beggars and idlers, familiar with the grossest indignities of an unscrupulous dependence. Despising a life of honest industry, they asked only for bread and the games of the arena, and were ready to sell their souls to any government, even the most despotic, if it would supply these needs. They spent their mornings in lounging about the Forum, or in dancing attendance at the levees of patrons, for a share in whose largesses they daily struggled. They spent their afternoons and evenings in gossiping at public baths, in listlessly enjoying the polluted plays of the theater, or looking with fierce thrills of delighted horror at the bloody sports of the arena. At night they crept up to their miserable garrets in the sixth and seventh stories of the huge insulae—the lodging-houses of Rome—into which, as into the low lodging-houses of the poorer quarters of London, there drifted all that was most wretched and most vile. Their life, as it is described for us by their contemporaries, was largely made up of squalor, misery and vice.

Immeasurably removed from these needy and greedy freemen and living chiefly amid crowds of corrupted and obsequious slaves, stood the constantly diminishing throng of the wealthy and the noble. Every age in its decline has exhibited the spectacle of selfish luxury side by side with abject poverty; of—

"Wealth, a monster gorged  
Mid starving populations!"

but nowhere, and at no period, were these contrasts so startling as they were in Imperial Rome. There a whole population might be trembling like a reed, should be started by the delay of an Alexandrian corn-ship, while the upper classes were squandering a fortune at a single banquet, drinking out of myrrhine and jeweled vases worth hundreds of pounds, and feasting on the brains of peacocks and the tongues of nightingales. As a consequence, disease was

rife, men were short lived, and even women became liable to goit. Over a large part of Italy most of the freeborn population had to content themselves, even in winter, with a tunic, and the luxury of the toga was reserved only, by way of honor, to the corpse. Yet at this very time the dress of Roman ladies displayed an unheard of splendor. The elegant Piny tells us that he himself saw Lollia Pauline dressed for a betrothal feast in a robe entirely covered with pearls and emeralds, which had cost forty million sesterces, and which was known to be less costly than some of her other dresses. Gluttony, caprice, extravagance, ostentation, impurity, riot in the heart of a society which knew of no other means by which to break the monotony of its weariness, or to alleviate the anguish of its despair.

At the summit of the whole decaying system—necessary, yet detested, elevated indefinitely above the very highest, yet living in dread of the very lowest, oppressing a population which he terrified and terrified by the population which he oppressed—was an emperor, raised to the divest pinnacle of autocracy, yet conscious that his life hung upon a thread; an emperor who, in the terrible phrase of Gibbon, was at once a priest, an atheist, and a god.

#### TEARING OPEN WOUNDS.

The Christian's business is to heal wounds not to make them, to close not to open breaches. One of the beautiful things about Christianity is that it produces everywhere a condition of mutual good will among men. Where it enters the bitter goes out. Christ takes the acid out of the life and the sting out of the tongue.

It comes "natural" to many people to trouble the lives of life, to keep up a continual stirring to get the last word in every discussion, and though it may give them a certain satisfaction, this makes an unhappy state of things in society. We have known people who could be counted on to so turn the conversation as to rouse every sensitive spot in their listeners and to open every wound. While that is a natural condition of things it is not a possible condition where Christ reigns.

We cannot deny that such a condition sometimes appears in the Church, even in our own fold, but it is always an evidence that Christ has been imperfectly apprehended. It seems to some Christians that it is their special duty to "speak the truth" by bearing their testimony on all occasions, even though it is done in an unloving spirit and though it makes the special truth hated.

One time the philosopher, Plato, gave a sumptuous banquet to his friends. Diogenes, who was uninvited, came in in a drunken and disheveled way and down the hall saying, "Thus I trample on the pride of Plato." "Yes," answered Plato, "with quite as much pride yourself, O Diogenes!" So we sometimes oppose some fault in others and commit the same fault by our unlovely way of opposing it to them. Any man who volunteers to act as public censor, and to judge the special sins which others commit, needs to have a thousand eyes open to his own condition for every eye he turns upon his neighbor's faults.

Strangely enough, we behold our natural face in a glass and straightway forget what manner of person we are, and then open our batteries on the faults

and failings and shortcomings of those whom we can see, unconscious of the crook in our own back, which we had supposed so straight.

The stinging tongue, the cut into the old wound, the unlovely criticism, the acid in the life have no place in one who is "rooted and grounded in love." It is argued that we must fight the evil and oppose the wrong and check the dangerous tendencies. So we must, but no man burns his house down to get rid of the hornet's nest within it, and there is no necessity to cut off an arm because there is a wound on a finger. The Christian's business is to heal not to amputate, to smother out the tendencies in others to sting, not set them on fire. Truth does not get exalted by flinging it at people; it gets exalted whenever it gets really expressed in a man's life, and shines out through him. Christ conquers His enemies by loving them. It is a good method to try!

#### SELFISHNESS IN LIBERALISM.

C. H. WETHERBURN.

Back of all the cry for liberalism in religious matters there is a great deal of selfishness. It may not be true that those who plead for greater liberty with respect to cast iron creeds of the ultra order are actuated by purely selfish motives. We may credit some of them at least with thoroughly unselfish purposes. They honestly believe that some of the doctrines of those creeds are too radical and are out of harmony with the Bible. But my reference is now to that liberalism which is impatient with doctrine and practices which are positively scriptural, but which militate strongly against the carnal mind and aim straight blows at selfishness. It is that liberalism which would do away with the truth of man's moral ruin, which denies that men are so sinful as to need the atonement of a dying Savior, which asserts that all men have enough of the divine likeness in them to enable them, by right cultivation, to attain a fitness for heaven, which declares that there is no real hell and that eternal punishment is a theological figment. The liberals of this sort are exceedingly selfish. They want to make their own terms for entrance into a paradise of endless felicity. They want to enjoy the fullest exercise of their own unbridled wills in this life. They refuse to listen to any truths which strike hard against their ideas of justice and mercy. They rebel against being compelled to yield unreservedly to the sovereignty of God.

They pick out of the Bible such statements as seem, by their own interpretation, to favor their notions of divine fairness and divine love. Those statements in the Bible which squarely contradict their theories and explanations they practically expunge from the volume. And these people make haste to tell the young ministers especially, and not a few older ones, that they ought to preach a popular theology, that they ought to be abreast with the times, that they should keep pace with the scientific thought of the day.

They say that if ministers will do these nine things they will easily win the masses, they will attract to their preaching many who now keep aloof from the churches. Of course the ministers must not use the word "hell" in their sermons and prayers. If they allude to that supposed place at all it must be in the way of poetical hints,

and very softly at that. And as for "total depravity," that is perfectly awful! It is grossly heathenish. It will never do for police cars and cultured tastes. The preacher may speak somewhat plainly about unenlightened consciences; he may even declare that they need cultivating, regulating and tuning up, but he must not pungently declare that there is any dawning guilt festering in their consciences, because the odor would be too strong and insufferably offensive. Oh, the miserable selfishness there is in the egotistical liberalism of the day! But, preacher, yield not a hair's breadth to it! Keep well to the front the cardinal doctrines of the cross. Be immovably true to the mighty virtues of the gospel of the Son of God.

—*The Christian Evangelist.*

#### A LIFE OF BLESSEDNESS.

There is a blessed life, real and precious, which is possible to all. In the first psalm and in the Beatitudes are clearly set forth its character, its conditions, and its possibilities. It is life at its best, in its highest and truest relations and experiences. It is a life that delights not in the things of sense or self, for, as the incomparable Man of Galilee declares in one of His characteristic warnings against low and sordid ideals, "A man's life consisteth not in the abundance of the things which he possesseth." He teaches that there are possessions that are superior to things. These constitute real life, and have their basis in being rather than in doing, in wealth of soul rather than in money and estates. And life in this higher realm is more truly real than it is on the lower levels. It is the only blessed life.

This life is attainable by all who desire it and choose to enjoy it. It is the life of supreme wisdom, the ideal life set before us in God's matchless Book of truth.

What is the secret of this life? We hear much in these days about secrets—the secret of nobility and worth, the secret of power over others, the secret of greatness, the secret of success in the business world, in the industrial arts, in professional life. What are these marvelous secrets? Where are they hidden? Are they accessible to all, or only to a favored few? Is there any sure way of access to these valuable stores that are so effectually concealed from the common eye? There surely is. There is one secret that will unlock all other desirable secrets. That is the secret of the blessed life.

"Blessed is the man," This is the psalmist's exclamation as he contemplates the negative and positive virtues of the one whose life is rightly centered and controlled. His delight is in the law of the Lord, and in His law doth he meditate day and night. In harmony with this vision of Lord declares the Sermon on the Mount those to be blessed who possess certain fundamental elements of character, such as humility, meekness, mercy, purity, the spirit of love and forgiveness.

From this charming setting which is given the blessed life in both the Old Testament and the New, we learn that character is the secret of the blessed life. Character is primary in the blessed life. Character is the fountain from which all streams of good flow. Character is the cause which produces all good effects. Hence, character is the best

preparation for right and useful living.

What is character? It is not genius, it is not a great character and cultured tastes. It is a genius of the highest order. It is not education, though all true education is vitally related to character. It is not any natural or acquired gifts which give one pre-eminence over his fellows. It is not any merely outward adorning, or any material possession. It is not even a high sense of honor or usefulness in which one takes a personal pride, and of which he boasts. It is a quality of soul. It is the life within that holds one in instant readiness for the supreme demands made on him. It is purity of the affectional nature. It is the substratum of manhood and womanhood. Character is the inner life from which the outer springs. It manifests itself in the choices and ruling motives of the soul.

At the basis of character there must be, then, fellowship with God and His righteous will. This is a primary duty and privilege of the blessed life. In this fellowship there is implied a settled faith in God, in His wisdom, power and goodness, a deep and abiding love of God—love of His moral attributes and holy law, obedience to God—obedience to His will in all things. Here are piety, faithfulness, conscientiousness and integrity. These are the qualities which one can have a truly blessed life with. No one can have a truly blessed life without them. All moral character, the character which we are here considering, therefore, stands for the settled state of the will toward questions of right and wrong. Its tendency is to permanence. Thackeray recognizes this tendency when he says: "We sow a thought and reap an act; we sow an act and reap a habit; we sow a habit and reap character; we sow a character and reap destiny." And it is Paul who says, "Whatsoever a man soweth, that shall he also reap."

The building of character is thus seen to be a process of life. Character builds as the tree or plant does out of the elements in which it lives. Every moral act, every choice, every cherished ambition, enters into character. If a man commits a wrong which is even unknown to his fellows, the record of that act will be stamped on his soul. And in the last day, when the records of character are opened by the Judge of all, this set of writing of a lifetime will be disclosed.

This idea of character emphasizes the necessity of self-discipline, of moral culture, of pure motives, and of holy desires. No life can be successful, truly blessed, that is not centered in character. The life of Joseph, who passed through Egypt's prison to Egypt's throne, had this center. The same is true of Daniel, the captive Hebrew, who became the prime minister of Babylon. What gave them access to these positions of honor and trust? Character. What is it that will contribute to like promotions in our day? Character. There never was a time when men of principle and courage were in greater demand than to-day, and to them positions of trust are open everywhere.

If they are true and pure in character the blessed life is assured. Usefulness, honor, power, and success in its widest meaning are assured where noble Christian character is the mainspring to one's life and service for God and humanity.

—*Religious Telescope.*

#### WALKING WITH GOD.

Walking is, throughout the whole Bible, made to illustrate the activity, intelligence, and progress of Christian life. It is so used in Genesis to prescribe the life of holy communion which Enoch lived upon earth. It is used in the Revelation, where the holy and active life in heaven is spoken of as a walking in white. And in some form the same word is used in nearly every intermediate book of Scripture to portray the life of the Christian here on earth.

Walking is a manifestation of life and of strength. It is calculated to develop the strength also, and is a dignified and independent movement. It is progressive and straightforward, for it nothing is worthy of the name in which one does not move forward in the direction in which he may, ordinarily, have the guidance which comes from using his eyes and clearly seeing the path before him.

The Christian has a path marked out for him in God's word. It is carefully described by God Himself in His commands and precepts. It is the way of truth and righteousness. It is the way of goodness and holiness. It leads through this world, past dangers and difficulties, through the midst of temptations and besetments, but it is always a clear and a clean way. It passes through valleys, often and the shadow of death. But it leads over the mountains too. Sometimes there is a Hill Difficulty, but there are Delectable Mountains and Mounts of Vision. The path leads out of sin and away from destruction. It begins fairly only at the cross of Calvary, but it leads on to the gates of pearl and widens out into the streets of gold. It may seem somewhat narrow upon earth in the beginning, but there is always room for two on it, for the Savior will walk with everyone who trusts Him. It is not wide enough for the world or for ravenous hosts of worldliness, for it is a way of holiness and peace.

There is always light on the path. It may sometimes lead through dark places, but the Christian may always have a lamp to his feet and a light to his path shining out from God's word. And the way grows brighter and brighter unto the perfect day.

The Christian may always walk in this road, and when God enlarges his heart, and makes him especially glad and buoyant-hearted, he can run in the way of the commandments. He cannot be cast down easily, even though the way may be rough, and God makes him surefooted like the hind, that can climb among the rocks.

God expects us to walk. It is not enough to be a seer and be fed, even with the sincere milk of the word. We are not to expect to be carried to the skies. We are to walk. We are to learn something and do something day by day. We are not to be satisfied with living at a poor-paying rate. We should know more about God's word than we did a year ago, and we should delight more in prayer, in giving, in Christian service. We should have a better grasp of the great truths of God, and be better able to teach and tell others the old, old story of Jesus and His love.

For, although some people may wander away from God, and call it progress; al-

though some may become loose in their faith and belief, and may think that they have outgrown and have become wise above the things that God has revealed, and may call themselves progressive, this does not change the fact that there is such a thing as real advance and true Christian progress. He only walks in the right direction and in safe company who walks with God. He who discards the truths of the Gospel may think himself very intellectual and very progressive, but he is walking in the counsel of the ungodly, and, although it may seem right to him, the end of it is death.

He who walks with God must first agree with Him, and must choose Him as the guide of his youth. He will then have the safest guidance, the sweetest company, the most delightful companionship, the best protection, and the surest ending of life's journey. He will be guided by the divine counsel while he lives upon earth, and afterward will be received into glory.

#### HOW TO PLEASE GOD.

Nothing but pure unadulterated piety can do this. No outward semblance—none of the spurious counterfeits of which the world is full, who mock religion with their wretched travesties of piety—can deceive God. Their acting is all mere acting. God knows it, and man knows it. They do not even succeed in deceiving their fellows. Their devices will profit them nothing. On the contrary, these insults to the Divine Omnipotence will not go unpunished. These wrongs to the Divine Love will meet with swift and terrible retribution; these injuries to the Divine Cause call for deep atonement; and they will meet it in a condemnation as deep as the sin is deadly. But real, downright goodness; sterling piety; the religion which is power; which renews the heart and new-creates the life; which opens the long-closed windows of the soul, and pours upon the social world around it the radiance of a boundless and undying benevolence; the goodness that makes a man a benefactor in his place, in the closet, at the family altar, in all the assemblies of the church, at the bedside of the sick, in the houses of the poor, in the cells of the condemned, and wherever else human suffering can be relieved and human anguish soothed; this is always pleasing to God, because it is God-like.

#### HINTS TO MOTHERS.

"Be not easily provoked." "If a fire finds no vent it will cease to burn." The tongue is a fire. Keep, then, the door of your lips. Do not consider, how soon your thoughts will be kindled; feelings rise into temper; tempers find expression in words; words lead to actions; and actions to war and strife. "Behold, how great a matter a little fire kindleth!" All this might be avoided by an earnest breathing of spirit unto Him, who wished to be gracious, and who can by instant assistance control the hidden springs of feeling, or divert your thoughts into a higher and holier channel; you will find that this heavenly state of mind will give weight to all your instructions, and efficacy to all your endeavors; and soon will you possess the happy consciousness, that you are indeed in the path of duty, and training for God the children whom He has entrusted to your care.

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August 15, 1896.

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**The Scientific American**, published by Munn and Co. of New York, celebrated the fiftieth anniversary of its publication by appearing in 72 page form with very fine colored cover of artistic design. The contents of this Golden Anniversary number form a resume of the progress of the arts and sciences during the past fifty years. The number is elegantly illustrated, some of the illustrations being so grouped as to show the contrast between the mechanical devices for doing certain work fifty years ago and those used to-day, such as the steamship, the railroad, reaper, printing press, etc. The price of a single copy of this number is but ten cents.

**SOUL-WINNING.**—The Washington Star published the following synopsis of the address of Bishop J. W. Holt at the International Christian Endeavor Convention on "Individual Responsibility of Soul-Winning":

"To win a soul to Christ is to bring into and about that soul so much of Christ as will draw it away from sin and attach it permanently to Christ. The soul, left to itself, never will come to God. The purpose and plan of all grace shown in the Christian system is to touch the soul by all influences that the strongest motives and solicitations to accept Jesus as the one and all sufficient Savior may be brought to bear effectually in human salvation. Jesus Christ must be represented to the soul so as to attract and draw it to himself. We exhort too soon, and present Christ too far. The perfect testimony of Christ before the bar of the human conscience by His chosen agencies will do all that God can do in winning a soul from sin and death. It is the God of beauty, the heart of love, the smile of heaven, the welcome of God that can alone call the soul out of itself into God. To make this representation is, under the superintendence of the Holy Spirit, the supreme business of every true believer on the Lord Jesus Christ. It is the great work of the church on earth. To it every member of the church is personally bound with indissoluble bonds. It is the work that takes minutes for us in the work of winning souls. The use of human methods by the Lord is an old subject for theology. For us, as the organization of the young of all Christendom, the question is a practical one. It is the young we hope to reach in our homes, in our churches, in the country, in the hamlets, and in the great cities. The use of the young, with the power and methods, shows God's plan. This is no longer a theory, but an attested fact. Intelligent and reasonable men will not follow mere philosophers in matters of religion, and especially in that which pertains to the giving up of sin. Speculation in spiritual things does not reach men's hearts. We must put more heart into our work of soul-winning. We too often lack that enthusiasm and warm-heartedness which should come of a sense of our personal responsibility. When a life hangs in the balance and our hands can turn the scale, what burning zeal possesses us. Have we such loving zeal for the salvation of souls?"

## SUNDAY SCHOOL LESSONS.

LESSON VIII.—AUGUST 23.  
ABSALOM'S REBELLION.—2 Sam. 15:1-12.

(Read chapters 15 and 16.)  
GOLDEN TEXT.—Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.—Ex. 20:12.

## INTRODUCTION.

TIME.—B. C. 1023, eleven or twelve years after our last lesson.

PLACE.—Jerusalem, David's home and the capital of the nation; Hebron, the oldest town of Palestine, twenty miles south of Jerusalem. Here Absalom began his rebellion.

CAUSES LEADING TO THE REBELLION.—We have in the history before us the beginning of the shattering of David's splendid kingdom, brought about by the crimes of his two eldest sons. We are, however, to look behind the apparent cause of this downfall of David to the real one, which was in David's own sin. In the horrible sin of Amnon with his half-sister Tamar (2 Sam. 13), David must have seen as a mirror the image of his own sin with Bathsheba. In the murder of Amnon, David's eldest son, by Absalom, his best beloved one, David must have seen a horrible parody of his murder of Uriah. David loved Absalom with the love of a foolish and fond father, and allowed it to get the better of his sense of justice. But he had been forewarned by the results by the prophet. "Now, therefore, the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house."

ABSALOM'S APPEARANCE.—In Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him." (2 Sam. 11:25.) One particular and chief characteristic of his beauty was his magnificent hair, which flowed in luxuriant locks down over his shoulders. It was his pride and the pride of the people. It was carefully kept and regularly weighed, and the weight of it bulletined to the people.—*Hartout*.

ABSALOM'S CHARACTER.—Son of the princess Maachab of Geshur, he had inherited in an extraordinary degree the physical beauty of his father's family, but except in this and in his power of winning popularity he owed nothing to his descent. There is scarcely a good word to be said for him, unless it be such to admit that his elder brother was even worse than he. He was vain, vindictive, and false-hearted, without a trace of gratitude to his over-indulgent father, or of love to any one but himself.—*Moulton*.

ABSALOM'S TRAINING.—His mother was the daughter of a heathen king, and without doubt she brought many heathen influences with her. He grew up under the evil influences of polygamy. All around David's palace courts were the separate dwellings of his wives, each woman bringing up her own family.—*Tuck*. The whole atmosphere was impure and sensual. A young prince, amid court flatterers and self-indulgence, was in great moral danger.

1896.

During all his early life David was so busy with the great affairs of the kingdom that he could give but small attention to the training of his growing family. Absalom's three years of exile with his maternal grandfather, King of Geshur, in Syria, after he had assassinated his elder brother, doubtless had the effect of making him antagonistic to the father's religion. He himself was half heathenish and wholly worldly, and he would hate a religion full of spiritual worldliness and whose moral precepts were a reproof and condemnation of all he was and did.

## DAILY READINGS.

M. (Aug. 17.) Absalom's Rebellion. 2 Sam. 15:1-12  
T. David's flight. 2 Sam. 15:13-23  
W. David's submission. 2 Sam. 15:24-31  
T. Shimei's curse. 2 Sam. 16:5-14  
F. Absalom's wicked intent. 2 Sam. 17:1-11  
S. Cursing sorrow to parents. Prov. 19:21  
S. Rebellious children. Isa. 1:2-9

## LESSON IX.—AUGUST 30.

ABSALOM'S DEFEAT AND DEATH.—2 Sam. 18:9-17, 32, 33.

(Read Chapters 17 and 18.)

GOLDEN TEXT.—The Lord knoweth the way of the righteous, but the way of the ungodly shall perish.—Psa. 136.

## INTRODUCTION.

TIME.—B. C. 1023, a short time after the last lesson.

PLACE.—Mahanaim, David's temporary capital, a strongly fortified town east of the Jordan. The battle field was the Wood of Ephraim, not the highlands in the tribe of Ephraim, but some part of the great forests of Gilead, east of the Jordan, and within one day of Mahanaim. (Chap. 19:2.) The name was probably given to the spot because of the memorable defeat of the Ephraimites there in the time of Jephthah. (Judges 12:4.)

DAVID'S FLIGHT.—It was apparently early on the morning of the day after he had received the news of the rebellion that the king left the city of Jerusalem. There is no single day in the Jewish history of which so elaborate an account remains as of this memorable flight. There is none, we may add, that combines so well David's characteristics—his patience, his high-spirited religion, his generosity, his cultivation; we miss only his daring courage.—*Stanley*. David and his followers moved in sad procession down from the city across the brook Kidron and along the Mount of Olives. Accompanying him was his body guard and his faithful six hundred warriors with their wives and children. The high priest brought the ark of the covenant to take it with David, but the king sent it back to its place on Mount Zion. David made arrangements with his trusted high priests to send news to him at the fords of the Jordan by means of their two sons. Athithophel also turned against David. He was one of the shrewdest of counselors, who almost never made a mistake. Hushai, one of David's counselors, assumed to be the friend of Absalom, who was so much chagrined that he went and hanged himself. When David arrived at the head of the pass toward

Jericho he was deeply humiliated by Shimei, who ran along the ridge uttering curses upon David, throwing stones at him and casting dust upon him and his party. David's servants were ready to kill him, but David would not allow to be done him. When David had heard the news of Athithophel's counsel, which however was defeated by Hushai, he made haste and crossed the Jordan in the night and traveled all night long. Out of immediate danger he had time to organize his army and await Absalom's attack.

ABSALOM'S MOVEMENTS.—Absalom and his army, marching from Hebron, took possession of Jerusalem and the palace that same day. Here a council of war was called. Athithophel advised an immediate attack upon David while he was weary and unprepared. But Hushai, who was David's secret friend, advised Absalom to wait till he could gather a great army. The latter advice was taken. He made Amasa, the cousin of Joab and of David, to be commander-in-chief, and then followed his father across the Jordan.

THE BATTLE.—The army of David was placed under his tried captains, Joab, Abishai, and Ittai. The people would not consent that the old king should expose his life. The "wood of Ephraim" was not a continuous forest, but a broken region uneven and rocky. Absalom's soldiers outnumbered David's but they were not so well disciplined and organized. The battle-ground also favored the smaller army attacking a larger force. Once Absalom's soldiers started on a retreat the rough country gave David's soldiers a marked advantage, and the victory was complete.

ABSALOM'S LIFE.—This young prince lived a life that for all its outward reasons the law of justice would condemn to death. (1) He had murdered his brother Amnon. (2) He had incited insurrection in the State. (3) He had taken up arms against his father. (Deut. 21:18, 21.) (4) He took to himself his father's concubines. (Lev. 15:20.)

## DAILY READINGS.

M. (Aug. 24.) David's anxiety for Absalom. 2 Sam. 18:1-8  
T. Absalom's defeat and death. 2 Sam. 18:9-17  
W. David's grief. 2 Sam. 18:18-33  
T. David's return. 2 Sam. 19:9-15  
F. Destruction of the ungodly. Psalm 52  
S. Honor to parents. Matt. 15:1-9  
S. Counsel to the young. Prov. 4:1-27

T. L. CUYLER, D. D., says that, when our house takes fire, the first impulse is to go for a bucket of water; but if temper takes fire, the first impulse is to throw on more fuel. Now, the best water bucket for aroused temper is a cold silence. If, whenever an irritating act were done, or an injury struck us, we should firmly seal our lips for even ten minutes, we would save ourselves many a quarrel, many a heart-burn, many a mortification, many a disgrace to our religious profession. Silence is cooling. It cools us off and cools other people. One of the calmest men I ever knew told me that he used to be violently passionate, but he broke his temper by resolutely bridling his tongue until he cooled down.

## CORRESPONDENCE.

THOUSAND, KANSAS, JULY 24, 1896.

Bro. J. M. R. Weaver returned from Osborne Co., Kansas after several meetings there and reports the church in good condition. Bro. Tilman Erb and family are visiting amongst us this week and his familiar voice is sounding forth the gospel to us night after night in the house where we witnessed his ordination to this important work and high calling in Christ Jesus. May the blessed promise, "Lo, I am with you always" enable him to glide out every hinder that zeal and activity so manifest when he lived in Harvey Co. We feel sure the Lord is using him to His glory in his present home in Harper Co. During the summer we have had frequent visits from our German (Russian) brethren—seven ministering brethren, also Bro. Tobias Martin. The latter has for two and one-half years been taking the oversight of, and managing the Orphans' Home or Home of the Friendless near Hillsboro, Kansas, but is now (with his adopted daughter Maggie who has faithfully labored with him) gone to Pennsylvania to rest as they have been overtaxed in mind and body. These brethren have brought us many encouraging thoughts and have especially shown us the duty and privilege enjoined upon us in the sacred Word of caring for and looking after the homeless and friendless. Con.

REID, WASHINGTON CO., MD., AUG. 3d, 1896.—Our congregations in Maryland have again been visited and richly blessed by the word of God, by the dear brethren, Christian Brunk of Winchester, Va. and Philip Parret of Chambersburg, Pa., both arriving here on Saturday the 1st of Aug. They preached at Reiff's M. H. where an appointment had been made for a revival meeting, and the same evening at the Mangansville Union M. H.; and on Sunday the 2d at the Stauffer M. H., both in the morning and evening, where they also had their harvest meeting. To-day we had our harvest meeting at the Miller's M. H., but we were sorry that Bro. Philip Parret could not be present at the two latter places of meeting, he being called home because of the funeral of Bro. Leahman of Chambersburg. We were very glad and thankful to have these brethren visit us. We have again been richly admonished; how thankful we should be for the blessing that is granted unto us from time to time. Oh let us remember these admonitions that have been given. Bro. Brunk expects to go to Cumberland Co., Pa. from here, to labor for the Lord. May the good Lord be with him in his labors that he may be the instrument in God's hand to bring many souls who are yet outside of Christ into the true and marvelous light, is our prayer. And as he has so earnestly asked of us that we should pray for him while in his labors, let us now, through love, be obedient to God and the brother's request, as the scriptures tell us that we should pray for all mankind.

BECK, B. WEBER.

FROM THE CONGREGATION OF HOWARD AND MIAMI COS., IND. On the 28th of June 13 persons were received into church membership by baptism. May the Lord bless these dear brethren and sisters in the new life so that they

may grow in grace and in the knowledge of the Lord Jesus Christ. On the 2d of August another young soul became willing to serve Christ and was received into the church by baptism. May God bless him and keep him. E. A. Mast officiated in both services. Con.

WAUPESKO, IND., JULY 23, 1896.

For convenience to those who desire to attend the S. S. Conference at this place on Sept. 21th and 22th we desire to give this notice through the HERALD OF TRUTH. You can reach us on three different railroads, namely: The Pan Handle, Clover Leaf, and Lake Erie and Western. Those coming via Pan Handle would better come to Converse North Grove. Those coming via Clover Leaf come to Greentown or Kokomo, and those coming via Lake Erie and Western come to Bennetts or Kokomo. We request all who desire to come by rail to notify the writer and when we will see that some of the brethren will meet you. A hearty invitation is extended to all. We will also furnish any further or other particulars you may wish to ask.

NOAH W. KING.

LARNED, KANSAS, JULY 31st, 1896.

On the 30th of May Pre. Christian Rediger of Aurora, Neb. came here and remained several days visiting the members and holding several well attended meetings. He also visited our aged sister Zook who has been ill for about six months. Her desire to commemorate the suffering and death of her Lord was fulfilled, for which she was very grateful. J. B. ZOOK.

NORTH LAWRENCE, OHIO, JULY 28, 1896.

On Monday June 22d, Bro. A. D. Wenger, of Oskaloosa, Iowa, came here and preached an edifying sermon to us from the text, "When will ye be wise?" in which were many practical points for both saint and sinner. His way with us lasted but a few hours, when he left for Canada. May the Lord richly bless his efforts. On Sunday July 27, we had the pleasure to listen to two edifying sermons by Bro. A. P. Heatwole of Virginia from Matt. 24:1-11 and Luke 14:28-34 in the forenoon and from Acts 2:28 in the evening. The attendance at these meetings was good with the best of attention. Our regular church and S. S. attendance this year so far has been better than in preceding years. The writer realizes that prospects for better work are opening; but, brethren and sisters, prospects are like opportunities, if not made use of they will pass forth more united, devoted and untiring efforts. RUDY SINGER.

## CONFERENCE.

The Annual Sunday School Conference of the Mennonite Church for the state of Ohio will be held near West Liberty, Logan Co., Ohio, commencing Wednesday evening Aug. 19, and continuing until Friday evening the 21st. A cordial invitation is hereby given to the Sunday school workers of the different branches of the Mennonite churches of Ohio and other states, to new members in conference, in the name of Him who said, "Bring forth little children to come unto Me." Those coming from the north or



south will stop at West Liberty; from the east at Bellefontaine; from the west at McGuff. Any information cheerfully given by

DAVID PLANK, Cor. Sec.

B. H. Fontaine, Ohio.

#### (ANNUAL)

The Annual S. S. conference for the Conference District of Indiana and Michigan will be held (D. V.) in the meeting house of the Howard Co., Ind. Cong. on the 21th and 24th of September. Let our S. S. workers, especially those of this conference district, make a special effort to be present. Come to help and to be helped. Persons coming on the "Painhandle" Ry. will stop off at North Grove, which is five miles north of the meeting house.

The Amish Mennonite Conference will be held (D. V.) in the Willow Spring meeting house in Burrus Co., Ill. on the 17th and 18th of September. Bishops, ministers, deacons and lay members are invited. The ministers and deacons will meet on the afternoon of the 16th to arrange the questions presented for consideration. Visitors will be met on the 16th at the following stations:—On the C., R. I. & P. from the South at Putnam; from the east at Stillman. On the C., R. I. & P. at Lombardville from east and west. Those coming via the C., R. I. & P. will come to Lombardville from Hulsburg via Elwood.

JOHN BERKEY.

#### M. E. AND B. B. TREASURERS REPORT FOR JULY.

##### RECEIPTS.

For Evangelizing.

S. B. Wenger, W. T. Lineweaver, and Jos. Cline, Keokuk Co., Iowa, \$ 6.35  
Elkhart Ind. Cong., Quarterly collection, 18.12  
Cullum Ill. Cong. per, Peter Haun, "Canada", 5.91  
Margaret Stauffer, Spring City, Pa., 2.65  
John W. Weaver, Spring Grove, Pa., 2.50  
Cora Schrock, Waukonis, O. T., 1.00  
John N. Hurr, Woodside, Pa., 1.15  
Lucy Roth, Spring Forge, Pa., 1.00  
Canada S. S. Conference collection per, S. S. Herzer, 23.42  
Total 69.19

##### Chicago Mission.

J. S. Angerberger, Liverpool, O., \$ 5.00  
John Christler, Paynes Creek, Cal., 3.50  
Topeka Ind. Cong., 7.15  
A Friend, .25  
Friends, 2.25  
McFeytown Pa. Bible Class, 2.25  
Susanna Wenger, 1.00  
Telleville Pa. Bible Class, 5.11  
Pleasant Hill Young People's Meeting, Wayne Co., O., 3.00  
Bowen S. S., Kent Co., Mich., 2.30  
Margaret Stauffer, Spring City, Pa., 6.00  
Noah S. Hoover, South West, Ind., 1.00  
John W. Weaver, Spring Grove, Pa., 2.50  
Cora Schrock, Waukonis, O. T., .20  
A. R. Miller, Moberg's Grove, Pa., 3.31  
A Brother, Allensville, Pa., 1.00  
Friends, Elkhart, Ind., 6.75  
Total 52.87

##### Armenian Relief Fund.

Sycamore Grove Cong. Cuss Co., Mo., \$ 9.55

Pike Cong., Allen Co., O., 2.00  
Friends, Hubbard, Oreg., 3.35  
Cullum Ill. Cong. per, Peter Haun, Young People's Paper Association, part of profits on sales of Armenian Massacres, 50.00  
John J. Miller, Mottville, Mich., 1.00  
State Hill Cong., Cumberland Co., Pa., 13.00  
Lucy Roth, Spring Forge, Pa., .80  
Total 81.70

For Evangelizing, \$ 69.49  
Chicago Mission, 52.87  
Armenian Fund, 81.50  
Total receipts for July, 205.66

##### DISBURSEMENTS.

Balance due D. D. Miller on trip to O., Pa. and Md., \$ 4.90  
Mennonite Publishing Co. for stationery, printing, etc., 5.75  
Brown Bros. and Co., New York, for Armenian sufferers, 133.96  
O. M. Conley, Elkhart, for compiling By-Laws of M. E. and B. B., 5.00  
D. D. Miller, for trip to Ills. and Iowa, 20.00  
Melinda Ebersole for expenses of Chicago Mission, during July, 20.00  
Total 199.61

Expenses of Chicago Mission during July, itemized.

Rent, living rooms, \$ 4.50  
Rent, Mission rooms, 8.00  
Board and fuel, 10.52  
Mission supplies, 1.20  
Incidentals, 2.00  
Total 26.22

We do not desire to blow any trumpets, but just a word about the nature of the work in Chicago may be of interest to those of our friends who have been sending in their contributions for that work.

The average attendance of the Sunday school for the month of July was sixty, the amount of collections thirty-three cents. Bro. E. J. Berkey is superintendent of the Sunday school and Sister Mary Rhodes is also assisting by teaching a class.

Children's meetings are held every Tuesday afternoon, where the instruction is of a spiritual nature. These meetings are well attended.

Seeing school every Wednesday and Saturday afternoon. The average attendance of these meetings is about fifty girls. A good interest was maintained in this department even during the warm weather of the past month.

The sessions are opened and closed with devotional exercises. A part of the time between sessions is spent by sisters Melinda Ebersole and Mary Deuling in doing house to house visiting, distributing tracts, etc. We believe this to be one of the most important features of all, as many homes are reached and many hearts gladdened with a ray of gospel sunshine, which may do much toward counteracting the effects of the vice and sin which seems to be everywhere prevalent in this great city.

The rooms are open two hours every week for free medical treatment. This work is conducted by Dr. Pollock. Our friends will no doubt notice that the receipts for the Mission during the month were considerable more than the expenses. So let them be. As the hearts of our brethren and sisters open to this work it will be gradually enlarged. Arrangements are being made to

have two more workers go to the city in the near future, one of which is to be a minister who has long been identified with the Mennonite church, and who is well established in the faith.

This will require more room, higher rents and living expenses. But we assure our friends that in making these arrangements the utmost economy will be used, as we feel the responsibility of apportioning the Lord's money, and if God gives us wisdom and discretion, shall apply it to no other purpose than for doing the Lord's work.

Should anyone who reads this report desire to know more of the nature of the work than is here stated, we invite correspondence. Address the Sec., G. L. Bender, Elkhart, Ind.

We feel grateful for the blessings of the past month.

Respectfully submitted,  
C. K. HOSTETLER, Treas.

#### THE BITTER FRUIT OF PLEASANT SIN.

BY ALEXANDER MCLAUREN.

David's great sin eclipsed the glory of his reign, and took all his buoyancy and energy out of him. We read of scarcely any deeds of his thereafter. A strange passiveness marked his subsequent years, as if the mainspring of his life had been broken. Probably this striking into himself, due to his ashamed consciousness of having soiled his fair name before his people, suggested to Absalom his ambitious designs, as well as gave opportunity for carrying them out. His rebellion is unique in the annals of the kingdom, however common similar revolts of sons against fathers were in the surrounding monarchies. The entire absence of these in Jewish history witnesses to the strength of the family bond in the nation.

The ugly story presents no peculiar features, but shows Absalom as playing the usual arts of the demagog or pretender to a throne. Ancient and transparent as these are, they served his purpose, and they answer still. The crowd was dazzled, as they still are, by the splendor of the handsome young prince's equipage, which, no doubt, contrasted with the simplicity of his father's manners. But Absalom's chariot was not only a piece of ostentatious pomp, but it marked a revolt from the "strait laced" ways of David; for Israel had been forbidden to use chariots and horses for war or luxury, and Absalom was breaking aside the restraints and demolishing himself to "the kings of the earth." A hint of large license when he should be king was conveyed. He artfully imputed indefatigable diligence with his luxury. How it would take the popular heart that the chariot and body-guard brought him morning by morning to the chief place of concourse, where he sat by the hour, accessible to all, and ready to do any man—a good turn! What a model of courtesy and diligence! What a contrast to the old king, who seemed to be shutting him self up in his shell, and letting every thing drift.

The contrast was not left to be perceived by the people. The base hints of the son pointed cruelly to the father's neglect of duty. It was the king's part personally to judge, or, if business pressed him, to make provision for justice being administered.

None knew better than Absalom how tragic was the reason for David's lethargy, and if

the least spark of a son's love had been in his rotten heart, he would have cast a mantle over his broken-spirited old father. Another of the demagog's coarsely palatable tricks, which always does his turn, was the unctuous show of cordiality with which Absalom fused "obedience" and insisted on giving the cordial greeting of equals and friends instead.

How many times since the same arts have been played off, and how little candidates for office, for seats in representative assemblies or popular favor on either side of the Atlantic, have improved on Absalom's way of carrying favor with the multitude! Foul fault with those in power, boldly declare that you only object in wishing power is to help oppressed people for whom your heart bleeds; be all-fellow well-met with everybody, and duly mix with these ingredients a judicious dash of splendor, which, however, you clearly show does not separate you from the people, and nine times out of ten you will capture the flicker affections of the crowd, for a while at least. Yes, and you will forfeit your own self-respect. The flame is not worth the candle.

It took four years (according to the probable correction in the reading of v. 7) of this debasing craft before the fruit was ripe to be plucked. Had no whisper of what was going on reached David? Strange that in so small a city a Jerusalem such arts should have been openly carried on for so long, and he have known nothing! More probably he was aware of some mischievous foot, but with the same passivity as marks his demagogue throughout, had let things take their course.

Absalom's excuse for leaving the city to go to Hebron was lame enough, and might well have excited suspicion. He was not so very religious that his having towed a yoke in his exile was probable, and if he had done so, his having delayed performing it for six years looked as if he were not burning to discharge it. But Hebron had been David's former capital, and he may have been aggrieved by the removal of the seat of government. It was Absalom's birth-place, and he may have had partisans there. It was in the heart of Judah, and that tribe seems to have had grudges against David, and to have been cool in loyalty (2 Sam. 19:11—15). It was far enough from Jerusalem to allow a gradual deal of being done before the alarm reached the king, and near enough to allow of a swift march on the capital, if advisable. It was not far from Abithophel's city, and his accession was of prime importance. So Hebron was chosen for the place where the flag of revolt was to be hoisted. It seemed as if the whole nation had become weary of David, and was ready to hail Absalom, so sadly had his sin darkened David's reign and shaken his throne.

For the main lesson of Absalom's rebellion is, "Whatsoever a man soweth, shall he also reap." If there had been no sin in the matter of Bathsheba, there would have been no conspiracy of Absalom. David had himself broken the bonds of morality in his rush of sensual passion, and by so doing had brought discord into his family, and set before his sons an example which he would not follow. His victim, Tamar, was Absalom's full sister. For two years Absalom waited, as if to see whether David would punish his first-born; and then, with characteristic craft and ferocity, he struck his blow, and by his command his servants killed Amnon at a feast in Absalom's own house, thus setting at naught the sacred Eastern tradition of the host's obligations to his guest. Hence came Absalom's flight to his father-in-law, the king of Geshur, his years of exile, and his disgrace, even when recalled to Jerusalem, which stirred his passionate, self-important spirit into rage and thirst for revenge. Amnon was dead; the other brother, who stood between him and the throne, Chibeai by name, appears to have been a nobody. Absalom was the third son (3:3), but probably saw that he was to be set aside by David in favor of one of his younger brethren on account of his crime, and therefore hatched his conspiracy.

Now are these the only threads which connect David's sin and this great calamity of his life. The brain of the plot was Abithophel, who had evidently left court and retired to his country-seat. We all know what is meant when a prime minister does that,—either he has been dismissed, or he has thrown up his post.

Now Abithophel was Bathsheba's grandfather (11:3, comp. 23:34), and we shall probably not be wrong in assuming that his defection and hostility were largely due to his shame and wrath at the dishonor done to his house. Still further, David's sin must have weakened the hold which he had on the better part of his subjects, while his criminal lenity to Amnon, born as it was of his sense of being in the same condemnation, must have scandalized many. Besides all this, the noticeable lethargy already referred to, which is best explained as the result of that dark passage in his history, left the field clear for Absalom, and gave but too good ground for his insinuations of negligence of plain duty on the king's part.

Thus subtly and unobtrusively were "pleasant voices" woven into "whips to scourge" the evil-doer with, David's sin was forgiven, but forgiveness does not imply escape from consequences. A man may truly repent of his sin, and be sure that God has pardoned, but he will still have to reap the harvest, in so far as the sin has passed into this great sum of things around us, and has become a factor in producing external (and some internal) effects. Disease, loss of position, painful relations with men, and many another result, may flow from pardoned sin. "Thou wast a God that forgavest them, though not 'but' thou tookest vengeance on their inventions."

Another lesson in that weak parental indulgence is cruelty to both parent and child. Absalom was a vain, handsome, heartless villain, and his father had much of the blame of making him so. He was evidently infatuated about him, and let him do just as he chose. There must have been long years of foolish yielding to the brilliant boy's whims before there came the tragedy of Amnon and Absalom's flight to Geshur. David's arm was long enough to have reached the culprit there, if he had wished to do justly, but, instead, he let it be seen that he was not mourning for the slain Amnon, but yearning after his slayer. Then he was glad to clutch at the excuse which "the wise woman of Tekoa" gave him for fetching home his

banished one (chap. 14), though, in doing so, he condemned himself by condoning the crime. His weak attempt at sternness, in forbidding access to his presence for two years, only left Absalom a freer hand; and his taking him back to full favor, without a word of blame on the one side or of confession on the other, crowned a long course of foolish softness, which was really cruel complicity with wickedness.

No wonder that a man, thus taught that he might indulge every passion or fancy, grew up the heartless traitor to his father that he proved! No wonder that he had neither love nor reverence for such a father. Righteous severity does not diminish love, in either the parent who exercises it towards his children's faults, or in the child who experiences it. There is no surer or more painful solvent of sweet family affection and filial bonds than a fondness which is too weak to forbid and to punish disobedience. The child has a conscience and a sense of justice which condemn it when it is wrong, and which teach it to estimate at their due worth parental abnegation of duty. Absalom would have been less likely to have been a rebel, when a man, if he had been less of a spoiled darling, from a child.—S. S. Times.

#### THE KINGDOM AND THE KEYS.

The pope of Rome, in his recent encyclical, reiterates the absurd doctrine which declares himself the divinely appointed successor to the Apostle Peter and the ecclesiastical custodian of the keys of the kingdom of heaven. How strange it is that the words of our divine Lord, as recorded in Matt. 16:18, 19, should be so grossly perverted. But not so strange after all, when it is remembered that the perversion is in the interests of human aggrandizement and selfishness. Even the Church of Rome has not dared attempt to point out in the writings of the sacred Scriptures any declaration to prove that Peter ever arrogated to himself the high prerogative of being the head of Christ's church on earth. The dignitaries of that great ecclesiastical empire know very well that no such declaration is to be found, not even in the writings of the apostle himself, and surely, if he had understood or believed that he was thus divinely appointed and commissioned he would have left on record some statement of his belief and claim to that effect.

But the absurdity of the teachings of the Roman Catholic church on this point becomes more and more apparent as we examine carefully the passages of Scripture upon which the dogma is based. Christ did not say, Blessed art thou, Peter, but, Blessed art thou Simon, son of Jonas, thus clearly indicating that in our Lord's estimation the name of the man was of no importance. He was addressing was still the impulsive, unstable weakling, who would, by a damsel's accusation, be frightened into denying his Master, and that he had not yet become firm as a rock in his convictions and his loyalty to the truth.

This being the case, instead of our Lord having reference to him when He said, "Thou art Peter, and upon this rock I will build my church," He undoubtedly meant that the time was near at hand when, under the transforming power of divine grace and belief in the truth, He saw that this vacillating, im-

petuous son of Jonas would become firm as a rock in his belief of the truth and his loyalty thereto; and that upon the great truth which could and would so regenerate, renew, and transform fallen human nature and establish holiness and loyalty of human character He would build His church. Jesus' statement in substance is this, that after the denial of his Lord and his repentance of the base act, Peter would stand as a type of a soul renewed by divine grace and as a monument prefiguring the great fundamental truth out of which Christ's church was to grow, demonstrating that human souls could be thus transformed and renewed. This truth, the sum and substance of which was proclaimed in the words, "Thou art the Christ, the Son of the living God," was to be, and still is, the foundation of the Christian church, and the spiritual body of the church is erected thereon, being built out of the living souls that are thus transformed by the mighty power of that glorious truth. (See 1 Peter 2:4, 5.)

The phrase, "kingdom of heaven," has reference to and signifies God's kingdom of righteousness in this world—the earthly kingdom, the ruling spirit in which is the same as that in the kingdom of glory beyond the grave. This kingdom Christ came to establish on earth. Hence John the Baptist said, "The kingdom of heaven is at hand;" and Christ said to His disciples, "to preach, saying, The kingdom of heaven is at hand," thus clearly signifying that He had come to set up and establish in this world the kingdom of complete obedience to God, and not merely to let man to leave the world and go away into an ideal elysium or paradise. It was to be a kingdom on earth, populated with citizens or subjects whose lives and characters were transformed by the power of the Holy Ghost into the image of God's dear Son.

The keys of this kingdom that is, the power to possess and use the treasures which God desires man to possess, use, and to enjoy for the good of the world and the glory of God, and the power to bind and to loose, were given, not only to Peter, but to all the disciples (see Matt. 18:18)—that is, to every one, whether great or small, whether man, woman, or child, who becomes in truth a subject to this kingdom. It was never given to Peter alone, as the head of an ecclesiastical hierarchy, to lord it over his fellow-disciples as the pope of Rome lords it over the cardinals, bishops, priests, and laity of that church to-day. The disciples were all equally endowed with this power and authority.

It will also be noticed that our Lord says, "Whoever binds on earth shall be bound in heaven." He does not say *whosoever* but *whosoever*, thus clearly indicating that the power to bind and to loose spoken of has reference to the permitting and the prohibiting of customs, actions, laws, and institutions, and no reference whatever to the power and the authority to retain and to remit sins, as is claimed by the Roman Catholic pope and clergy.

No man ever had or ever will have the power to forgive sins. "Who can forgive sins but God only?" Jesus Christ, because He was God, could and did forgive sins, but none of His disciples ever claimed the right or the power to do so. "Every man shall give account for himself to God."

But the genius and purpose of God's kingdom on earth is that being built up of men and women who, like Peter after his conversion, have been renewed by the regenerating and transforming power of the Holy Spirit, they have given to them an effective moral power, of which keys are the appropriate symbol, by the exercise of which in their individual and associated capacity they can and will renew individual moral life, transform society, cast out or prohibit unwholesome and pernicious laws and institutions, and establish in their stead the laws and institutions of peace, love, and righteousness. They will literally bind or prohibit, cannibalism, devil worship, idolatry, drunkenness, polygamy, slavery, drunkard-making, infanticide, and they will loose or permit brotherly kindness, free schools, colleges, asylums, pure politics, good government, temperance, sobriety, hospitals, and all the institutions that make for the glory of God and the good of humanity.

Now, God gives to His people, to His church, formed of the various Christian denominations, the power by which to do these things. Much has been done already. Christianity has bound or prohibited polygamy, slavery, cannibalism, and many great evils in great portions of the world; and it has loosed all the benevolent institutions which are now blessing mankind. That it has not done more is owing to the fact that it has been slow to learn how to use the keys by the use of which all organized iniquity is to be overthrown and complete righteousness is to be established.

Just in proportion as all true Christians get together and exert their power effectually and intelligently, to that end, in this country, and in every other country for that matter, taxes will be lightened or more equitably assessed, the ruin power will be overthrown, oppression will cease, wholesome institutions will be established, and righteousness and peace will become more and more general. God is not going to effect these needed reforms for us, but He has given us the keys by which, in the exercise of our duties and powers as citizens and Christians, we are to effect them for ourselves. The Christian church has it in its power to effect many of these much-needed reforms to-day, but unless it rises to the full measure of its power and privilege they will not be effected in our time. The world must suffer for want of them till such time as the church of Jesus Christ, through the influence and work of its individual members, and then by getting together and acting as a whole, makes its power effectively felt in binding wickedness in all its forms, and in loosing or establishing righteousness. The world of the future will be just as good as regenerated men and women make it, and just as bad as they permit it to be. *Religious Telescope.*

#### LOVE.

"The tie which binds men together in life is not forged in the intellect, but in the heart. Behind nations and parties, behind all the divisions and entanglements of society, stands the family. Love is the first and the last, and the strongest bond in experience. It conquers distance, outlives all changes, and bears the strain of the most diverse opinions. What a proof of Jesus' divinity insight that He did not make His

(church a school—whether of the temple or the porch) but a family; that He demanded in this farewell that His disciples should feel alike! He believed it possible to bind men to their fellows on the one condition that they were first bound fast to Him. He made Him self the center of eleven men, each an independent unit. He sent through their hearts the electric flash of His love, and they became one. It was an experiment on small scale; it proved a principle that has no limits. Unity is possible wherever the current of love runs from Christ's heart through human hearts and back to Christ again. No one is cast out unless he refuses to love; no one is isolated unless he is non-conducting. Within the Church visible, with its wearisome forms and lamentable controversies, lives the Church invisible, the communion of love, and its spirit is a perpetual witness to Christ's mission of atonement: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me."

Whenever doctrine and love have entered the lists, not as friends, but as rivals, love has always won, and so has confirmed the wisdom of Jesus. He has had servants in every country distinguished for their devout spirit and controversial ability. Their generation crowned them for their zeal against heresy, but succeeding generations conferred a worthier immortality. The Church forged their polemics, she kept their hymns. Bernard of Clairvaux depopulated Europe in order to conquer the Holy Land with the sword for Him who preached peace throughout its borders, but we only remember the saint who wrote, "Jesus, Thine joy of loving hearts." To-day divided his time between composing hymns in strict with love and assailing John Wycliffe with incredible insolence. His acrimonious defense of the divine sovereignty is buried and will never be disinterred, but while the Church lasts she will sing "Rock of ages, cleft for me."

Rutherford of St. Andrew's labored at books of prodigious learning among prelates, and the dust lies heavy upon them this day, but the letters he wrote in his prison on the love of Christ have been the delight of Scottish mystics for two centuries. If anyone has been converted to a religious neighbor, his companions may call him faithful; his successors will endeavor to forget him. If anyone can worthily express the devotion of Christian hearts, his words will pass into the heritage of Christendom. What is not of love dies almost as soon as it is born; what is of love lives forever. It has the sanction of eternal law; it has in it the breath of immortality. *John Watson.*

#### CONVERTED FROM INFIDELITY.

G. H. WETHERS.

Many an infidel has yielded at last to the power of the truth and has been brought by God's grace into His kingdom. Dr. John G. Paton, the celebrated missionary, tells in his autobiography about an infidel lecturer in Glasgow, Scotland, who was taken ill. Upon invitation by the man's wife, Dr. Paton visited him. He writes: "I found him possessed of a circulating library of infidel books, by which he sought to

pervert unwary minds. Though he had talked and lectured much against the gospel he did not at all really understand its message. He had read the Bible, but only to find food there for ridicule. Now supposed to be dying, he confessed that his mind was full of terror as to the future. After several visits and frequent conversations and prayers, he became genuinely and deeply interested, drank in God's message of salvation and cried aloud with many tears for pardon and peace. He bitterly lamented the evil he had done and called in all the infidel literature he had in circulation, with the purpose of destroying it. He began to speak solemnly to any of his old companions that came to see him, telling them what he had found in the Lord Jesus. At this request I bought and brought him a Bible, which he received with great joy, saying, 'This is the book for me now,' and adding, 'Since you were here last I gathered together my infidel books; my wife locked the door till she and my daughter tore them to pieces, and I struck the light that reduced the pile to ashes.' As long as he lived he was an earnest and convincing testimony to all that crossed his path how much Jesus Christ had been to his heart and soul, and he died in the possession of a full and blessed hope." This man's career as an infidel proves the frequent assertion that infidels are very ignorant of the Bible. They pick out of it a few things, such as suit their purpose, and then ridicule the whole Bible, leading young men astray. But this man, as well as other infidels, had his eyes opened finally and saw God in His word and received in the blessed revelation.

#### THE GOSPEL VERSUS MAN'S THEORIES.

LYMAN W. RAY.

In order to show that the gospel is more efficacious than any other remedial theory, let us bring the gospel and man's theories of moral improvement to a practical test, which will, I think, bring out the contrast in a clear and convincing manner. Let us look at the representatives of the two leading tendencies of thought in philanthropic work as they deal with human need. They are both engaged in uplifting the fallen and altering the condition of their fellowmen. The one takes as his panacea for the world's needs, the so-called "old-fashioned gospel." The other the nineteenth century theories of philosophy and social science. He declares the biblical description of man's nature to be black and gloomy, the influence of culture upon the race; of what restraint will do; of what reformation will do for those who have been so foolish as to yield to their evil propensities. He declares that the will is the most potent power in human nature, and if the weak man would only exert to the highest summit of morality and culture.

Both of these representatives of modern thought and tendency address congregations largely made up of those who sympathize with their views. "The preacher of the gospel freely admits that the culture of one's mind, the restraint of one's evil tendencies, the reformation of one's life, has done wonders for multitudes of men. But he contends that none of these things, ben-

eficial as they are, can remove the guilt of sin from the heart or make one acceptable to God. He acknowledges that the gospel idea of man is dark and humiliating, but believes that the gospel can afford to look the facts full in the face, inasmuch as it is able to remove the least and last remains of sin from the heart, till the soul with the love of God and the power of the Holy Ghost.

Bringing his service to a practical close, he invites any who feel themselves bound by the chain of sin, while they long for and struggle toward a better life, to remain after the service and he will make the plan of salvation as plain as possible.

A poor, wretched sinner remains. A glance into his face reveals the fact that a life of sin has written its hieroglyphics in facial wrinkles from the top of his forehead to the bottom of his chin. The gospel plan of salvation will now be tested to its utmost. If it will stand this test, it will stand all lesser ones. If it will prove itself equal to the emergencies of this case, it will prove itself equal to the emergencies of all other cases.

A few moments' conversation with the man reveals the fact that there is scarcely a sin in all the catalogue which he has not committed. Tears of penitence fill his eyes—and course down his cheeks as he says, "Can you tell me, sir, what I must do to be saved?" Now this herald of "good news" has no difficulty in meeting all the emergencies of this case. He tenderly says, "My brother, you are just the person for whom Christ died. The Master came to seek and to save that which was lost. If you are willing to confess and forsake your sins He will have mercy and abundantly pardon. Do you despair of being able to save yourself?" The poor man replies, "Unless a higher power does something for me, nothing avails me but despair." Then the servant of God leads him step by step out of self into Christ, until he claims Christ as his all-sufficient Savior, and finds Him able to save to the uttermost. He becomes a transformed man—"Old things with him are passed away, and behold all things are new."

Now let us turn to the other representative of "modern ideas" that are not so modern. He tells of the progress of civilization, and the evolution of humanity. He describes in glowing terms what we may expect as the years roll away and man rises to a still higher level. All are charmed by the oratory of the man, (telling of the service a practice there and then; any three year old boy would. Peter was not a fool. The feet washing was more than physical.

2. It was something that gave part with Jesus, refusal to submit would lead to excommunication. "If I wash my head, thou hast no part with me," v. 8. Peter desired to part with Christ, submission to Christ in this act would give it. The disciple then was willing to have not only his feet, but head and hands washed. These need not be washed, had been washed or bathed, v. 10. But in washing feet a lesson was to be taught.

3. It was something spiritual. "Ye are clean but not all." For He knew who should betray Him, therefore, said He, "ye are not all clean." v. 10. He knew Judas would betray Him, hence He said: "Ye are not all clean." Did He have reference to clean bodies? All could be and no doubt all were

only too well," replies the man. "But how can I to overcome this insatiable craving that pursues me night and day?" "Seriously consider how greatly it is injuring you." "I am convinced of that already." "Then act in accordance with your convictions. Sign the pledge." "But I have signed the pledge again and again, but I have never been able to keep it for any length of time." "Why don't you take the gold cure, it saves 90 per cent. of those that take it." "I have taken it, but I am not among the 90 per cent. of fortunates. A few months after I have returned from the Institute my old companion has persuaded me to take a glass for 'friendship's sake,' saying, 'it won't hurt you now.' But it aroused the slumbering demon within me and I was worse than ever." "Well, then, why don't you keep out of the way of your bad companions?" "I may try, but they won't keep out of my way." Now the apostle of modern, advanced ideas must confess his failure and tell this man that there is nothing that he can do for him. His theories have been put to the severest test and have failed. They may assist some, but they cannot help all.

Can you ask me to lay aside the gospel and accept the theories of the philosophers, or the dreams of some visionaries which are incapable of grappling with the evil propensities of human nature, which are unable to extend a helping hand to men who are being swept into perdition? I take all the substitutes offered for the gospel and I apply this test to them. I ask them to tell how bad men can become good? How weak men can be made strong? If you are willing to confess and forsake your sins, from then I turn to the hillock just outside of Jerusalem, upon which three grim crosses were reared, with that of a dying Savior in the midst. And from Emmanuel's cross I see ever increasing multitudes of men going forth "new creatures in Christ Jesus," possessed of new desires, new affections, and made strong by the power of God."

#### WHAT IS FEET WASHING?

J. D. MCPADEN.

John 13:1-17.

1. It was something new, it surprised Peter: "Lord, dost thou wash my feet?" v. 6. Peter did not understand it. Jesus said: "What I do thou knowest not now; but thou shalt know hereafter." v. 7. Had it been the removal of dirt, Peter would have known there and then; any three year old boy would. Peter was not a fool. The feet washing was more than physical.

2. It was something that gave part with Jesus, refusal to submit would lead to excommunication. "If I wash my head, thou hast no part with me," v. 8. Peter desired to part with Christ, submission to Christ in this act would give it. The disciple then was willing to have not only his feet, but head and hands washed. These need not be washed, had been washed or bathed, v. 10. But in washing feet a lesson was to be taught.

3. It was something spiritual. "Ye are clean but not all." For He knew who should betray Him, therefore, said He, "ye are not all clean." v. 10. He knew Judas would betray Him, hence He said: "Ye are not all clean." Did He have reference to clean bodies? All could be and no doubt all were

clean. The very fact that they were at such a feast is evidence they were all clean in body. The Master intimates it craving a man from the Church for uttering an "amen" above a whisper. In business and politics they are up to a white heat, but in religion they are as cold as an iceberg, and dead as a graveyard. Visit Wall street, or a political convention, where these grave, cultured, churchmen congregated, and an outsider, gathering, might well imagine that a lunatic asylum had been let loose. Enter a church where these same men pretend to worship, and the theme with which they seem most pleased is "Hush, my dear, be still and slumber."

If the same lack of fervency of spirit was manifest in business circles, and political campaigns, who would expect success in either?

A zealous Christian asked the father of the Rothschild family if his sons made any preparation for heaven. His reply, whether true or not, shows the philosophy of worldly wisdom, which is applied to our spiritual interests, is a lesson to the Christian. "No," he replied, "The acquisition of wealth is their life work. They give all their energies to that."

If Christians would put the same spiritual energy into their church life that they do into business and politics, our churches would soon be changed from moral graveyards into banqueting houses, and a profession of religion would not be considered as a sort of an open policy against all risks, but it would mean a radical revolution of heart and life.—*St.*

#### THE HATEFULNESS OF SIN.

Who can understand the depravity sin has wrought in the human heart? What streams of hellish pollution have burst forth from that source, a human heart! What hatred of God, what enmity both to His law and to His love, what infinite abominations! Law and love, threatening and tenderness, have availed nothing to check it. The streams are flowing darker than ever, and with a still broader current. Man sinned in Eden. He continued to sin after the penalty had been inflicted for this transgression. He sinned with the warning of the Flood before him, and he sinned with the terrible remembrance of that Flood behind him. He sinned in view of Sodom and Gomorrah's smoking sepulchres. He sinned under the awful shadow of Sinai. He sinned with the tabernacle of God in the midst, and the bright cloud of glory overstretching him. He sinned in spite of prophets and seers coming straight to him with messages from Jehovah on their lips. He sinned with an incarnate God dwelling beside him; he hated that Divine Savior, and he did not till he slew the same desperate deliberation during these ages past. He is seeking out new ways of sin, and new forms of insulting and dishonoring God, as if his hatred of Jehovah could never be staked. And the last outburst of it in the form of Antichrist is to be the embodiment and concentration of all human wickedness from the day of Cain.

Such is the exhibition of a human heart, in the face of God's unfailing love. What long-suffering has His been! Infinite, unutterable! Many waters have not quenched the cries of the drowned. It has been slighted,

denied, rejected, yet it wearies not; and it is long, very long, before it gives way, and is exchanged for wrath. There lives not on earth the sinner which it is not longing to bless. There is not one soul upon the surface of this many-peopled soil over which it does not yearn with tenderness unutterable. Had it not been for this long interval of sin, how little we should have known of the infinite heart of God, how little of the heights and depths of love that it contains!

#### SIN IS POWERFUL, BUT WILL BE CONQUERED.

Sin is a fixed, unyielding power. It is not a tender plant that a worm may gnaw away in a night or a child's hand may tear up. Its roots are deep and firm. The power of sin is old. It is universal. In every land, on every sea, in all ages, among all peoples, its power is revealed. If you wish to know this, you have only to attack it to realize the power it has. The lion behind the bars may not alarm you, but let him out among the people, unfettered, and you are helpless. Attack any of the great ethnic faiths—Buddhism, with its three hundred millions, or Islamism, with its one hundred and eighty millions, and you are convulsed of the magnitude of that power of superstition by which so large a part of the race is enslaved.

All honor to those noble souls who, in self-denial, obliquity, and suffering, are heroically waging a conflict with error. They are inspired with another thought, which is properly coupled with the foregoing.

There is an overpowering force which can and will conquer sin. It is Christianity. The Gospel nowhere has yielded. It commands to-day more confidence than ever, and enters into more languages than any other religion. At Pentecost its followers were numbered by a few hundreds. Its founder had died, not a sequestered king, grasping in death, as Charlemagne, the symbol of royalty, but amid the abuse and taunts of Jews and Romans, stretched upon the cross. It had no protection from law, no place in literature; it owned no churches. But the Church of Christ, it came to pass again through the age of martyrdom, would, I believe, be as unflinching in maintaining the truth, or in sealing her testimony in blood, as in the days of Ridley and Latimer, or in the earlier age of Perpetua and Felicitas, when rich and poor, bond and free, were ready to give up life for the truth and in pouring out their blood in its defense.—*Rish, J. P. Hurst.*

#### TOBACCO.

Tobacco is a large American plant of several species, whose active principle is a narcotic poison. Few substances in nature are capable of destroying life so suddenly as tobacco. It is said by medical writers that a single drop of concentrated oil put upon the tongue of a dog will destroy his life. Dr. Mussey of Cincinnati rubbed a small drop of the oil of tobacco upon the tongue of a large cat, immediately the animal uttered pitiful cries and began to froth at the mouth, followed by various symptoms of distress. Seven minutes after applying the first, he rubbed a large drop upon the tongue and in an instant the cat was dead. The eyes were stopped and the breathing was suffocative and convulsed. In one

minute the ears were in rapid convulsive motion, and presently after, tremors and violent convulsions extended over the body and limbs, and in three minutes the animal fell upon its side breathless, and the heart had ceased to beat.

A mother consulted Dr. Long of New Hampshire, whether she might apply tobacco to a ringworm scarcely three-fourths of an inch in diameter on the nose of her daughter, then about five years old. He objected saying, "a father destroyed the life of his son by putting tobacco spittle upon an eruption of the head." Immediately after the doctor left the mother, thinking she knew more than her medical advisor, proceeded to moisten the ringworm from the essence of grandmother's pipe, remarking that if it should strike to the stomach, it must go through the nose. The instant the mother's finger touched the part, the eyes of the patient rolled up in their sockets. She reeled, and falling, was caught in the arms of the alarmed mother. The part was immediately washed, but to no purpose. The jaws were locked, the patient was senseless and apparently in a dying state. By the application of friction to the surface and the administration of spirits of ammonia, at the end of about an hour and a half the girl became able to speak, but did not fully recover from the shock for years.

Says Dr. Twitthel of N. H.: "Tobacco causes a great variety of head-aches, with dullness and heaviness of the head, deafness, pain and inflammation of the eyes, and even blindness, various diseases of the tongue, mouth and lips." The case of Ex-President Grant is familiar to all. No nonsense is even the taste of tobacco that in all the animal kingdom but two, aside from man, has been discovered which will taste it. One is the tobacco worm of the South, whose intolerable visage is disgusting. The other is the rook goat of Africa. The goat is thought by one writer to possess a bodily odor which prepares it for association with those who produce the tobacco stench.

The smell of this goat is so terrible that other dumb animal will associate with tobacco that cannibals detect it in the flesh of those who have used it, and throw that flesh away as unfit to eat. Horace Greely said of tobacco smoke: "It is a profane stench." Daniel Webster said: "If those men must smoke, let them take the horse-dung." Benjamin Franklin said: "I never saw a well man in the exercise of common sense who would say that tobacco did him any good." Fortune says: "But into my hands the money wasted in tobacco in Brooklyn, and I will support three orphan asylums as grand and as beautiful as that to which you have this last week been contributing. Put into my hands the money wasted for tobacco in the U. S. of America, and I will feed and clothe the suffering poor on this continent."

Every professed Christian in this enlightened age is commended more or less while addicted to the awful habit, judging them by their own confession, when they say: "It's a filthy, extraneous habit." Then let the Scripture injunction: "Let us cleanse ourselves from all unlikeness of the flesh." But I hear some one say: "I have tried and again come to quit."











into the ranks of the opposition, horribly mauling, and cruelly butchering his fellow creatures, breaking up happy homes and seeking with all might to become master of his opponents. The very thing immediately aimed at on the battlefield is to assert one's self. To crush and subject the enemy, win the victory and become master of the situation, prompts every exertion of the soldier and fills the soul of the general. Self-assertion is a governing motive in war, but Christ teaches that the very opposite shall be practiced, namely, meekness, mercy, and peacemaking. War therefore in its motives of self-assertion is opposed to the teachings of Christ.

II. *Christ-like Love.*—This is my commandment that ye love one another even as I have loved you.—John 15:12 Christ's love for His disciples and all humanity was such that He never looked upon His personal interest, but devoted all His power to the furtherance of the real good of His followers as well as all mankind. His love lacked all destructive elements. He would do nothing which in any wise could injure His friends or foes, but on the contrary He would do everything that could really be of advantage to them—even to the sacrificing of His own life. How Jesus loved, is illustrated in His treatment of Judas. Although He knew that Judas would betray Him, yet He had but the kindest words for him. His love prompted Him to warn this disciple of the danger into which he was drifting. He sought to win him back from his sinful course upon which he was about to enter. Nor was Jesus prompted to do this from motives of self-interest, looking toward personal advantage or comfort, but purely for the sake of Judas himself. This manifestation of Jesus' love illustrates what He means when He says "none should be so great as that we would be governed in our dealings and actions by what is to the highest interest of the one concerned, omitting all reflections of personal gain. For so Christ did.

Upon this basis war between two Christian nations is inconsistent with Christ's teachings. For both sides would be acting directly contrary to His very explicit instructions to love one another to the extent to which He has loved them. And ultimately upon this one instruction alone, war must finally be entirely abandoned, as Christ will at last be acknowledged the Servant of the world by all nations and peoples of the earth.

III. *Forgiveness.*—Peter said, "Lord, how oft shall my brother sin against me, and I forgive him? until seven times?" Jesus saith unto him, I say unto thee, until seven times, but of the seventy times seven, Matt. 18:21, 22. And whenever ye stand praying, forgive, if ye have against any one, Mark 11:25. As thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him, Luke 12:58.

The main thought in the above instructions of Christ is that it is a duty to forgive; to forgive not once only but as often as any offence is committed against one. If you come to God in prayer remove from your heart all ill will against him who has wronged you. Forgive rather than go to law with any one, even if you are certain your claim is just. We have here then the

explicit command to forgive under all circumstances and without limit. No room dare be given to a feeling of malice or revenge. But abstinence from revenge and non-insistence upon proving even the wrong sustained, these are conditions and restrictions incompatible with war. Without at least two parties in a contest no war can be carried on. But Christ directs that adversaries be forgiven that which we have against them. The only war defended in our time as morally justifiable is one of resistance, in behalf of some principle or for the protection of home. But even for such ends war can not be carried on between two armies of Christians, if they are obedient to Christ and practice forgiveness. For if the antagonistic nations forgive each time they are offended, and bear no grudge for the future, then war can not take place.

However, if nevertheless they enter into mortal conflict, their action will be contrary to and inconsistent with Christ's teachings. For it is simply impossible to forgive a man his error and yet maintain his body or deprive him of his life, or even murder his innocent family and destroy his home; all of which is done in war. Not only is war thus barred between two Christian nations, but no one Christian nation can engage in war and conform to Christ's commands. His instruction is, be quit of your adversary without insisting upon your just claims and pressing upon him to the utmost; and if you have against any one forgive him. How can a man desert from his claim and forgive his enemy and yet exercise personal violence upon him? But what is morally wrong for an individual is wrong for any number of individuals taken collectively. Hence we must conclude that war can not be so great a harmony with forgiveness as Christ teaches it.

IV. *Hatred and revenge forbidden.*—Ye have heard that it was said, thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you, Matt. 5:43, 44. Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you, Luke 6:27, 28. Love your enemies and do them good, v. 35. Be ye merciful them to whom ye are merciful, v. 36. Release as ye would be released, v. 37.

A general practice among nations is, that, when they expect for one reason or another to carry on war with another nation, they make a great effort to kindle and develop hatred and animosity among their citizens against such a prospective foe. To this end various means are employed, depending largely upon the moral character of the government. Usually some pretended infringement of rights is taken as a moral basis upon which the feelings of the people can be wrought up. All kinds of fictitious inflammatory reports are allowed to be spread, the people of the opposing nation is represented as disregarding all neighborly respect as well as former agreements; as offering insult to the flag; attempting to gain unjust advantage, and the like. National hatred is cultivated by oratory, song and report. The people of the opposing nation are described and ridiculed as illiterate, degenerate and worthless. So that to animosity and hatred a spirit of contempt is added. Fed with such

fuel the heat of excitement rises higher and higher. Here and there threatening voices are heard, which soon swell the spirit of the people to a martial pitch, and quickly the flame of bloodthirsty patriotism bursts forth in wild and terrible glare, ready to sweep down with maddened rage upon the hated, perhaps guiltless, enemy and there to wreak horrible vengeance with fire and sword, leaving smoking ruins and mangled corpses in the merciless and frightful pathway. But if truth be perverted, and, alas! the holy duty of carnage be urged from the pulpit, then religious hatred and fanaticism will convert the gentler feelings in man into the fiercest hostility. For the deceived fanatic believes that his shocking deeds are looked upon with favor by Him whose principles and honor he thinks he is defending.

The reason why such a preparation and excitement of people invariably precedes a war of any kind lies in certain requirements necessary to the carrying on of systematic wholesale destruction of life and property. One of these is that the people at large must be in such a frame of mind that they are willing to strike down their real or supposed enemy. The soldier whose heart is not filled with hatred and contempt toward the enemy is worth but little in action. So also the army of a large portion of the men of which the same is true, would not prove a very dangerous or effective antagonist. But a government when it enters a military contest goes in with the intention of winning the victory. To this end its soldiers must be terrible fighters and relentless antagonists. Their revengeful thirst for the blood of the detected enemy must drive them recklessly into the most dangerous fire. The value of their own lives must be accounted as nothing when opportunity presents itself for cutting up the opposition. No horror must attach to the thought of piercing an opponent with the bayonet and be thrust through the heart in return. Nor can any room be left for the nobler faculties which God has given man and which lift him above the brute creation, but he must be controlled by passions fiercer than those of the fercest tiger. Few men however are naturally so brutally minded and constituted. Nor would they be apt to become so if they were left uninfluenced by artificial means of excitation, and if the plain truth were told them instead of malicious misrepresentations. For this reason it is necessary for a government to invent accusations and adopt methods which will arouse those destructive characteristics in man's make up which are indispensable for the prosecution of war.

The inevitable conclusion is that war cannot be carried on unless the men who are to do the fighting be filled and moved, in addition to other motives, by hatred, contempt, and a spirit of revenge and resistance. Without the presence of at least some of these in the hearts of the contestants war is inconceivable. But these requirements for carrying on war are not in harmony with what Christ has taught. No one can do his duty as a soldier and yet conform to what is required of a Christian. From the passages of scripture last quoted it is evident that Christ himself has very clearly forbidden three things: namely, (1) Hatred of enemies, (2) Revenge for

wrongs sustained, (3) Maintenance of an unrelenting attitude. But each of these as above shown is essential to a good soldier. It is therefore plain that a conflict exists between the teachings of Christ and the necessary spiritual attitude of the men in war. And the carrying on of war, with such an attitude independent of the law, upon these points war is inconsistent with the teachings of Christ. But not only has Christ forbidden such uncharitable conditions of mind but He has commanded the direct opposite. He bids His followers to love their enemies; to do them good; pray for them; be merciful unto them. None of these directions can be obeyed by the soldier while he does what is asked of him in battle. Let two divisions from opposing forces meet and imagine what will happen if every man on each side will strictly follow the Saviour's directions how to deal with an enemy. Not a shot will be fired; no sword drawn; there will be no command to charge, nor will a gun be discharged; no blood will flow, nor even a wound be made; nor will any dead or mangled be scattered over the field, but instead the voice of prayer will ascend to heaven; loving hands will be extended offering nourishment for the body and balm for the wound; kind words of consolation and spiritual edification will be heard on every hand, and the only contest which can occur will be a general viewing among one another to excel in deeds of kindness and good will. Such wars are consistent with the teachings of Christ and no other.

V. *Retaliation and Forcible Resistance Prohibited.*—Ye have heard that it was said, an eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth thee on the right cheek, turn to him the other also, Matt. 5:38-39. To him that smiteth thee on the cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also, Luke 6:29.

Continental Europe to-day furnishes a striking example of what the requirements are for the prosecution of war. Nominally there is peace between European nations, but it is an open secret that the leading countries, though pretending to desire peace, are making the most gigantic preparations both for defensive and offensive war. The boundary lines are being protected by immense fortifications. Within the lands colossal strongholds are being built. Lines of fortifications are built simply to connect important military points. Implements of war are greatly multiplied; equipments so destructive that if successfully employed whole armies can be annihilated in a few minutes. More than ten million men are at the present time in the field, and a moment's notice to step from their daily occupation right into their proper rank and file, prepared if need be to go at once to the front of the conflict.

From the nature of these preparations it is obvious that they are made with the expectation of employing violence and brute force to accomplish the end to be attained. And indeed war is characterized by systematic employment of coercion and violence. When a war is undertaken the resources of a land are drained in producing the great-est possible amount of resistance and destructive power. The endeavor is to

crush the enemy with the smallest loss to one's self. Kill the enemy and save yourselves, is the motto.

War then means forcible resistance to, and the destruction of the enemy; a redressing of real or imaginary wrongs by means of personal violence. Indeed the idea of force and violence is inseparable from war. It follows therefore that if the employment of violence in self-defense or in the redressing of Christ's teachings, then these teachings are also opposed to war. But upon no subject has Christ expressed himself more clearly than upon this. The passages quoted above are couched in such unmistakable language that no doubt can exist as to their meaning. They state plainly that wrongs shall not be redressed or avenged—not an eye for an eye, or a tooth for a tooth, but on the contrary kindness and forbearance is enjoined in return for all insults, injuries, and wrongs. Surely here the direct opposite of brute force and avenging violence is taught. Unresentful submission to abuse and injury is to be practiced, and to return good for evil is commanded. Both violent resistance to malicious aggression and forcible avenging of wrong sustained are positively forbidden.

Since then the prosecution of war is incompatible with doing what Christ has so explicitly forbidden, or, on the other hand, without neglecting what He has so positively commanded, the conclusion is inevitable that war also cannot be made to harmonize with our Saviour's precepts.—*The Mennonite.*

#### IS CIVIL GOVERNMENT OF DIVINE AUTHORITY?

It has been said that "order is heaven's first law." It is highly probable, if not certain, that law has been established for the government of the inhabitants of heaven. Hence we read of Christ being set "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Eph. 1:21. And again, ch. 3:10: "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, &c." To the angels it is said, "Bless ye the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word." Ps. 103:20. And because some of the angels were disobedient to the laws of heaven, they lost their stations and their happiness there, as we learn from Jude 5-8. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." The misdeeds of these angels are called "first estate," "principality."

It is probable then that law and government originated with God, and that they were first applied to the inhabitants of heaven. And it is further probable that as God created or multiplied His creatures, He gave law and government to all His intelligent creatures. And as He made man in His own image, heaven became to some extent the pattern for all created worlds. And while man was made in the image of God, he, being a subject of law and government, was in these respects, like the inhabitants of heaven.

Now law and government are designed to promote the welfare of society. And although governments may be bad, and laws unjust and oppressive, yet even these may be better than none at all, and it may be better for people to be under them than to be in a state of anarchy and confusion. We have family government instituted by God, and consequently family government is of divine authority. Ecclesiastical or church government, the government instituted for God's own peculiar people, we know is of divine authority. Now since civil government seems to be absolutely necessary for men in order that they may enjoy the most happiness and security from the society they form by living together in communities, it seems very reasonable to suppose that the divine benevolence, which delights in diffusing happiness, would suggest the idea of civil government as a means of promoting the welfare of mankind, an object ever dear to the benevolent heart of God.

The following considerations favor the idea that civil government is of God; 1. The civil, moral, and ritual laws of the Jews were very closely connected together. It is true their government was of a peculiar kind, one directed by God himself. Nevertheless, as the civil affairs were governed by Him, their civil government was of divine authority. 2. It is said by Daniel of the Lord, "He removeth kings and setteth up kings," Daniel 2:21. Wisdom, speaking in Prov. 8:15-17, says, "By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth." "This matter is by the decree of the watchers, and the demand by the holy ones; to the intent that the living may know that the most high ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." Dan. 4:17. Nebuchadnezzar king of Babylon is called the servant of the Lord, and as such the Lord proposes to use him, Jer. 2:3. In the same way we are to understand Isa. 45:1. "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue the bolts of kings, to open before him the two leaved gates." "It means here that God had solemnly set apart Cyrus to perform an important public service in his cause. It does not mean that Cyrus was a man of pety, or a worshipper of the true God, or that there was no certain evidence, but that his appointment as king was owing to the arrangement of God's providence, and that he was to be employed in accomplishing his purposes. The title does not designate holiness of character, but an appointment to office. Barnes. In Ps. 17:13, the wicked are called the servants of the Lord. The surely is of divine authority. And yet it by no means follows that all marriages are of divine authority. So it is with civil government.

We may now make a remark in regard to the extent of the obedience that Christians are to render to civil government. We have seen in the quotations we have made from the writings of the apostles that they inculcate the duty of obedience to civil authority, but they do not describe the extent of it. "They enforce the obligation by the proper sanctions of Christianity, without intending either to enlarge or contract, without considering, indeed, the limits by which it is bounded. This is also the

method in which the same apostles enjoin the duty of servants to their masters, of children to their parents, of wives to their husbands: 'Servants, be subject to your masters.'—Children, obey your parents in the Lord.'—Wives, submit yourselves unto your own husbands.' The same concise and absolute form of expression occurs in all these precepts; the same silence as to many exceptions or distinctions; yet no one doubts that the commands of masters, parents, and husbands are often so immoderate, unjust and inconsistent with other obligations, that they may and ought to be resisted.' We are not then by any means to understand that the precepts of Christianity teach an unlimited obedience to civil government. Since it is designed to answer the purposes of God, when it is known to conflict with those purposes, it is not of divine authority, and it does not then impose any obligations upon Christians. Shadrach, Meshach, and Abednego, could not, in obedience to the higher law of God, worship the image of gold which Nebuchadnezzar had made and consequently they were thrown into the fiery furnace. Daniel disobeyed the decree of King Darius, and continued to pray as he had done aforesaid, and was cast into the den of lions. Daniel 6:16. The rulers of the Jews at Jerusalem called for Peter and John, and "commanded them not to speak at all nor teach in the name of Jesus. But they answered and said unto them, whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Acts 4:18-20. And although Paul taught obedience to the government of Rome, to the Christians at Rome, yet he himself disobeyed that government when its requirements conflicted with those of Christ, and he suffered martyrdom for so doing. But Christians will pray for their rulers, and obey the laws they make when their obligations to the Lord will permit, but His law with them is supreme, and to that they will adhere whatever it may cost them.

It has been thought by some that what Paul says in Rom. 13 about the "higher powers," should be applied to the church, otherwise it seems to make the authority of rulers above that of God. But a careful reading of Rom. 13th ch. and 1 Peter 2d ch. will make it evident that the apostles were alluding to civil authority, since *governors* and *kings* are named, and their laws are spoken of as the *ordinance of man*. But however high these *higher powers* may be, Christ is above them, for He is Lord of lords and King of kings, and His laws are supreme, and they must have the preference as we have seen.

#### AARON'S BREASTPLATE.

Exodus 28.

There are few Scripture emblems more full of comfort and encouragement for anxious, troubled, doubting souls than this, the most precious part of Aaron's garments "for beauty and glory." The breastplate was worn upon the heart of the high priest, and was so fastened to the ephod as never to be separated from it. Twelve stones were set in it, all precious stones, but no two set in it were alike. They were altogether different in form, hue and character, and also in beauty and value (ac-



cording to man's estimation; but all of them were gems in the sight of God, one as much so as another. They were each set in gold, and they rested equally upon the heart of Aaron when he ministered before the Lord.

Doubtless these precious stones were gathered in lands far sundered. Some from the depths of ocean, it might be, and some from the dark mine. But whatever their variety, or the circumstances of their history, or the distance from which they were carried, they were united in the narrow compass of the high priest's heart; and diamond, and jasper, and emerald were borne there equally and together for a memorial before the Lord continually.

Truly here are great things for the faith of God's living stones, His jewels, to apprehend, to realize, and triumph in. The breastplate of the high priest of old was a picture of the inmost heart of our great High Priest, the Lord Jesus Christ—the Holy Spirit thus unfolding it to our eyes that we may see, and know, and believe what is within.

Here we are taught that each believer has his own place in the heart of Christ—his own peculiar place consecrated to himself. He is individualized there, and no other child in all the family of God, or all the other children put together, could fill that place.

This law of nature in our earthly homes is our Father's law of grace in our home above!

Let not the jasper grow dim because it is not a diamond, or the diamond be clouded because it is not an emerald. We have no good cause to pore over our conditions, or compare ourselves with others. Whatever be thy condition, or thy circumstances, believer; whatever may be the nature or character of thine infirmity; whatever may be thy condition or the measure of thy faith; whether the light reflected on thee be bright, or dim, or blood-stained—Jesus knows thee by thy name, *owns thee*, undertakes for thee! Why art thou cast down? Is it not enough that thou art on the breastplate, set in gold, and borne (thyself and thy conditions) in the heart of thine High Priest for a memorial before the Lord continually?

And wherefore for a memorial? Doth our Father in heaven need such? Yes, truly. If not to inform His omniscience, yet to satisfy and delight His love; and, principally, that His people's faith may be encouraged, and that they might have in heaven wherewith to comfort their hope and assure their hearts.

And why were those precious stones with the names of the tribes to be borne continually before the Lord? Just to teach us that as this ordinance was not and could not be affected by the circumstances, frames, feelings, sins, inconsistencies, rebellings, or even the captivities of Israel; even so, however matters may be with the believer here below, his name is written on Christ's heart above, and borne for a memorial before the Lord continually.

Lastly, this breastplate had a remarkable name—"The Breastplate of Judgment," because it recorded the judgment or sentence and purpose of our God toward His people. "I know the thoughts that I think toward you," etc.

What a judgment of forgiving love it was! Who can believe the record, and yet doubt our Father?—*Set.*

## CHRISTIANITY AND SECULAR PURSUITS.

Christianity contributes much to make secular pursuits a blessing to man by preventing those evils which lawful occupations tend to produce. The natural tendency of secular affairs is to degrade those who engage in them, and this tendency must be overcome by proper instruction and inward spiritual forces. In the Word of God the dangers and tendencies of worldly engagements are clearly pointed out, and notes of warning, clear and strong, are sounded. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." "The cares of the world and the deceitfulness of riches" constitute the thorn and briar which, according to the Parable of the Sower, grow up and choke the good seed of the kingdom. Among the guests invited to the feast of spiritual good prepared by the King of heaven for His earthly subjects many make excuses, one saying, "I have bought a sun," while another pleads, "I have bought five yoke of oxen." Ungodly pursuits out of which flow only corruption and destruction ruin those who engage in them. But other secular vocations which are necessary to the support of life and the improvement of the race are beset with snares. They take such a deep hold of the minds of men as to cause them to forget the higher spiritual good.

What shall we do, therefore? Shall we flee from secular life altogether, and shut ourselves in cloisters to meditate and pray? If all should do this what would become of man? There is a better way. The Gospel makes provision for those who engage in honorable and useful pursuits, that they may not only escape snares that lurk within them, but may be more useful and happy and holy than they could be if they should abandon secular life altogether.

The Christian Sabbath is an institution admirably adapted to counteract the evil tendencies of business life. The business man needs periodical rest from toil and from the cares of business. This is a demand of his physical and mental constitution, as well as of his spiritual interests. The Sabbath furnishes him an opportunity to rest. Nor does this suspension of business activity involve any financial loss. Here again the laws of nature and of Christianity coincide. Experiments covering a vast multitude of cases, made at different times and in different callings, prove that men will accomplish more and do their work better by resting one day in seven than by working every day in the year. This statement applies to laborers, mechanics, merchants, professional men and all other classes.

The rest which men require one day in seven is not sleep or absolute idleness, but rather a suspension of secular toil and care and the employment of the mind on spiritual subjects. The mind needs change. The cares and thoughts which belong to secular vocations should be dismissed, and the interests of the soul and of eternity carefully considered. Thus the cultivation of the moral nature, the study of the things of God, which are supremely important, do not wait for the mind. If man had no Sabbath, his spiritual nature would not be cultivated. Secular pursuits, instead of a blessing, would

become a curse, because they would occupy the thoughts incessantly. So important has the Christian Sabbath been found in its relation to secular affairs that in the United States laws are made which require men to abstain from ordinary business on that day. These laws may be intended in part to advance the cause of religion, but primarily they have been enacted in the interest of the State and of secular affairs. The evils growing out of the exclusive occupation of the mind with business are counteracted by the law of the Sabbath.—*Lucien Clark, D. D.*

## YOUNG MEMBERS IN THE CHURCH.

The following excellent article, by I. Bennett Trout, appears in a recent number of the *Gospel Messenger*:

Of all the perplexing problems with which the church has to deal, not one is of more vital interest than the one relating to the young members. Especially is this true in towns and cities, for in these places Satan has every conceivable trap and device to lead the young to ruin.

Since the Sunday school and series of meetings have become so common among us, the percentage of youthful converts has rapidly increased, until, in many places, the young members equal or outnumber the older ones. We feel a deep hold of the minds of men as to cause them to forget the higher spiritual good.

What shall we do, therefore? Shall we flee from secular life altogether, and shut ourselves in cloisters to meditate and pray? If all should do this what would become of man? There is a better way. The Gospel makes provision for those who engage in honorable and useful pursuits, that they may not only escape snares that lurk within them, but may be more useful and happy and holy than they could be if they should abandon secular life altogether.

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It would be wise, where circumstances will permit, to have special meetings for the young. Let everything lawful be done to get the young to work, and

to actually feel that they are an important part of the church, and to realize that a part of the work of the church is resting upon them. Nothing develops the young more rapidly than to impress them with the truth that there is a work for them and which, by the grace of God, they can and must do.

I sometimes fear that we spend too much time simply trying to keep our members, especially the young, from places of worldly amusements and forget to put them to work in the church. I am convinced that if we keep them busy in the church, it will require but little time to keep them out of these evils.

It will greatly help in this work of developing the young, if the old will remember that they, too, were young once. Also, if the young can be gotten to realize that they will be old soon, and cannot afford to spend their time in "youthful lusts" which Paul told Timothy to flee. 2 Tim. 2:22.

Then the chasm between old and young members should be done away with, so that there would be more mingling of the two classes. Every good way for producing and promoting a mutual love and feeling between old and young, should be used. In the home the baby and younger children are always the special favorites of the family, and the older children and parents lavish their love and caresses upon them. The same kind regard for the young in the family of God is absolutely necessary to its success and happiness. I do not mean that this should be carried to the extent of licensing the young to indulge in sin and go on without correction, but I do mean that the mantle of charity should always be more used for the young than for the old.

We must not forget the vast difference between the social environments of the young and the old, and act accordingly in administering discipline. The old have long since found their associations in the church and among the members. Their minds are engrossed with life and its cares in their own families, while the young are only beginning to form associations in the church, and often at the expense of breaking off sinful associations. There is a great difference between the relation of the old to society and that of the young. The more a congregation appreciates this difference, the more wisely it will act.

It would be of great advantage to every congregation to have several sermons treating on the relation of the old and young sustain to each other.

## HOW BANG-KAH WAS TAKEN.

The authorities of Bang-kah issued proclamations calling on all citizens, on pain of imprisonment or death, not to rent, lease or sell houses or other property to the "barbarian" missionaries. But in the year 1877, in the time came for establishing a mission there, and in spite of all their attempts to prevent our entrance, I succeeded in renting a low hovel on the eastern side. On getting possession I placed a tablet of paper on a wooden frame above the door, with the inscription, "Jesus Holy Temple." Shortly afterward several soldiers, who were returning to their encampment near by, came, stood, looked up, read the inscription, and immediately threatened me with violence. Then they re-

turned to their encampment and reported to the general, who dispatched a number of officers to order me out of the place, stating that the site belonged to the military authorities. I demanded proof of their statement. It was produced, and it was at once evident that I could not maintain my position there. We must respect Chinese law and act wisely, if we would successfully carry on the Lord's work, and so I at once admitted their claim, but stated that as I had rented from a citizen, I would not leave that night. Till long past midnight angry soldiers paraded the streets, shouting threatening words. At times they were at the door, on the point of smashing it, rushing in and disposing of me with their weapons. Again and again they approached, and it seemed in that dark, damp place as if my end were at hand. On leaving the place in the morning great crowds went in front, others followed after, jostling and sneering, and many viewed me from their low-roofed houses, and flung filth and missiles at me. It took me several hours to make my way a short distance to the river's bank. Entering a boat, I went down the river to the Toa-long-ping chapel, three miles away, to find my students. We spent the rest of the day there, and in the evening, after preaching in the chapel, we entered the little room, and prayed to the God of heaven to give us an entrance into the city of Bang-kah. Rising from prayer, we returned immediately to the city. It was dark, but some lights were visible. Not knowing exactly whither we were going, we met an old man, and inquired if he knew any one who would rent even a small house for mission work. "Yes," he replied, "I will rent you mine." We accompanied him, and passing through dark streets and over rubbish, came to a small black door opening into a dirty room, with mud floor.

We entered, and began to write a rental paper. The house had to be rented by a native, for foreigners cannot hold property away from the treaty ports. To be particular, I said, "Do you own the site?" "Oh, no," said he, "but I can secure the owner this very night." In half an hour the owner was with us, another paper prepared and both contracts signed and stamped. I was in full possession, and that according to Chinese law, by midnight. He gave us possession at once, crept out a back way and disappeared.

In the morning I put up a tablet over the door with the same inscription as before, "Jesus Holy Temple." In less than an hour crowds filled the streets, and the open space in front of a large temple was thronged with angry citizens. People came and went the whole day long. The second day the whole city was in an uproar, and the hubbub produced by their thousand voices fell very unpleasantly upon our ears. Still I walked the streets among them, now and again extracting teeth, for we had friends even among so many enemies. On the third day lepers and beggars and other low fellows hired to molest us, passed around by their swollen ears and disgusting-looking features. They tried hard to rush against us, expecting us soon to quit the premises. About four or five o'clock the excitement grew to a white heat. Hundreds had their cues tied around their necks and blue cloth about their loins, to signify that they were ready to die for the fray. One stooped down, picked up a stone and hurled it against the building. In a

moment their screams were deafening. They were on the roof, within and without, and the house was literally torn to pieces and carried away. No material was left. They actually dug up the foundation stones with their hands, and stood spitting on the site. We moved right across the street into an inn. No sooner had we done this than scores were on the roof and many more climbing the walls. The crash of the tiles could be heard as they attempted to force an entrance. By this time the shouts and yells were inhuman. One who has never heard the fiendish yells of a murderous Chinese mob can have no conception of their hideousness. The inn-keeper came to us with the key of the door in his hand and begged us to leave, lest his house be destroyed.

There was a lull. The Chinese mandarin, in his large sedan chair, with his body-guard around him, and with soldiers following, was at the door. Just then, too, her Britannic Majesty's consul at Tamsui put in an appearance. We sat down together. The Chinese official told the consul to order the missionary away from the city. The consul quickly retorted, "I have no authority to give such an order. On the other hand, you must protect him as a British subject." I love British officials of that calibre. When the consul left I accompanied him to the outskirts of the city. On my return the mandarin was literally on his knees, beseeching me to leave the city. I showed him my forepicks and Bible, and told him I would not quit the city, but would extract teeth and preach the Gospel. He went away very much chagrined, but left a squad of soldiers to guard the place. In two or three days the excitement subsided. In a week I was offered a site outside the city and the promise of help from the Chinese authorities to erect a building there. I refused point-blank. As I was lawfully in possession of the site, as well as of the building which had been destroyed, I was determined to have our mission building in Bang-kah, and on that spot. The officials then said I would not be allowed to build in that place again, because it was within only a few feet of the examination hall, although, in fact, the hall was a mile and a half away. Having exhausted their whole stock of excuses and subterfuges, they yielded. I erected a small building on the original site—not one inch one way or another—and opened it.

It was the street to preserve the peace. Still the three strong clans continued to be bitterly opposed to us and our work. Every citizen who dared to become even a hearer was boycotted. The former owner of the site had to flee for his life. In time a few peaceful friends, a few who have traveled and delivered lectures against Christianity for more than twelve years; and I am prepared to say there is nothing in it. "You are certain there is nothing in it?"

"Yes, sir, there is nothing in it." "Will you please to see me?" said Mr. Hyde, "if a man who will lecture twelve years against nothing is not a fool, what in your judgment would constitute a fool?"

He turned away in a rage. Mr. Hyde, drawing out his watch, insisted he still had minutes, but the innkeeper would not hear him, nor was Mr. Hyde published in the city papers.—*Way of Faith.*

proved. No one ever turned aside from a plain duty but conscience admonished. Conscience sits upon the throne of judgment in the heart, determining for the evil and the good alike. The voice of conscience may be disregarded and its admonitions unheeded, and then it may languish; but it never dies. Its quick sensitiveness may be blunted; but it is never quite gone, and when it is thought its voice is forever hushed, most unexpectedly its monitors are heard sounding through the chambers of the soul, startling it into remorse.

This monitor is implanted by God for wise purposes, and supplements the declarations of His word. In the volume of His book God commands and God prohibits; between these two is an unexplored domain of duty, a vast realm of God's silences, where conscience alone can sit in judgment. Here, then, is its office—here is the sphere of its exercise. Its reproach, therefore, must be heeded, its warnings must be heard, and even its faintest whisperings must not be disregarded. With the judgment enlightened, its calm decisions are decisions of righteousness and truth, and become the Ariadne thread by which every man can be led through this perplexing labyrinth of human duty out into the final truth and into the light of God.—*Set.*

## HE PROVED IT.

Recently, the evangelist E. L. Hyde was conducting meetings in New Jersey, and in the course of his remarks said "he could prove to the satisfaction of any infidel within ten minutes that he was a fool," little thinking that he should have occasion or opportunity of doing so. The next morning, while walking, a gentleman accosted him very abruptly by saying, "Aren't you the evangelist preaching up here at the church?"

"Yes, sir." "Well, I supposed you were a gentleman." "I claim to be one." "Well, I don't think you are one. Didn't you say last night that you could prove to the satisfaction of any one within ten minutes that all infidels were fools? If you don't prove it to my satisfaction I will publish you in all the city papers as the greatest liar that ever struck the city."

Seeing there was no possibility of escaping with the name Mr. Hyde said: "Where is your infidel?" "I claim to be one," was the reply, "and I want you to know that I am no fool either."

"You don't mean to say that there is no reality in Christianity?" "No, sir, I have said all that I have said, and I have traveled and delivered lectures against Christianity for more than twelve years; and I am prepared to say there is nothing in it." "You are certain there is nothing in it?"

"Yes, sir, there is nothing in it." "Will you please to see me?" said Mr. Hyde, "if a man who will lecture twelve years against nothing is not a fool, what in your judgment would constitute a fool?"

He turned away in a rage. Mr. Hyde, drawing out his watch, insisted he still had minutes, but the innkeeper would not hear him, nor was Mr. Hyde published in the city papers.—*Way of Faith.*

## FAULT FINDERS.

There are two classes of fault finders. One class is in the church, the other outside. In the church are those who seem to think it is part of their divine mission to find fault with other members of the church, and often, instead of pointing out some particular one who fails in his duty, they include the whole church. The church, they say, does not do its duty. They seem to be forgetful of the fact that they are members of the church, and that they are calling down judgment and condemnation upon their own heads. The idea prevails among members of the church, that the church as a body has duties and obligations which are not individual or personal duties and obligations. This is a mistaken idea. There never was a duty imposed upon the Christian church that was not, at the same time, made the duty of each individual member. What God says to the church, He says to you as one of the members. Every word, every duty, every commandment, God address to the church. He addressed with equal force and emphasis to each individual member. When, therefore, you find fault with the church, you are inviting judgment upon yourself.

You say the church does not do its duty. Perhaps not, at least only in so far as its individual members do theirs only. If you have failed in your duty, then the church has failed in its duty, and for this failure, the individual members of the church are responsible. Have you ever observed how few duties the New Testament lays upon the church? God speaks to individuals. As a member of the church, have you obeyed the command, "Let your light shine?" Have you fulfilled Christ's law of love, "Love one another as I have loved you?" Have you met the high calling of the disciples of Christ, implied in the words, "Ye are the light of the world and the salt of the earth?" Have you from the heart obeyed the commands of the Savior, "Repent," "Believe," "Be baptized?" Have you done all you can do for the spreading of the righteous principles of the Gospel, to make known the Gospel of salvation among the lost, groping in heathen darkness? Unless you have been obedient in all these things, then you should not find fault with the church for its neglect of duty. If you have failed in these things, then has the church failed also, for the church can fulfill her divine mission in the world, only so far as each individual member fulfills his.

The fault finder, however, does not always direct his criticisms at the church, but at its individual members. For example one says, "Brother A does not speak to me;" another never "shakes hands;" still another is too proud, while another does all the "bossing;" let him do all the paying also. Such people are very hard to please, for if others do the work they command, but at its individual members, they find fault with others for not lending a helping hand. Fault finding is an almost fatal disease. There is but one cure for it more of Christ's spirit in the heart. Let those who are given to the spirit of fault finding, beware, for they are afflicted with a dangerous disease. They are upon the great Physician, the Lord Jesus, who alone can grapple with this very undesirable affliction.—*Ed. Brethren Evangelist.*

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## Monthly Calendar for September, 1896.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

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**FEATHERS IN LADIES' HATS.**—Professor William Henry Flower, of the Natural History Museum, is such a high authority, that his recent letter to the *Times* must carry great weight. He says:

"The lovely, delicate plumes of the small white herons and egrets can only be procured by the destruction of the birds during the season in which they have their nests and young, as then only do these feathers develop. In the trade, for some unknown reason, they are called 'sweaty,' though the real bird of that name, a kind of fishing-hawk, produces no ornamental plumes. Notwithstanding all that has been said, the garden-party season now beginning shows that the fashion is as prevalent as ever. I have recently noticed many of the gentlest and most kind-hearted among my lady friends, including some who are members of the Society for the Protection of Birds, and who, I am sure, would never knowingly do any injury to any living creature, adorned with these very plumes. Why is this? Simply because, in order to keep up their trade and disposal of their stock, the purveyors of female raiment, to save the consciences of their customers, have invented and widely propagated a monstrous fiction, and are everywhere selling the real feathers warranted as artificial. Within the last few days I have examined numbers of plumes, the weavers of which were priding themselves on their humanity, relying upon the assurance of the milliner that they were not real egret's feathers, but manufactured. In every case it did not take a very close scrutiny to ascertain that they were unquestionably genuine. The only 'manufacture' consisted in cutting the plume in two, and fixing the upper and lower half side by side, so that a single feather does duty for two in the 'brush.' Thus one of the most beautiful of birds is being swept off the face of the earth, under circumstances of peculiar cruelty, to minister to a passing fashion, fostered up by a glaring falsehood."—*London Friend*.

Love is the only worthy motive of life. But love is of God, and God is love. The carnal mind is enmity against God; it is not subject to the law of God which is love. Therefore "ye must be born again."

## SUNDAY SCHOOL LESSONS.

LESSON X.—SEPTEMBER 6.

DAVID'S LOVE FOR GOD'S HOUSE.—1 Chron. 22:6-16.

(Compare Psa. 84.)

\* **GOLDEN TEXT.**—Blessed are they that dwell in thy house: they will be still praising thee.—Psa. 84:4.

## INTRODUCTION.

**TIME.**—Probably B. C. 1010, not certain. In the old age of David.

**PLACE.**—Jerusalem.

**RULERS.**—David was now seventy years old, and was nearing the close of his reign; Solomon was eighteen or twenty years old, and was just recognized as the successor of David.

**THE KINGDOM.**—At the height of its prosperity, and its widest extent of territory; well organized in all its parts—civil, religious, and military; at peace with the surrounding nations, who were held in awe of its power.—*Peloubet*.

**THE BOOK OF CHRONICLES.**—These books belong to a later age than Samuel and Kings. They really form one book or history with Ezra and Nehemiah, and must have been written after the return from the Babylonian captivity, but incorporate extracts from much earlier books. The author is unknown.

## DAILY READINGS.

M. (Aug. 31.) David's love for God's house. 1 Chron. 22:1-10.

T. David's love for God's house. 1 Chron. 22:11-19.

W. A good desire. 1 Chron. 17:1-12.

T. David's thankfulness. 1 Chron. 17:16-27.

F. Generous giving. 1 Chron. 29:1-9.

S. The joy of service. 1 Chron. 29:10-19.

S. Sanctuary song. Psalm 84.

LESSON XI.—SEPTEMBER 13.

DAVID'S GRATITUDE TO GOD.—2 Sam. 22:40-51.

(Read Chapter 22 and 23:1-24.)

**GOLDEN TEXT.**—The Lord is my rock, and my fortress, and my deliverer.—2 Sam. 22:2.

## INTRODUCTION.

**TIME.**—Probably about B. C. 1010. This triumphal hymn must have been written before David's great sin; after his conscience was stained with these dark sins he could hardly have written words so strongly asserting his integrity and the cleanness of his hands as are found in verses 21-25.

**PLACE.**—Doubtless the psalm was written in Jerusalem.

**THE PSALM.**—The question whether the text of Psalm 18 is the same as the psalm in 2 Sam. 22 is not easily settled. By some it is admitted that neither could have been taken from the other. "The most natural and probable explanation is that David told the close of his reign prepared a revision for public recitation, and that we have here that revision."—*Canon Cook*. This is one of the noblest hymns ever written. It is the outpouring of a grateful heart overwhelmed by the manifold mercies of God. "The royal poet sketches in a few grand outlines the tale of his life; the record of his marvelous deliverances and of the victories which Jehovah has given him; the record, too, of his own

## HERALD OF TRUTH.

heart, the truth of its affection toward God, and the integrity of purposes by which it had been influenced. Throughout that singularly checked life one thing had never forsaken him, the love and the presence of Jehovah."—*Peronne*. The closing strains recite the covenant relationship in which David had stood to God.

**DIVISIONS OF THE PSALM.**—The psalm consists of three principal divisions, together with an introduction and conclusion: 1. Introduction, setting forth all that Jehovah is to the psalmist (verses 2-4). 2. Division or strophe I. The record of David's sufferings and peril and the mighty deliverance by which he was rescued (verses 5-20). 3. Division II. The reason for this deliverance as based upon the character of God and the principles of His moral government (verses 21-31). Division III. The blessings which he received in his life; and his own preservation and that of his race (verse 29). 5. Conclusion, consisting of a joyful thanksgiving and acknowledgment of all God's mercies (verses 47-51).—*Peronne*.

**DAVID'S LAST WORDS.**—2 Sam. 23:1-7. This is a short hymn, and seems to have been uttered in connection with his final words to Solomon.—*Smith*. At least it was his last public utterance.

**DEATH AND BURIAL OF DAVID.**—1 Chron. 29:26-30. David died at the age of seventy full of days, riches, and honor (1 Chron. 29:28). He was buried at Jerusalem, in the tombs of the kings cut in the rocks under Mount Zion. No trace of his tomb now remains, although it still existed in the time of Christ. (Acts 2:29.)

## DAILY READINGS.

M. (Sept. 7.) A strong Deliverer. 2 Sam. 22:1-18.

T. Safe trusting. 2 Sam. 22:36-39.

W. David's gratitude to God. 2 Sam. 22:40-52.

T. Joyful trust. 2 Sam. 22:43-54.

F. God's favor enriching. Prov. 10:22-32.

S. Confidence in God. Psalm 23.

S. Heartfelt thankfulness. Psalm 116.

LESSON XII.—SEPTEMBER 20.

DESTRUCTIVE EVILS.—Prov. 16:22-33.

(Read the whole chapter.)

**GOLDEN TEXT.**—There is a way that seemeth right unto a man; but the end thereof are the ways of death.—Prov. 16:25.

## INTRODUCTION.

**THE BOOK OF PROVERBS.**—The fact that the book is called the Proverbs of Solomon does not make Solomon the author of all these wise sayings. It is rather a compilation from different sources, as well as a selection from the sayings of Solomon. "As the Psalms of David, a collection of the noblest hymns of Israel, is named after the chief of Hebrew hymnists, so the Proverbs of Solomon is to be regarded as an anthology from the sayings of the sages of Israel, taking its name, however, from him who was the chiefest of them all."—*Hurlbut*.

**PRACTICAL USE OF PROVERBS.**—"The Book of Proverbs approaches human things and things divine in a way quite different from the prophets of the Bible. But this is the very reason why

its recognition of a sacred book is so useful. It is the philosophy of practical life. It is the sign to us that the Bible does not despise common sense and discretion. And, above all, it insists, over and over again, upon the doctrine that goodness is wisdom, and that wickedness and vice are folly."—*Dean Stanley*.

**SOLOMON.**—The sacred writer tells us that Solomon wrote three thousand proverbs and one thousand and five songs. All subjects then within the reach of human research were treated by him, "from the cedar that is in Lebanon to the hyssop that springeth out of the wall." Solomon was the inheritor of great empire and wealth, and also of an unrivaled mental grasp. His father, and with little doubt his mother also, were persons of uncommon intellectual power. He showed his wisdom, doubtless, not only by his proverbs, but by his wise selection from the traditional wisdom of the ancients."—*Hurlbut*.

## DAILY READINGS.

M. (Sept. 14.) Destructive Evils. Prov. 16:22-33.

T. Sin and its results. Prov. 6:6-19.

W. Warning from the past. 1 Cor. 10:1-13.

T. The way of folly. Prov. 12:1-15.

F. The right way. Isa. 30:13-21.

S. Seeking strength. Psa. 119:105-120.

S. Prayer for purity. Psalm 141.

## CHOOSING A WIFE.

Under the above somewhat strange title, P. R. Pickett, in a recent number of the *Evangelical Messenger*, gives a bit of very practical advice in response to a young church member who had written to him regarding his prospective marriage with a young woman who ridiculed the young man for going to church. The writer says:

"This letter requires superhuman wisdom to answer. Only one of two things can be done. She must be converted to your faith, or you must give her up if you have any consideration for your future happiness. I would make a serious attempt at the former. Some one has said, 'Love will bend to the strongest will.' Her very ridicule may be to test the strength of your faith. She may admire your faith in spite of her ridicule. Remain true to your church, and gradually bring her to realize that it requires two minds of the same opinion to make a happy future. I would never consent to the marriage of two people who were of different faiths or religious opinions. Bear that in mind. The result is disastrous. I have noticed from observation that it is so. I could quote a score of cases. The poet has best illustrated what a happy marriage is."

"Two souls with but a single thought;  
Two hearts that beat as one."

It is plain to view that if two persons have different religious views there will be no happiness. I think that if my church is an important part in our lives, he will have no trouble in convincing his friend that he is right, and if she really loves him she will see her folly and take up the cross for Jesus with her husband-to-be. How much lighter will be the burden, how much brighter the day when two loving hearts are joined for better or for worse, till death do them part."

**FROM GARDEN CITY, MO.**—On August 14th, Bro. Erasmus C. Shank of Virginia arrived here and left on the 17th for other fields of labor. While here he filled five appointments, which were very much appreciated. May the Lord guide him by the Divine Spirit and stand up boldly to proclaim God's truths that many may be brought into the fold of Christ.

## CORRESPONDENCE.

WEAVERLAND, PA., AUG. 6TH, 1896.

"We have of late enjoyed great blessings, through the visits of a number of brethren, who encouraged us in our way. On July 18th, Bish. Andrew Mack of Montgomery Co., Pa., preached at Lichty's and the following Sunday morning he preached at Weaverland, where a large congregation listened attentively to the earnest words of our dear brother who spoke from Gen. 31: "Come in, thou blessed of the Lord, who standest thou without." In the afternoon he addressed the Sunday school here. Bro. A. D. Wenger of Okaloosa, Iowa, who is visiting the congregations in the East, came here on Saturday, July 25th and staid with us until the 27th, when he left for Virginia. Bro. Samuel Hess of Cumberland Co., Pa., also came here at the same time, and they filled an appointment at Churchtown in the evening, on Sunday morning at Lichty's, and Sunday evening at Martinsdale. All these meetings were well attended, and the sermons were soul stirring and refreshing. Bro. Wenger and Hess are both active workers in Christ's vineyard, and their labors here were not in vain, as a few souls were won for Christ in the short time they were with us. No doubt many others were almost persuaded, and duty resting on them as ministers of the Gospel, they feel the responsibility resting on them as workers, in the harvest field, *now and whenever and wherever* the opportunity affords, day or night, in season and out of season. This is the kind of laborers Christ wants in His vineyard. The proverb of Solomon says: "He that gathereth in summer is a wise son; but he that sleepeth in harvest is a son that causeth shame." "Wherefore he saith" (Eph. 5:11), "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Christ said, "Say not ye there are yet four months and then cometh harvest? Behold, I say unto you, lift up your eyes and look on the fields, for they are white already to harvest." This teaches us so plainly that we should not wait for the accustomed time to harvest, but that we should go to work now. Come, laborers, come, thrust in the sickle, for the harvest is ripe and waiting daily, for want of laborers. On Sunday, Aug. 2nd, Bro. Jacob A. Reaser of Scottsdale, Pa., came here and took part in the regular services here, and in the afternoon he addressed the Sabbath school. He too is an earnest worker and held a number of meetings at different places throughout this county, all of which were well attended. Our thanks go out to, and our sympathies and prayers for the dear young brethren. The Lord give them strength, wisdom and understanding that they may ever be faithful servants.

D. S. WENZEL.

WAYLAND, HENRY CO., IOWA, AUG. 15TH, 1896.

It gives us pleasure to be able to report a season of refreshing in our midst. Bro. Daniel Kauffman of Missouri stopped with us recently and preached twice, showing from John 4:21 and John 11:9 that the service of God is a matter that comes from the heart and that must be done in spirit and in truth, and that it is useless to try to be saved in any other way than alone through obedience to Christ, even to an obedience that goes beyond our reasoning power. On the 5th of August, Bro. D. F. Driver of Versailles, Mo., also came here and encouraged us from the word of life to faithful obedience to the Master. Both brethren spoke in the English language. We regretted that many of our older brethren and sisters could not understand the English language better. On the 9th of August, Bro. John Harms of Kansas came here and admonished us faithfully in both languages to earnest work in the cause of Christ, for the night cometh when no man can work. We are thankful for these visits. The Lord abundantly bless their labors.

C. R. G.

## CONFERENCES.

(ANNUAL.)

The Annual S. S. conference for the Conference District of Indiana and Michigan will be held (D. V.) in the meeting house of the Howard Co., Ind. Cong. on the 22nd and 23rd of September. Let our S. S. workers, especially those of this conference district, make a special effort to be present. Come to help and to be helped. Persons coming on the "humble" fly will stop off at North Grove, which is five miles north of the meeting house.

The Annual Mennonite Conference will be held (D. V.) in the Willow Spring meeting house in Bureau Co., Ill. on the 17th and 18th of September. Bishops, ministers, deacons and lay members are invited. The ministers and deacons will meet on the afternoon of the 16th to arrange the questions presented for consideration. Visitors will be met on the 16th at the following stations: On the C. R. I. & P. from the south at Putnam; from the east at Tiskia. On the C. R. I. & Q. at Lombardville from east and west. Those coming via the C. R. I. & Q. will come to Lombardville from Habsburg via Elkhart.

JOSEPH P. EHRKY.

The Sunday school Conference for the South West Pennsylvania District will be held at Scottsdale, Westmoreland Co., Pa., on Oct. 11 and 12, 1896. Persons coming by the P. R. R. or by the R. & O. R. R. will get off at Scottsdale. Accommodations will be provided for all who come. The church conference follows the Sunday school conference on the 10th. All workers for the Lord are cordially invited to these conferences.

J. A. RESSLER.

The annual Mennonite conference for the state of Missouri will be held at Mt. Zion meeting house, near Versailles, Mo., on Thursday and Friday, Sept. 21 and 22.

The annual Sunday school conference for Missouri will be held at the same place on Monday and Tuesday Sept. 23 and 24.



Ministers and deacons are especially invited to be present at the church conference and remain for the Sunday school work, and Sunday school workers are especially invited to come in time for the church conference. Those coming should address D. F. Dwyer, Versailles, Mo., or J. C. Driver, Rito, Mo., and they will be met at either of the following stations, Versailles, Fortuna or Tipton, Mo.

JOS. C. DWYER.

The annual conference for the state of Indiana, will be held, the Lord willing, at the Holdean meeting-house, near Wakarusa, on Thursday and Friday Oct. 8th and 9th. Bishops, ministers, deacons, and the brotherhood in general are cordially invited to attend. Wakarusa on the Wabash railroad is the nearest station. It is especially requested that all the ministers and deacons of this conference district should be present.

#### NOTICE.

The Annual Meeting of the Mennonite Evangelizing and Benevolent Board will be held at the Elkhardt meeting house on Wednesday, Oct. 7, 1896, (just before the annual church conference for the state of Indiana) beginning at 9 o'clock A.M. sharp. Business of special importance will be transacted and all bishops, ministers and friends, and especially all members of the Board, are earnestly requested to attend.

G. L. BENDER, Sec'y.

#### REPORT

of the third quarterly meeting of the Mennonite S. S. Mission.

After a refreshing rain on the day previous the morning of the 23rd of July dawned brightly, with a fresh breeze blowing from the north, and soon after nine o'clock the large meeting house at Paradise, Lancaster Co., Pa., was comfortably filled, and the exercises of the third quarterly meeting of the M. S. S. M. were opened by singing hymn No. 200 "Hymns and Tunes," "Holy Spirit, faithful Guide." Prayer was offered by Bro. A. D. Wenger of Okaloosa, Iowa. Bro. B. F. Book was chosen Moderator.

The minutes of the last meeting were read and approved.

Bish. Isaac Eby then preached, reading the first seven verses of the ninth chapter of John's Gospel, and selecting the fourth verse for his text.

He spoke with feeling and earnestness, impressing his hearers with the fact that we must "work while it is day;" that is, do good deeds while we have an opportunity of doing them, for the "night cometh in which no man can work."

All people believe that we as Christians have work to do, but all do not seem to agree as to how the work should be done. If we are faithful disciples of Christ we will learn what to do and how to do it.

He spoke of the practical results that were noticeable at Livestock Hill Sunday school now in its second season, and expressed his gratification for the increased interest that was manifested at this meeting.

Singing: Hymn No. 221, Gospel Hymns.

Bro. J. R. Backwater, Sup't. of Red Well S. S., gave his report of the fact that there was a couple of years ago, a flourishing little Sunday

school conducted in the schoolhouse at the village of Ronks, that was now neglected; and suggested that it might be proper for this organization to open a school there.

The brethren J. M. Kreider and A. A. Resler were appointed to inquire into the advisability of opening a school there.

After singing hymns No. 226 and 219, Gospel Hymns, the meeting adjourned. After adjournment contributions for the support of the work were received to the amount of \$195.10.

Not only were brethren and sisters present from all parts of the county, but quite a number from other sections of the state as well as a few from other states.

The meeting was enjoyable throughout, quite encouraging to the workers most directly interested in the organization, and we trust profitable to all who were there. May the Lord only have honor and praise.

AMOS A. RESLER, Sec'y.

Ronks, Pa.

#### YOUNG PEOPLE AND BIBLE-STUDY.

J. R. MILLER.

Young people often ask, "How can I read the Bible so as to find in it the things that it has for me?"

The Bible is not so different from other books as many people think. It has to be read in the same way as any other book. If you take up a volume of history, a book of poems, or a story, feeling that you ought to read a page of it every morning and a page every evening, and then try to do it just because your conscience says you should, it will not prove interesting to you. You must care for a book and want to read it before you will find either pleasure or profit in it. This is as true of the Bible as of any other book.

"That is just the trouble," some one says. "Somehow I cannot get to care for it." How can we learn to care for the Bible? A young lady, some years since, received a book as a present. She took it up several times and tried to read it, but it seemed dull. So it was laid aside. A year or two later she was introduced to a gentleman whom she met frequently after that. The two became excellent friends, and at last their friendship ripened into love. About that time, too, she found out that he is to furnish us our daily bread. We need a portion for each day. Though we may read several chapters in the morning, it is well for us to have a single verse, or a brief passage, to take into our thought for the day's pondering. For example, my new friend yesterday was, "Tarry ye here, and watch with me." Through all the hours, as I went about my tasks, my mind turned again and again to this word of Christ. I thought of what it meant first in the heart of Jesus, as He craved the sympathy of His friends as He agonized in the garden. This gave me many a sweet suggestion about the humanity of Jesus. Then I thought of what He means by it now when He asks us to watch with Him. Again, I thought of the need our friends oft-times have of our waking sympathy, and that there is a time, when, if at all, this sympathy must be shown; that when this time is past, if we have only slept we may as well sleep on. A word taken thus every day and meditated upon through

change all and give a personal interest to every sentence.

To learn to care for the Bible, you must think of its words as spoken not only for you, but directly to you. A good portrait looks you right in the face. You may walk about the room, but from every part that eye looks into yours. A thousand persons may pass, but the picture looks straight at each one of them. So it is with the Bible. It looks everybody right in the face. It speaks right to you. This is one of the secrets of finding it interesting. If you will think of every word of it as just for you, it will soon begin to talk to you as a dear friend. You will see Christ's face looking out from every page, and will hear His voice in every sentence. Then it will no longer be a task to read the Book, but a joy and delight.

Of course we should read the whole book. Some people never get beyond a few familiar chapters. There are great sections of it, whole books, large portions of other books, of which they know nothing at all. This is not making try to study it as a whole, so as to know every nook and corner of it. There is no portion of it, not even the chapters of the prophets, without instruction and help of some kind. We can gather bits of rich food even in the old chronicles and in among the bald histories of the Bible.

We should read the Bible regularly and in some kind of order. No student of Tennyson or Browning would expect to become deeply interested in the works of his author if he picked up the book once or twice a day and read a few lines wherever the pages happened to fall. Yet that is the way too many read the Bible.

To make the Bible interesting as a whole we should learn all the several books as books. A few hours of study about Genesis—when written, its contents, its wonderful value—will prepare one to read Genesis with keen zest. So of the other books.

Besides this reading and study of the Bible, it is well to take it up at times topically. Study the characters you find in it, gathering all you can learn about them in any part of the book. Study doctrines or subjects to find all the inspired volume has to say about them.

There is still another way. The Bible has to furnish us our daily bread. We need a portion for each day. Though we may read several chapters in the morning, it is well for us to have a single verse, or a brief passage, to take into our thought for the day's pondering. For example, my new friend yesterday was, "Tarry ye here, and watch with me." Through all the hours, as I went about my tasks, my mind turned again and again to this word of Christ. I thought of what it meant first in the heart of Jesus, as He craved the sympathy of His friends as He agonized in the garden. This gave me many a sweet suggestion about the humanity of Jesus. Then I thought of what He means by it now when He asks us to watch with Him. Again, I thought of the need our friends oft-times have of our waking sympathy, and that there is a time, when, if at all, this sympathy must be shown; that when this time is past, if we have only slept we may as well sleep on. A word taken thus every day and meditated upon through

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the busy hours, and when we are on our bed, cannot but give its rich spiritual help and nourishment to the soul.

The Bible yields up its value and help to us only when we receive its truths into our heart and take its lessons into our life. It is God's Word, but we can get blessing even from God's Word only when we let the Word speak to us and then submit our will and all our life to it. If we have sinned, the Bible can give us peace only by leading us in the divine way to the place of pardon. If we are in sorrow, it can comfort us only when we accept the divine consolations, and quiet our heart in resting upon them. If we are in danger, it can be a protection to us only as we believe its words of promise and hide ourselves away in the refuge of the divine love. Not the Bible, but God, is the source of all blessing and good, and the Bible can bless us only as it brings us into loving fellowship with God.—*Evangel. Mess.*

#### THE TEACHING OF THE TENDRILS.

A luxuriant vine of Virginia Creeper, known to botanists as *Ampelopsis Hederaea*, covers the porch. In summer it falls in cascades of living green and in the autumn it looks like a richly dyed tapestry of oriental magnificence, so richly its leaves are colored by the fingers of the frost. Now the leaves are all gone, and the bare branches hang alone, their intertwined arms making an arabesque through which the blue sky gleams.

Through the long summer days I have watched the tendrils of this vine, and as natural law runs in much the same channels as spiritual law the tendrils have suggested spiritual analogies with irresistible force.

When the plant first begins its independent life it feels an instinctive desire to cling to something. When the tender stalk raises itself from the ground it swings about, reaching in every direction. The petioles, or leaf stalks, the tendrils and even the plant itself are marvelously sensitive to touch, and the instant that they are brought in contact with anything that is firmly fixed they begin to press against it, and their tendrils cling about it. If the form of the object will allow it, they encircle it and, carrying the whole plant around it, bind it fast.

The plant knows that it cannot stand alone, and its very instinctive groping after something to cling to shows its necessities. President Bascom says of these phenomena, "They all show an organic mastery of external conditions approaching that which we find in a more complete form in higher life."

There is this also about this vine, that it is impossible for the poor little groping tendril to find any object to lay hold upon then it turns vertically downwards and bends towards its own stem, to which it clings in default of something better. This tendril soon shrivels and dies when it finds itself of no use, but the tendril that clings a support becomes sturdy and vigorous to a marvelous degree. Its very tissues seem to change, and the tendril of one climbing vine, the *Bignonia spinicollata*, becomes much more thick and rigid than the basal part.

Mr. Darwin says, "The tendril strikes some object and firmly grasps it. In the course of some hours it contracts

into a spire, dragging up the stem and forming an excellent spring. All movements soon cease. By growth the tissues soon become wonderfully strong and durable. While they are still seeking for a support they are frail, and easily swayed, but as soon as they fulfill their purposes they harden and become steadfast."

Is not this a perfect analogy of the human life? We, like the young vine, feel the need of something stronger than ourselves to which to cling and by which to rise. As soon as we feel the first throbs of independent life we begin to grope about for a support. If we do not find something stronger than ourselves, the result is just the same as with the tendril of the vine: we grow downward instead of upward, and finally cling to ourselves. Then, as the tendril shrivels and dies, just so we become atrophied with selfishness, and our life does not develop.

If we find Christ, and cling to Him, seeking to rise higher every day in the sunshine of His love, then, like the tendril, we shall grow stronger and more steadfast every day. It may even be that our spiritual life will be the strongest and most vigorous part of us.

Clinging to Christ we grow so closely to Him that no heat can blast, no storm can shake our hold, and we become inseparable from Him. Faith is the tendril by which we can reach out after Him. It is a faculty which must be used to become strong and lasting. If our faith lays hold upon the Saviour, then we may be assured that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.—*Am. Messenger.*

#### THE APOSTLE OF CUBA.

Alberto Jose Diaz, was born in Cuba, the oldest of 21 brothers and sisters, received a good academic and medical education at the University of Havana.

Dr. Diaz has had much to suffer, as will be seen by the following account he himself gives of a meeting:

"Last year, as I was about to start for the United States to come to the meeting at Northfield, I received an invitation to visit a town a little way from Havana to preach; everything was in readiness. This opportunity of holding a meeting in that town was not to be lost. They had secured the theatre for the occasion, and we expected to have a large number of people present. I decided to go. When I arrived in the town I found the theatre all lighted and nearly full of people, awaiting me before commencing the services. We opened the meeting by singing a hymn, and as I arose to preach, a policeman came into the room, and said:

"You cannot have your meeting here."

"Why," said I, "we are inside of a building, and are not breaking any law."

"This is a public building," he replied, "and I have orders not to allow you to hold your meeting here."

"We consulted among ourselves, and decided to hold our meeting in the Baptist Church. The church was a small affair, and would not hold more than fifty. On arriving there we found that nearly all the people had accompanied us, and that the edifice could

not accommodate them all. The pastor of the church, however, had a large yard or court behind his house which was enclosed with high walls, and he gave us permission to have our meeting there. We accepted his hospitality, and putting up some candles in various parts of the court, opened the meeting. We sang hymns and preached, and were very happy that the Lord had at last enabled us to hold a meeting in that town. At the close of the meeting we sang the hymn, 'We will soon be at home over there,' and just as I was singing this line, a soldier, who had come into the yard unobserved, stepped up to me, and said:

"Yes, you will soon be at home over there" (pointing to the jail).

"The whole congregation protested when they saw the soldiers preparing to arrest us, saying:

"If you take these men to jail take us too."

"We calmed the people, and told them it was best to go quietly, and all would be well. The soldiers conducted us to the house of the Mayor, and showed us into his presence.

"After he had taken our names, and asked the customary questions, he began to interrogate us in this way:

"Well, mister," said he, turning to one of my companions, "what have you been doing up there?"

"I have been reading the Bible," was the answer given.

"Put him in jail for reading the Bible," said the mayor.

"Now, sir, what have you been doing up there?" said he to the other.

"I have been praying and singing."

"Put him in jail for praying and singing," commanded the mayor.

"Well," said he, turning to me, "what have you been doing?"

"I have been reading the Bible and preaching the Gospel," I answered.

"Put him in jail for reading the Bible and preaching the Gospel," he ordered.

"And thus our three cases were disposed of, and we were taken to the jail at two o'clock in the morning, to be incarcerated among criminals and desperadoes of the worst description, for the crime of having a meeting to glorify our Lord and Saviour Jesus Christ. We said to ourselves after they had put us in our cell and left us:

"Well, we are here, let us hold another service and see if they will put us out for the same reason that they put us in." We began to sing and pray, and kept it up until five o'clock in the morning.

"Our friends in Havana, learning that we were imprisoned, notified the consular-general, requesting that he have us released, as we were American citizens and doing nothing wrong. The consul, however, was afraid of the power of the priests, and would not take any action, fearing that he might offend them. Finding that we need not expect any assistance from him we notified our friends in New York, and Mr. J. S. Paine, of your city, asking them to render us as much aid as possible. We also telegraphed to the Secretary of State, Mr. James G. Blaine, telling him of the circumstances regarding our arrest and imprisonment and asked that he send orders for our release. Now, Mr. Blaine was not afraid of the priests, and sent a cablegram right back to the consul, with instructions that he take us from the prison immediately. The consul came himself and had us

released. The Cuban officials investigated our case, and at the end of nine months concluded that we had broken no law, and were innocent of any crime. They now gave us license to hold our meetings in any part of the country. Thus you may see how the persecution worked directly for our benefit."

#### LAW OF LOVE.

Said an old man one day: "When I look back over the long pilgrimage of an eventful and not unsuccessfull life, I can confidently say that I never did a kindness to any human being without finding myself the happier for it afterward. A single friendly act, cheerfully, pleasantly, and promptly done to a fellow creature in trouble or difficulty, besides the good to him, has before now thrown a ray of sunshine into my heart for the remainder of the day, which I would not have taken a twenty-dollar bank-note for."

If such acts of thoughtfulness and consideration and humane sympathy were performed as we "have opportunity," the same "ray of sunshine," the same lightning up of the load of life would come to both giver and receiver, until after a while there would be sunshine all the time within us and without, dispersing physical as well as moral mists, purifying the social and domestic atmosphere, warming the heart to still higher sympathies, and waking up the whole man to those activities which can never fail to preserve, maintain, and perpetuate mental, moral, and physical health, to a serene old age.

These things are to be done at home and abroad, at the family table, the fire-side, in the street, on the highway, in town, in country, by day and by night, always and everywhere, kindly and cheerily, whenever there is "opportunity;" to be done to the old and the young, to the rich and poor, to the sick and the well, to the successful and unfortunate, to stranger and acquaintance, to man and woman, enemy and friend, to everybody and to everything that breathes the breath of life. These sunlight giving kindnesses can be done in multitudes of cases by a word, a smile, and the well, to the successful and unfortunate, to stranger and acquaintance, to man and woman, enemy and friend, to everybody and to everything that breathes the breath of life. 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in searching out the green spots on the hillside where they might graze; and he went a part of his nights in gleaning them from the robber or the blood-thirsty wolf. If a sheep was caught in a thicket he ran to rescue it; if a lamb fell into a mountain torrent, he hastened to draw it out. If a wild beast showed his glaring eyeballs near the sleeping flock, the shepherd seized his crook or a club and gave him battle. Such a watchful guardian was the ruddy young David when in defense of his sheep he slew a lion and a bear. This peculiarly tender and helpful attachment was in the mind of our Divine Master when He said to His disciples, "I am the good Shepherd," and what He said to them He still says to every true Christian whose eye may fall on this article.

In the first place He declares, "I know my sheep, and am known of mine." Jesus never can be mistaken as to who are His genuine followers. We may often misjudge our fellow men—passing by some modest, unobtrusive souls that are friends of Jesus, and admitting some others into the visible Church who hide an unconverted heart under a sheep's clothing. Christ read human character with unerring wisdom when He was on earth. How clearly He detected Nathanael's clean morality; and how keenly He read the selfish Judas' treachery from the start! There was something in Zacheus that made him worth a special visit; and in the penitent Syrian brigand, who was writing beside him on the cross, He discovered a faith to which He promised an immediate admission into Paradise. Boastful Peter felt control of his own by humility, came what would; but the omniscient Shepherd startled that member of His flock when He says to him, "before the cock crow, thou shalt deny me thrice."

It is a most cheering and encouraging thought that Jesus knows all His flock now and "callest them all by name." However obscure your station, my brother, however hard and humble your lot, my sister, you can say, My Master knows me. He has me on His great loving heart. He is perfectly acquainted with all my wants and all my weaknesses; He knoweth my frame, and remembers that I am but dust. There is not a thorn that pricks my foot or a wound that makes my heart bleed, but His eye beholds it. Although one of the humblest sheep in His vast flock, I was redeemed for some good purpose and have some work to do for Him, and for my fellow-creatures. The honest prayer of every Christian ought to be:

"Make use of me, my Lord.

Let me not be forgot.

A broken vessel cast aside

One whom Thou needest not;

Thou meet tree and flower

And thy drops of dew,

The mountain vast, the little hill;

Oh, Shepherd, use me too!"

This fact of Christ's perfect knowledge of all His flock throws a great light on some trials that would be otherwise dark, and on some of His dealings that seem to be mysterious. It explains why one of us is promoted, and another one is set back; why one seems to run before a favoring breeze, and another is buffeted with contrary winds. My Shepherd is never cruel in His dealings with me. If He employs the lance, it is because there is an evil ulcer that needs to be opened; if He applies the pruning

knife, it is because He discovers that my vine is running all to leaves, and He would have it bear more fruit. He knoweth what is in me, and what ought to come out of me; if I would become a healthy, happy and useful disciple.

The second thing that our divine Shepherd assures us is that His sheep know Him and follow Him; for they know His voice. They have the internal evidence that they are His; there is a witness of His Spirit that witnesseth with their spirits. They know their Shepherd by a spiritual instinct and a personal experience. How do you know your mother? By a description of her, or by an analysis of her character and qualities? No; the instinct of love is deeper than any philosophy; you have drunk of her love, and fed on it from infancy. So doth a truly converted soul know Christ—by coming to Him, by trusting Him, by trying Him, by receiving Him into the innermost part of it; it is an experimental knowledge, and unless you and I have that to some actual degree, larger or smaller, I do not see how we can claim to be Christians.

Christ's sheep hear His voice, and follow Him; this is the test of their loyalty. Faith comes first, but obedience is the evidence of faith. Dr. Horace Bushnell has well said that "Jesus does not drive His followers on before, as a herd of unwilling disciples; but goes in advance of them, leading them into paths that He has trod, and dangers He has met, and sacrifices which He has borne Himself, and He calls them after Him." Young Christians! If you obey your Shepherd's voice, you will often be called to severe toils, and sharp self-denials, and often to unpopular paths, and bitter oppositions and to do thankless favors to some very unlovable people; but you will never be called to violate conscience or sacrifice a principle. Your Shepherd will never ask you to sit under a preacher who denies Him and preaches error; He will never lead you into a haunt of revelry under the name of "amusement." He will never show you the way to a licentious play or a chamber of wantonness; He will never gloss over gambling under the name of "business," or political trickery under the name of patriotism. He will never decoy you from a religious meeting to a ball; or lead you on to any debatable ground where people will be apt to say: "We did not expect to see you here." Following Jesus, you will often find an uphill climb to a path of pleasure, and a lofty walk through a valley of humiliation, a road to peace. He will keep step with you through the darkest hours, and His voice will be sweetest music to you as He whispers: "I call you my friend."

The third and last proof of our divine Shepherd's fidelity to His flock is the Shepherd's faithfulness. "The good Shepherd giveth his life for the sheep." Not for His doctrines did He die—but for His flock. This truth lies sweetest and warmest to every Christian's soul. This brings us to Calvary; and on that Cross hang the eternal hopes of every one of us. Jesus died for me; and if I accept Him as my Savior and Lord I live, and live forever. The Atonement is the very core of the Gospel; philosophers may analyze it if they can; it is not a doctrine of the head—it is simple only to the trusting heart. Jonathan Edwards could not analyze the Redemption sufficiently; but he did not comprehend it any more perfectly than the

poor sailor who, in his distress, overboard a woman singing at her wheel, "I'm a poor sinner, and nothing at all; But Jesus Christ is my all in all."

Jack caught at the words like a drowning man; when he came to make his confession of faith in his "Bethel" he could only repeat the simple lines as the anchor to which he clung. The mighty theologian and the humble sailor go into the heavenly fold, led by the same good Shepherd who gave His life for them both.

O, Thou blessed Lamb of God who takest away the sins of the world, take mine away; what Thou bearest I could not bear; lead me and feed me as one of Thy flock, and let me follow Thee whithersoever Thou goest!—*Theodore L. Cuyler, in Independent.*

#### WALKING WITH GOD.

Essay read before Young People's Meeting, Nappanee, Ind.

BY MARY ANN HUNTER-DEW.

"If any man will come after me let him deny himself and take up his cross and follow me."—*Mat. 16:24.*

We must believe and be believe under the influence of God's Word and the true Spirit before we can walk with God and become a follower of the Lord Jesus Christ.

God walked with man in the Garden of Eden, but after the fall, when man had departed from God and had fallen under sin and transgression, God did not walk with him, because sin had separated him from God. While Adam was innocent he could walk with God, but the moment he fell his communion with God ceased. He had no desire to see God but hid himself.

While we are under the influence of sin we have departed from God and have no desire either to see God or to walk with Him.

If we turn from sin and become true children of God, and consecrate ourselves to His service, it will give us pleasure to walk in His precepts, as Enoch of old.

We read, Rom. 8:24, "And we know that all things work together for good to them that love God."

If we want to walk with God we must be separated from the world. (2 Cor. 6:14-18; Rom. 12:2).

His word declares that if we walk contrary to His will we will not be with Him. Then let Christians dig deep and find that solid foundation where we can stand and not be beaten down by the storms of sin and persecution. Jesus is the only true way by which we can enter heaven. He shed His precious blood on the cross for our sins. Therefore let us give our whole heart to Him and pray daily for spiritual strength that we may be able to stand in the hour of temptation. The tempter is ever trying to lead us on the broad road to destruction. With this fact before us we should flee from the wrath to come, and make our calling and election sure.

When Christ was here upon earth He taught us humility and obedience. If we want to be followers of the Lord Jesus we must deny ourselves of many things that to the carnal mind appear right. We must become humble in heart and willing to do that which God requires of us. He will never give us anything that we are not able to do when the Lord calls us to work we

should be ever ready to go about it and not first make some excuse before we accept that which the Lord has given us to do, if we even have to make a great sacrifice; if it is God's will we need not fear.

#### THE INQUISITION AND THE JEWS.

Dr. Harris, a rabbi of Temple Israel, in New York city, gave two lectures some time ago on the Roman Inquisition, with special reference to the persecution of the Jews by that monstrosity of colossal crime and horrible cruelty. The first lecture was reported in the New York Times, and Dr. Henry A. Brann, of St. Agnes Roman Catholic Church on East Forty-third street, replied to him in letters to that paper which sought to palliate the infamies of the Inquisition by throwing the responsibility for its acts upon the civil government. This drew forth a scathing rebuke from Rabbi Harris in his second lecture. He said:

"I have been accused by Dr. Brann of ignorance, prejudices, and falsifying history. But I did exactly state the conditions surrounding the Spanish Inquisition. The Catholic Church would like to rid itself of that blot upon its annals. The fact is, the Inquisition was a religious institution, but was mixed up with civil affairs. The state never existed alone, but the fact that the Inquisition was instituted to investigate heresy is the best proof of its religious character."

"Three Dominican monks planned the Inquisition. Criminal history does not match it. It is the darkest chapter of crimes."

"In Spain the Inquisition was especially directed against the Maranos, the secret Jews. If they blessed a child without making the sign of the cross, or sang a song without adding the Gloria, or called a child by a Jewish name, or ate meat on a fast day, it was sufficient to convict a Marano of heresy. The Maranos made a proverb for themselves: 'We do not need to believe in Hell; we believe in Spain.'"

"Finally a Marano slew an Inquisitor. This was just what was wanted—a martyr—and the Inquisition was set up in Barcelona and Majorca. Now came the time to drive out the Jews and infidels from Spain. Ferdinand issued a proclamation that all Jews must leave Spain by a certain date, but they must not take any gold and silver coin with them. On August 2, 1492, the Jews were exiled, and on August 3 Columbus set sail on the voyage on which he discovered America."

He found it difficult to get sailors for his ship, and prisoners were released from jails as an inducement for them to go with him, and it is believed many Jews offered their services to Columbus and took an important part in the discovery of our New World. It was not until the New World discovered that the Inquisition reached out here and was instituted in Mexico, Central America, and the West Indies.

"Spain brought upon itself its own punishment. In driving out the Moors and Jews it drove out its best citizens. It had its theological tribunals at every harbor to kill trade and it did it. Spain is the most insignificant of nations. It is no longer a first-rate power. In driving out the Moors and Jews it wrote its own epitaph."

#### HOW TO SPEND THE SABBATH.

Rise early. God requires one seventh part of your time. The Sabbath is just as long as any other day. If you indulge in sleep Sabbath mornings one or two hours later, you rob God and your own soul of so much holy time; and if you begin the day by robbing God you cannot expect He will bless you.

Pray for your minister. He will then preach better, and you will be better prepared to profit by his preaching. He needs your prayers. He has tasked his energies to prepare good sermons to interest and instruct you. Exhausted by the labors of the week, and trembling under his awful responsibility he will be cheered and encouraged if he believes he is remembered in your prayers.

Pray that the preaching may be best to your soul. He is a foolish man who sows his seed before he breaks up the soil. You are more foolish if you expect a blessing without asking for it, or preparing your heart to receive it. If a blessing is not worth asking for, do not complain if it is not bestowed.

Do not indulge in secular conversation. To spend the interval between the services of the sanctuary in talking about business, or pleasure, or politics, is not remembering the Sabbath day to keep it holy. If you spend your intermission in this manner you must not wonder if in the afternoon you feel sleepy, and the preacher seems dull.

Banish worldly thoughts. You must not on the Sabbath "think your own thoughts." If your thoughts are allowed to wander unrestrained over the business of the past week, or the plans for the week to come, you will suffer for it. God will leave you in darkness; your love will be cold, your prayers formal, and you will be disqualified to engage profitably in the service of the sanctuary.

Do not criticize the performances of your minister. If he has preached a poor sermon, make the best of it; if a good one make the best of it and improve it. Your praise or censure can do no good either to him or yourself, but may do hurt to both. You will profit far more by praying over the sermon, and applying it to yourself, than by criticizing it.

Spend every Sabbath as though it were your last. Your last Sabbath will soon come. Perhaps the next will be your last. Spend it then as you will millions of ages hence. If you knew it would be your last you would be much in prayer, you would banish worldly thoughts and conversation; you would read your Bible, you would meditate much on divine things, and examine the foundation of your hope for eternity.—Do this, and your Sabbath will not be spent in vain.

#### SAFEGUARDING THE CHILDREN.

The trust method of safeguarding our children (so that they may love our highest literature) is to bring them up in close and daily intimacy with a book which lies at the foundation of every phase of human life, and has leavened with dignity and splendor our best literature—a book which has left its impress upon the most civilized portion of mankind—upon their laws, their probity, their creed—which has woven itself into our language and our thoughts and contains on its pages a revelation of divine truth which is mighty to prevail.

It is a fashion nowadays among certain literary people to criticize and cavil at the Bible in a bold and irreverent manner, and to contrast it with the Vedas of India, the Zend Avesta of the Parsees, the Koran, and the mystic legends of Buddhism, the proverbial maxims of Confucius.

We need the spirit of Augustine, which would constrain us to bow down before the majesty of Scripture in lowly adoration, and to acknowledge that it is the greatest and most divine book in the world.

But the knowledge of the Bible is in danger of dying out. God's revelation to man is treated as we treat no other great literary work, no other important branch of knowledge.

In our board schools it is in sadly too many instances ordered to be read "without note or comment," or not read at all.

Do we consent to read history to our children without note or comment, or grammar, or science, or anything we require them to know?

But it is not only in elementary schools that the Bible is neglected.

How about schools for our boys and girls? What place has the Bible in them? Is it also read without note or comment? Or as a means of learning Greek?

How about the homes of this country? Is a child in any home of this Christian land equipped from the earliest years with secular learning, while his knowledge of the Bible is so meagre and vague that at times the instructor is filled with amazement at the ignorance of the Bible and elementary dogmas of our faith in educated boys and girls?

I have received letters from heads of colleges and high schools which give a deplorable account of this neglect. The same disquieting revelations have come from public schools and the universities, and our hearts are stirred within us.

Even from a literary point of view, the study of the Bible is of unspeakable and essential importance.—*Exchange.*

#### THE FIRST STEP.

There is an old Latin motto, often quoted, which is designed to convey in concise language a lesson of vast importance—*ab initio principii*: resist the beginnings. However insignificant the fault may seem to be, however slight the departure from the strict line of rectitude, if we are but careful not to take the first step in the downward course, we are safe. If there be no first error, there certainly can be no second.

On the other hand, if we yield to the first temptation, we shall be less able to resist the second. The indulgence we have already allowed prepares us for more. Gradually, and more easily another. And so it goes, until we are formed; and that which might have been so readily resisted at the beginning has become a chain that binds us in a cruel bondage.

The traveler on an Alpine height amused himself with settling in motion a small mass of snow; ere long an avalanche spread ruin through the smiling vale beneath. The children at play on the Holland dyke were delighted to guide the escaping rill into mimic waterfalls; their little hands controlled at will; ere long a mighty tide poured over the fields its devastating floods.

The first oath—the first theft—the first untruth—the first Sabbath desecration—how easy it seemed to the wanderer to retrace his step, and regain the straight path from which he had only begun to swerve. Was it easy? Alas! almost impossible.

The first ungentle word, wounding the heart of a friend, how easy it had been to repress altogether, how slight the self-control it would have required; and now how wide the breach, how sadly estranged the hearts that once loved so tenderly, that confided so trustfully! The first evening which witnessed our neglect of the Bible, our omission of prayer—to what a long, weary declension it led the way! Ah, tempted hearts! let us resist the first inclination to neglect a duty, the first syllable of bitterness that trembles upon our lips, the first step in the rapidly descending path of sin; and that we may resist successfully, let us seek strength from One who was in all points tempted like as we are, yet without sin.—*Pres. Tanner.*

#### THAT BEST DAY.

"What are you going to do now?" said a gentleman to his friend on Broadway, who had recently failed in business. "I believe I will go home and get acquainted with my family," was the reply.

There is a man in this city known on both continents. He assured a friend one day that for nearly seven years he had not seen any of his family out of bed, except on Sundays. He awoke at sunrise, hurried down town, took dinner at Delmonico's and returned late at night to find all in bed. So wholly was he engrossed in business, so absorbed in money-making, that all family ties, all his affections, all his loves, were of secondary importance.

His "chief end" was to get rich. He succeeded; but at a cost of heart-warmth, of the lushness of infancy and childhood, which made it a dear bargain. But what became of his sworn duty to his wife all this time—the great duty of sympathy in the burdens of housewifery and child-training. Duties which no man can permit to remain in abeyance without committing a crime against his family, against society, and against the great Father of all, who has entrusted the proper training of children to parental care? What was the result of these great derelictions? This man failed; he got rich, but he lost his home, strove again for wealth, succeeded, and again failed. For the third time he failed, and at this writing is alone, with no one to turn to for sympathy in the burdens of housewifery and child-training. 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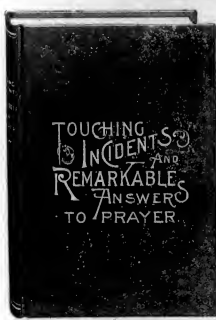




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GOING NORTH.		GOING SOUTH.	
No.	Time	No.	Time
38	10:00	39	10:00
40	10:00	41	10:00
42	10:00	43	10:00
44	10:00	45	10:00
46	10:00	47	10:00
48	10:00	49	10:00
50	10:00	51	10:00
52	10:00	53	10:00
54	10:00	55	10:00
56	10:00	57	10:00
58	10:00	59	10:00
60	10:00	61	10:00
62	10:00	63	10:00
64	10:00	65	10:00
66	10:00	67	10:00
68	10:00	69	10:00
70	10:00	71	10:00
72	10:00	73	10:00
74	10:00	75	10:00
76	10:00	77	10:00
78	10:00	79	10:00
80	10:00	81	10:00
82	10:00	83	10:00
84	10:00	85	10:00
86	10:00	87	10:00
88	10:00	89	10:00
90	10:00	91	10:00
92	10:00	93	10:00
94	10:00	95	10:00
96	10:00	97	10:00
98	10:00	99	10:00
100	10:00	101	10:00

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No. 1, Going west, leaves . . . 6:30 a. m.

No. 2, Coming east, arrives . . . 8:00 a. m.

No. 3, Going west, leaves . . . 1:45 p. m.

No. 4, Coming east, arrives . . . 3:15 p. m.

No. 5, Going west, leaves . . . 5:00 p. m.

No. 6, Coming east, arrives . . . 6:30 p. m.

No. 7, Going west, leaves . . . 8:15 p. m.

No. 8, Coming east, arrives . . . 9:45 p. m.

# HERALD OF TRUTH.

Organ of 16 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., SEPTEMBER 15, 1896.

VOL. XXXIII. No. 18.

JOHN F. FUNK, EDITOR.  
J. S. COFFMAN, ASSISTANT EDITORS.  
ABRAHAM B. KOLB, ASSISTANT EDITORS.

Published at the Post Office at Elkhart, as second class mail matter.

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## EDITORIAL NOTES.

Bro. D. D. Miller recently visited the church at Freeport, Ill., and held a number of meetings. Three made the good confession.

We shall be glad to receive letters from all our congregations. The busiest season is about over again and we hope our correspondents will find more time to write.

Bro. J. S. Coffman left Elkhart for Kansas on the 9th inst. He will remain in that state several weeks and from thence will attend the Missouri annual church and S. S. Conferences.

Bro. Joseph Liechty of Emerson, Georgia states that if any one is desirous of information concerning that part of Georgia he will be glad to give it. He states that they are well pleased with their new home.

Bro. S. F. Coffman who spent about a year in evangelistic work in Canada returned to Elkhart on the 2d of September, and after visiting at home a few days he left on the 8th for Iowa where he will spend a few weeks in evangelistic effort. The Lord bless him in his labors.

Bro. J. S. Lehman recently went on a visit to Grand Rapids, Mich., and while there he secured the contract for the printing and binding of the wonderful book, "Touching Incidents and Remarkable Answers to Prayer." The

book will shortly appear in enlarged form and will no doubt have a larger sale than ever.

Let parents take pains to encourage and gratify a taste for good singing in the children, and it will amply repay them. Let the children learn that which is truly good and ennobling, and they will love it and appreciate it far beyond that which is of a lower grade and they will not be so easily led into that level of life which that lower grade of music represents.

Bro. John Horsch, formerly on the editorial staff of the HERALD OF TRUTH, has accepted a position in the Northern Illinois College at Fulton, Ill., as Professor of Ancient Languages and Literature. He left Elkhart with his family for the above place on the 2d of Sept. We are sorry to lose them from our midst, but we trust they will be pleased with their new home. We wish our young brother every success in his new position.

Just as we close the forms we are informed that Bro. B. D. Miller, of Middlebury, Ind., who has been on an evangelizing tour in the West, has returned, having passed through Elkhart on the 9th. The Lord owned the efforts made and the prayers offered for the salvation of souls. At the Union M. H., in Johnson Co., Iowa, where a number of meetings were held, 16 persons confessed Christ. Other places in Illinois and Iowa, a deep interest seems to be awakened for the upbuilding of Zion. Let the prayers and work of God's people continue for the salvation of precious souls.

Corrections and additions intended for the ministerial list and meeting calendar of our Almanac are still coming in and we are thankful for the same and will be pleased to receive them at any time. Those who expect the corrections and additions that were sent in after July 15th to appear in our Family Almanac for 1897 will be disappointed, for according to a previous statement the forms were closed soon after that date and the Almanac was printed, and is now being sent out to our agents and patrons. We are however making the corrections as they come, and they will appear in the 1898 edition.

Bro. M. S. Steiner, of Cranberry, Ohio, formerly president of the Chicago Home Mission, and who held the closing service at the Home Mission Hall, 115 W. 18th Street, desires to state that in closing the Home Mission he was not opposed to mission work being continued, or antagonistic to the missionary spirit. Bro. Steiner informs us that some people have a mistaken idea concerning the matter, hence the above statement. We do not think, however, that our people in general have formed a wrong impression regarding the closing of the Home Mission at the above place, as but little was said and Bro. Steiner's name was nowhere used in the HERALD, so far as we can recollect, in this connection than that he conducted the closing service.

Bro. Abraham Means of Arkansas City, Kansas gives the following valuable advice to homeseekers—

"Don't move west simply because you hear that some one has done well financially. Investigate thoroughly if your informant knows for a truth what he says about the perfect climate, etc. When you hear of a place where people can grow all kinds of crops successfully, there may be wisdom in moving there, but even then it is by far the wisest to rent for a few years. If you have but limited means, then stay where you are, at least if you are at peace with your God and your neighbors. When you move away from good friends I can say from experience that you sacrifice much."

The disappointing experience of so many should be a lesson to others, and above all, that a person can easily lose much more by moving away out from friends and brethren, away from church and social privileges than the gain the new home will bring. Let our people move in colonies if they move to new localities.

The recent period of extremely warm weather through which the people of the United States passed has shown that people who are addicted to the use of strong drink are far more susceptible to the effects of the heat than non-drinkers. Of the prostrations and deaths from heat reported a vast majority belonged to the drinking class. Strange how the same man will take a drink in cold weather to warm him up and one

in warm weather to cool him off. The alcohol may warm him up for a time, but it warms the system on the same principle that a lighted candle warms the lighted part—it is warmed at the expense of the candle in the case of the candle and at the expense of the system in the case of drink, for it overstimulates at first and deitalizes by that much afterward, making the system all the more susceptible to the dangers attending extreme heat or extreme cold. In the language of one of our employees who observed the evil effects of strong drink upon the system: "Alcohol is not by any means what it is cracked up to be."

There are some people in America compared with whom the heathen in Africa and China are gentlemen. A man in comfortable circumstances in the city of Chicago recently took his sister and her family of small children into one of his houses upon the death of her husband, they having no home of their own. The poor woman was destitute, she had no employment, her children were too young to work and there was no one to care for them even if she could secure employment. The weight of her sorrow bore so heavily upon her—she being a stranger to him who cared for all those who cast their cares upon him—that she became insane, and in this condition she and her poor little darlings were thrust upon the street by the heartless brother who should have been a help and protector to her in these sad days of her early widowhood trials, and doubly so when reason had fled. This is not in accordance with the teachings of Christ and the spirit of Christianity, and no one in whose heart a spark of humanity remains would make himself or herself guilty of such a crime. If there were sadness in heaven, the inhumanity of some people might well make heaven sad.

Timely remarks. — In reference to our Mennonite books, a brother some time ago wrote as follows in regard to the Martyrs Mirror: "It seems to me that one of these books should be in every Mennonite family, and should be carefully read. These books treating of the Bible faith and doctrine of the early Mennonite people and their predecessors in faith are too much neglected,



Our Confession of Faith is not read and studied as much as it ought to be by our young brethren and sisters, and probably not by many of the older ones as well. They do not give it the attention that they should. I heard a member of the Methodist church say yesterday, "that the Menonite Confession of Faith was as near the true doctrine of Scripture as anything he had ever seen, but it makes the road too narrow for the present age of the world." This remark struck me with the thought that if these people who have no conscientious scruples in regard to pride and the vanities of the world see in our confession the true gospel doctrine, how important is it that we study it, and teach it to our children, and put forth every effort to live out its teachings." Let every one give the above remarks special consideration.

For the Herald of Truth.  
**TO THE LAND OF SUNSHINE, AND  
 THE LAND OF THE MIDNIGHT SUN.**  
 AN ACCOUNT OF A TRIP TAKEN BY J. N. LEHMAN AND J. K. HUBBARD.

We left Elkhart, Ind., May 14th, 1896 at 6:20 A. M., for California, and arrived at Chicago at 9:20 A. M., at which place we procured our tickets for San Diego, California. During our few hours stay in Chicago we attended two Gospel meetings, one in the Association building, and the other in the Pacific Garden Mission. We left Chicago the evening of the 14th at 10:30. For Denver, at which place we arrived at 7:30 Saturday morning. We put up at the Intervale House, and were cordially received by George Stein, the proprietor, formerly from Lancaster, Pennsylvania. After taking breakfast, we were greatly refreshed, and we then took a general survey of Denver.

The city is very attractive, and seems to do a great deal of business. The surrounding scenery is magnificent. The Rocky Mountains are close by, and make a beautiful appearance in their snowy dress. In the evening we took a walk through one of the business streets of Denver, met a Gospel wagon on which were six singers and one speaker. Their singing and the address were very good. After the wagon started up, we followed it to the Haymarket Mission, at which place we were requested to speak a word for Christ.

Sunday morning, the 17th, we were greatly refreshed, and took a walk through the city, and at 10:30 we accepted a special invitation to hear the Talmage of the West, Dr. McIntyre. His Scripture lesson was John 2, text the 11th verse.

Before preaching we were requested to go to class, which invitation we accepted. On the black board was the motto, "Lord, is it I?" These words were brought out at the meeting. Near Jerusalem lived a humble family, where Jesus was a frequent visitor. The Mary of that family was at the feet of Jesus, broke the jar of ointment, and poured it on the Saviour. Jesus said, "She has done what she could." She gave all to Jesus. When looking at the motto on the board, we said to each other, "Lord, is it I?" Am I at the feet of Jesus?

Sunday evening we worshipped at the Presbyterian Church, near the State House. Dr. Newman, pastor, read for his first Scripture lesson the 14th Psalm, second lesson, 6th chapter of Hebrews, third lesson, 6th chapter of Song of Solomon. Text, "I have put off my coat, how shall I put it on?" The sermon we considered a very poor one.

Monday morning, the 18th, we left Denver for Colorado Springs, arriving at the latter place at 11:30 A. M. In the afternoon we took a drive through the Garden of the Gods and other places of note.

Tuesday morning, the 19th, we took the electric cars for Manitou. We bought tickets at the office of the cog railroad for Pikes Peak, which was an experience long to be remembered. After we had reached a height of about 13,000 feet we were snow bound, which was no small matter. There was probably the saddest experience the company had since the road was built. Every one that was able bodied, and had a desire to work, could get a good chance to shovel snow. A good snow shoveler would get as high as \$8.00 per day. For many days they were working hard to clear the track. We were on the first train that went up to the summit this spring. The passengers received a cordial invitation to assist in the enterprise. We took our shovels, but must confess we did very little work. The air was too light for us to work for more than a moment or two at a time. After being detained four hours at the height of 13,000 feet, we started up the mountain. After the summit was reached, a height of over 14,000 feet above the sea level, we for the first time sent a message from the telegraph office, which is located higher than any other one in the world. The snow on the summit varied from 15 to 20 feet in depth. We arrived safely again at Manitou at six o'clock, and took the electric cars for Colorado Springs, at which place we put up for the night.

Wednesday, the 20th, we left the latter place for Selma, passing through Pueblo, Florence, and Canyon City. At the latter place is located the state penitentiary. A short distance from Canyon City we passed through the Royal Gorge, over the hanging bridge, which is truly one of God's great wonders. We stopped at Selma and stayed all night. In order that we could take in the beautiful scenery of the Rockies in the narrow gage of the Rio Grande.

Thursday, the 21st, we left Selma at 6:50 A. M. for Grand Junction, a distance of 240 miles. Along this route of the Narrow Gage is seen the most magnificent scenery that probably the world can produce. Crossing over Marshall Pass, and the Black Canyon, we arrived safely at Grand Junction at 4:30 P. M.

Friday, the 22d, we left the latter place at 1:30 in the morning for Salt Lake City, at which place we arrived at 12:45 P. M.

Saturday, May 23rd, we were greatly refreshed after having a good night's rest. We took the electric cars for Ft. Douglas, which is located five miles east of the city. Six hundred soldiers are stationed at the fort, which is at the foot of the mountain, overlooking the city. To no better place could we have gone to get a better prospective view of the city, the lake, and its surroundings.

The city probably attracted our attention as much, if not more than any

other city that we saw, at least in a few things. The streets and sidewalks are the widest of any city we have heard of or seen. Each block in the main part of the city contains ten acres of ground. Part of the city is very modern in architecture, and the other part shows the Mormon design. The great temple at which the Mormons were building for forty years is a great structure, costing several millions of dollars.

During the day a great tragedy was exposed, perhaps surpassing all others placed on record. The pastor of the Scandinavian M. E. church was supposed to have killed and cremated, in the church furnace, a number of innocent girls. He had three wives, but all are gone to the unknown world. It is now believed that he shortened the lives of them all.

Sunday, the 25th, was a beautiful, refreshing morning. Looking around the city we could see the mountains all covered with snow, and in the valley the trees all covered with beautiful blossoms. As much as this place pleased the eye, yet there came suddenly over us a gloom at the White House, the hotel we were stopping at. A man committed suicide just one room from the one we occupied. He took poison. Six doctors were present, but all was in vain; they could not help the poor man. He left behind him a wife and six children. We were at his bedside when he was dying.

Sunday afternoon at two o'clock we went to the Mormon tabernacle. Nearly 10,000 people were present. The singing and music were very fine. The apostle canon preached. His subject was Faith. In the afternoon we also visited two families who take the RINDSHAW and HENDON DE WARD, John Eash and John Shenk. We were not a little surprised after we were there awhile, and had quite a conversation with them, when we found out that they belonged to the Mormons.

Monday, the 26th, we left Salt Lake City for San Francisco, California.

Tuesday, the 27th, we arrived at the latter place at 8 o'clock in the evening. The whole train of thirteen coaches, and a very large engine were ferried across the Sacramento River. At Oakland we had to take a steamer to go across the California Bay, before we could get to the city. Crossing the bay, facing the city, we saw what was indeed a very beautiful sight—a large city built up on an elevated place, all beautifully illuminated. Quite a number of war ships, battle ships, sail ships and large steamers could be seen all along the bay. When we arrived at the dock we were met by a representative of the new Western hotel, who conveyed us safely to that place.

Wednesday the 28th we took in some of the sights of the city of San Francisco. We went to the Cliff House, at which place can be seen the largest bathing apartments in the United States. The Cliff House is built right at the seashore, in fact, part of it projects over the water. A very wide veranda surrounds the house, perhaps about seventy-five or one hundred feet from the water, which gives a very fine prospective view over the Pacific Ocean. In very close proximity to the Cliff House can be seen hundreds of seals, playing in the water, with very slow locomotion, working their way up the rocks; some of them lighting, others playing,

and very many can be seen prostrate on the rocks asleep. The barking of the seals can be heard very plainly. By using a field glass a person can see them almost as plainly as if he were right there with them on the rocks. The largest of them are estimated to weigh 1,500 pounds. We questioned that at first, but not any more after we looked through the glass, which brought them into very plain view. The law prohibits the killing of the seal in that vicinity. Thousands of people go there to see them, and the sight is certainly very amusing.

Many other places were visited in the city. It would almost make a book if our trip were published in detail. We might mention a little about "Chinatown." Chinatown, so called, is situated in the city of San Francisco, in fact, it is the original San Francisco, the old part of the city, which is now inhabited by Chinamen. The population is approximately estimated to be 20,000. The C. B. & Q. Ry. Co. furnished us an expert guide, who was instructed by the company to take us all through Chinatown. We were at once escorted to one of their principal "joss houses," or probably it will be better understood when we say their principal temple, erected especially for worshipping their idols. We were fortunate in being there on a great feast day. Before one of their idols was placed a roast turkey, a roast pig, tea, whiskey and many other delicacies intended for the "inner man" of their dumb idol. It is claimed that the San Francisco temple, where their largest idol is placed, is as large and as fine as any in China. We pass on. Next we find some large and very attractive stores of all descriptions. The dry goods departments are very elegant and costly. Their markets are very complete, but going all through, we concluded that we would prefer to give our order to an American market.

It is a fearful sight to see the opium dens. There can be seen Chinamen thrown overhead on rough bunks made out of rough boards, some of them having lain there for twenty-four hours, in a destitute stupor. An old man who had smoked opium for forty years is the landlord. He charges a certain price for the use of opium pipes, and he furnishes the opium. Many get so full of the opium that the effect of the same will put them to sleep, and they remain in that condition for many hours.

Many other departments were visited. If we were to give a full account of the same, it would take too much space. After spending a few hours in taking in the sights of Chinatown on top of the ground, we were then conducted to Chinatown under the ground. We can not frame languages to convey the condition of things in the under ground department. Little chambers are cut out of the ground, and the people live in these. There are narrow passages all through from one apartment to another, and in each apartment can be seen small lights burning all the day. Every one of the apartments has a gas stove, usually placed under the table, or in the corner, but in every place where a god can be seen, there are found plenty of supplies for him to eat. One of these under ground apartments is occupied by sixty Chinese troops. The foul air makes it, in our estimation, too unhealthful to be used for a horse stable. Many young and innocent girls are

bought and smuggled from China to the United States, and can be seen in these under ground dungeons. It is a pitiable, horrible sight indeed. We draw a veil over these sad scenes, giving you only a faint idea of what is going on on the shores of the Pacific Ocean.

The evening of the 27th we left San Francisco for San Diego, a distance of nearly 700 miles south, arriving at the latter place the evening of the 28th. San Diego is located in a fruitful land of orchards which are made prolific by irrigation. After taking a general survey of the city, we concluded to go further south into old Mexico, at which place we stayed long enough to convince us that that was not the place for us to spend much time. We did a little trading, and then started northward for San Diego.

We took a little excursion and ran out to Sweet River Dam, a very large reservoir which is used for irrigating purposes, costing \$1,000,000.00. It was just the time that lemons were harvested and shipped. It was indeed a beautiful sight to see car load after car load shipped to all parts of the United States.

Saturday, the 30th, we bade farewell to San Diego, enroute for Ocean Side, at which place we stopped over Sunday. We put up at the comfortable quarters of the South Pacific Hotel, a very large structure built expressly for the use of tourists. It is built close to the beach. From this place we took a drive five miles east, and visited the oldest preserved mission that is in the United States, near San Luis-Rey. At the time of our visit to this mission, we were informed that eight monks and several priests were there. It was said that the monks who were driven out of Mexico, and came to San Luis-Rey for shelter. It is indeed a very ancient looking structure.

It was close to this mission that we found John Summers, an aged brother of our deceased Bro. Joseph Summers, who was employed by the Menonite Publishing Co., as editor of the *WOMAN OF COURAGE* and proof reader for many years. He is living on a quarter section of land, 160 acres of the low bottom land as can be found in California. Twenty years ago Indians "squatted" on his land. These Indians are considered a rather dangerous tribe. It is close to their village that Mr. Summers has his little "achelor's" hall, living all by himself. They have often threatened his life, but the courageous John Summers so far out-generated the Indians, although up to this time he has not been successful in disposing of them. He has good prospects, however, that the government will do the work for him. Mr. Summers not being at home at the time, we went to his village, not knowing that they were the hostile Indians that are living on Mr. Summers' ranch, and before we were aware of the fact, we were surrounded by them.

You can imagine, gentle reader, the uncomfortable position in which we were placed; surrounded by men whose threatening looks and attitude boded no good, especially when they learned that John Summers was our friend. The story would be too long to tell just how we used strategy in getting away from them. But we saw the chance to get away and we "got."

(To be continued.)

"IT IS WELL WITH THE CHILD." Yes, it is well! Though fast the tears are falling.  
 And sob of anguish rend the breast.  
 We know it is the Saviour gently calling,  
 "Come to my bosom, little one, and rest."  
 So, it is well.

God loved your child and took her infant spirit  
 Up to His own all-glorious home,  
 To dwell with angels and their bliss inherit  
 For Jesus said "Let little children come."  
 Then it is well.

His love is stronger than our weak affection,  
 However well we think we love;  
 And safer far than ours His more protection,  
 Farther than man's here His love above;  
 Yes, it is well.

In that safe fold, no pain nor word molesting,  
 Secure from childhood's wild alarms,  
 Forever blest, your precious lamb is resting  
 Sweetly in the good Shepherd's loving arms.  
 And it is well.

Those little feet would here be often weary,  
 And led astray in paths of sin;  
 Stumbling amid earth's rocks and pitfalls  
 And in the dust of sin;  
 Might fall at last the victor's crown to win—  
 Ah, yes, 'tis well!

Now early saved from Life's stern care and duty,  
 From Time's assault and Death's dark fear,  
 Your darling lies in dust in angel's glory,  
 And taste fresh bliss with every added year;  
 Yes, yes, 'tis well.

Father be pitiful, grant resignation,  
 In this weak hour be Thine their sigh,  
 Forgive their human grief, bring consolation,  
 And give them strength and courage thus to say,  
 Lord, it is well!

Let them rejoice while yet the heart strings quiver  
 With throbs of bitter spirit-panic,  
 And calmly wait till soon beyond the river  
 They meet with joy their angel child again,  
 And know 'tis well.

Set. by L. M. J.

For the Herald of Truth.  
**OUR IOWA FIELD.**

BY DANIEL KAUFFMAN.

A few months since I had occasion to send a short communication to the *HERALD OF TRUTH* with the above caption. In that article I attempted to set forth what I considered the needs of that field of labor. Since then I have understood that my remarks have been misunderstood and misapplied by a number of brethren, and I am glad to avail myself of this opportunity to explain myself.

Among other things I was charged with saying that the "old order" branch of the Amish church was "plunging headlong into worldliness," and that I considered it advisable to send some evangelists into Iowa to remain in everything, nor do I expect every body to agree with me; yet I believe that we should all stand, as nearly as possible, shoulder to shoulder fighting against the common enemy.

have found a lodging place with the world. As a proof of these conclusions, I called attention to the fact that a few of our Amish churches in Iowa (not the churches that are now known as Old Amish churches, but those that once belonged to them, but have since drifted away) have entirely abandoned our cherished principle of nonconformity, at least so far as attire is concerned. One of the causes why those people drifted was a too rigid adherence to old customs, and a lack of thorough indoctrination in vital Gospel principles.

These were simply opinions of mine. Like all other fallible creatures, I make mistakes. This may have been one of them. If I am wrong, I want to be corrected. I have never charged that part of our Amish church which has always adhered to the customs of our fathers with being too worldly. If I had to choose between their organization and a church which has ignored the principle of nonconformity, I would decide in their favor. I would rather be too formal than too formal.

But the question which has given rise to this misunderstanding was a mere side issue in the article which I wrote. I did not aim to call attention to the necessity of converting these brethren over again. God forbid that I should ever attempt to disturb those who are zealously following their religious convictions. There are thousands of people in the state of Iowa which the influence of these brethren does not, and under the circumstances, cannot reach; and it was for the salvation of these souls that I urged active, aggressive work. I believed then, as I do now, that there is a wide field here, if properly attended to will yield a bountiful harvest. There are scattered members all over the state. There are people here and there, who, though brought up under the influence of our faith, are still unconvinced. There are those who are anxious to hear the Gospel as we as a people preach it. Like any other kind of labor, it takes a variety of laborers to accomplish the work. Both the English and the German languages must be used to secure the best results.

I felt like writing this explanatory article because I believe that the necessity for earnest, active, Christian work is so urgent that we cannot afford to waste our energies in working against those with whom we ought to work in harmony. I felt, too, that since my motives were misunderstood, it was my duty to explain myself more clearly. I do not expect to agree with everybody in everything, nor do I expect every body to agree with me; yet I believe that we should all stand, as nearly as possible, shoulder to shoulder fighting against the common enemy.

(Garden City, Mo.)

**CHRISTIAN GIVING.**

ADDRESS BY H. R. NEWCOMER AT THE OHIO S. S. CONFERENCE.  
 "For all that thou shalt give me, I will give thee the tenth unto thee."  
 Gen. 38:22

These words, although spoken more than three thousand six hundred years ago, may yet give us room for meditation. They were spoken by Jacob after his father Isaac blessed him and sent him to Padan Aram. When weary with the day's journey he took of the

\* Let it be remembered that this has reference to those congregations that are now no longer known as the Amish Brethren. Ed.

stones of the place for a pillow and had his great dream, which is familiar to all Bible readers. It was when he awoke in the morning that he vowed this vow, being away from his home, and not knowing if he would ever see his parents again. He said, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father, then shall the Lord be my God. And of all that thou shalt give me, I will surely give the tenth unto thee." We see by these words that Jacob considered that all that he received was from God. Jacob became willing, if God would bless him with temporal blessings, to give the tenth to His service. Let us consider where all things come from that we possess. Can we say that all that we have is from our own labor, and that we have made it by our own efforts? If so, why then is it so often the case that those who put forth the greatest efforts to increase their wealth here upon the earth, do so only to make a failure, perhaps forgetting that all blessings come from God. Let us think like Jacob, "A.L.I. that thou shalt give me," knowing that all that we have comes from God, and that He has simply entrusted it to our care, and we should be careful to make the best use of it, not to spend it foolishly as thousands upon thousands do at this day.

In our natural lives if we wish to increase our treasures we are careful to invest our money in something that will increase in value or it is not a good investment. Man, in his natural state, is not satisfied with what he has, but is continually striving for more. Our farm or property needs improvements. It costs money, but it increases it in value. We watch all these points; they are for our temporal gain and pleasure. Let us take a glance at the spiritual man. The man that is truly spiritually inclined should be as the apostle writes to the Hebrews, "be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee." Heb. 13:5. Also, "Godliness with contentment is great gain;" 1 Tim. 6:6, and "Having food and raiment let us be therewith content." 1 Tim. 6:8. But as the natural man needs means to carry on his business, so also do they that are engaged in the work of the Lord need means to carry on this great work. There are some poor around us that need a helping hand. It is said, "He that hath pity upon the poor lendeth unto the Lord; and he will pay him back seven fold." Prov. 19:17. By this we see that the Lord will repay us for all the good we do, if not in this life, in the life to come. Let us ever "keep the bright reward in view."

We know that our church work can not be carried on without means. How can we expect to gather in the lost sheep if we neglect to keep our churches in an inviting condition? Shall we expect to see the church prosper if we as Christians become careless and unconcerned, and do not frequent the meetings of God, and keep it as its surroundings in an inviting and a pleasant condition? It is like a farmer that spends his time and money in the saloon or pool room, or some other place of worldly amusement, and gets careless and unconcerned about his work in the field. If we pass the time and place and see the condition of the buildings and





God's children, there would be power enough to make the sinners cry out, "What must we do to be saved?" But, said to say, we are perhaps sometimes the fault by not living up to Christ's teachings. O think of the precious sheaves that might be gathered in! There are so many wretched sinners struggling in the Slough of Despond, while some Christian professors are such poor relectors. Ah, are we not drifting? We have reason to believe that we have reached the Saturday evening of the present world. O let us nail upon the cross proud, wilful self, and practice simplicity. "The world must be denied; the flesh be crucified;" our carnal desires must be overcome. Then is the time we are best qualified to advise simplicity. No wonder Jesus told us to "watch and pray, that ye enter not into temptation," for the love of the world and the things that are in the world are so prone to draw the soul away from God.

How should simplicity of attire be advised? We must do more intelligent teaching on this subject, and banish the idea that it is simply *custom*, merely a *rule* of the church. We must prove that it is the teaching of the gospel. Let us, first, be kind, be charitable. We are to be separate from the world and a peculiar people. Jesus says, "That which is highly esteemed among men is abomination in the sight of God," and that "narrow is the way which leadeth unto life." History teaches us that a hundred years ago our now "popular" churches practiced simplicity. If God's word taught it *then*, why not to-day? Heaven and earth shall pass away, but my words shall not pass away," saith the Lord God Almighty. Brethren and sisters, let us be more earnest or in a hundred years, yes, fifty, where will our church be concerning simplicity of attire? Do not understand that our plain attire will save us. Wolves sometimes wear sheep clothing. We read, "Beware of false prophets who come to you in sheep clothing, but for inwardly they are ravening wolves." We shall know them by their fruit. There must be a deeper spiritual power or motive that incites us to obedience. It takes a full consecration. Our words and deeds must correspond with our attire. O let us ask God to give us more light, and wisdom, and power to practice simplicity and then teach it. Put on that wedding garment, lest on that day you must be rejected. Put on that beautiful garment of righteousness. Ye shall be released without money. Think of the sacrifice God has made! He sent His only Son into this lost world for our salvation. This should be enough to make the coldest heart flow out in gratitude toward Him and inspire us all to more active Christian work. Let us greatly rejoice in the Lord, for He has promised to clothe us with the garment of salvation and to cover us with robes of righteousness. *Smithfield, Ohio.*

#### VISITING THE SICK.

It is a real privilege for an earnest and loyal disciple of Jesus Christ to visit and minister to the physical and spiritual needs of the sick. Kind and tender words and expressions of love and sympathy have a marvelous power of doing good. There have been many a heart and family when nothing else seemed to have any winning force, good cheer is always fitting for the sick

chamber; but frivolity and idle jesting are out of place there, especially where it is believed the sick one can never recover. Such a one should be conversed with pleasantly and yet seriously for his spiritual good. A young lady once going down to the grave under the power of a fatal disease complained that her pastor, in his efforts to cheer and encourage her, was too careless in his manner and too "jolly" in his conversation. She said: "He does not understand me. I do not like those things. I am soon going over to the home my heavenly Father has prepared for me, and I like now to talk about those things over there." Thus she viewed the words and bearing of one to whom she looked as her spiritual counselor. What tact and tenderness are needed by the pastor in administering counsel and comfort to the afflicted of his flock! The New York Observer speaks with practical wisdom on this subject as follows:

The visitation of the sick is a very important and yet a very delicate part of the pastor's duty. There are men who appear to have a real gift in that direction. Their whole manner is so considerate, cheery, and sympathetic as to render their visits a great boon to poor sufferers. Such men know just how much of the outside world to import with them into the sick room, and how much of it to leave upon the threshold. They have the effect upon the patient of a breath of ozone or a burst of sunshine. The visits of some other ministers are dreaded by an invalid hardly less than the coming of death itself. Some men are natural depressors. People's spirits go down when they are around. Such can do little good to anybody, and their helpful influence over the weak and sick may be almost nil; for, as some one has observed, they are "so unfortunate in their habits and expression that they worry well people" even. But any minister can train himself in time to become at least a fairly apt and helpful visitor of the sick. Certainly the modern tendency to unnecessarily exclude the minister from the sick room should be stoutly resisted. No minister is under the doctor's orders, though some physicians by their arrogance of assumption in cases of sickness would pretend that he is. A godly and considerate minister of Christ is no superfluity in a sick room, where his presence is desired by a sufferer who may soon be summoned to meet his God. That is a poor policy of treatment which expends all care and thought upon the body and none upon the soul. There is only one thing sadder than a prayerless life, and that is a prayerless death.—*See.*

#### A LITTLE PILGRIM.

OR, JESUS PAID THE FARE.

One summer's evening, ere the sun went down,  
When city men were hastening from their haunts,  
By snorting train, by omnibus or car,  
To be beyond the reach of city's din.—  
A trim-car stopped, a little girl got in;  
A cheery-looking girl, scarce four years old,  
But all so shy, her manners were not hid;  
Although no one scarce could understand.  
She held a little bundle in her hand.—  
A tiny handkerchief with corners tied,  
Which did not seem broad and buttery hide.  
A satin scarf, so natty and so neat,  
Was o'er her shoulders thrown. She took her seat,  
—*See, by David Ramer.*

#### FASHIONABLE AMUSEMENTS.

In this progressive age, popular amusements have outstripped everything, and have succeeded in drawing millions to the foot of their polluting throne into the broad road to ruin. The theatre, bearing the sceptre of popularity, is an amusement which occupies the time and attention of multitudes. Indulgence in fashionable amusements is objectionable, even as a relaxation from secular pursuits. The farmer and mechanic have little occasion for the exercise of dancing. The student's mind is polluted and distracted, rather than refreshed, by plays and cards. And the merchant finds that either of these unfits him for serious business. Indeed, the time usually allotted to these diversions, together with the violence of one of them, and the long confinement of many persons to one room, renders the plea of health, or useful relaxation, entirely chimerical.

The word of God allows no excuse for sin. God requires that all men, in all conditions and circumstances in life, should consecrate themselves wholly to His service. He says, "Ye cannot serve God and mammon." Prove any pursuit contrary to the requirements of God, as revealed in His word, and we must instantly renounce it; we are duty-bound to do so at all hazards. As surely as God is true, "the workers of iniquity shall not go unpunished." In whatever light public opinion may regard fashionable amusements, let us proceed to show positively that they are not in keeping with the general tenor of the Scriptures.

1. THEY ARE A CRIMINAL WASTE OF TIME. Time affords opportunity to do good to those around us; to promote the purity and happiness of our fellow creatures; and prepare for the terrible reality of the eternity before us. Time is precious. Every moment of time is given you by the great Author of life; and you must render an account to Him for the manner in which you employ it. This you will not dare to deny. Neither will you deny the fact that the cruel monster, death, is on your track. He will surely overtake you. The awful realities of the death-bed are before you, and you must meet it. Every moment of time brings nearer that scene. Life is uncertain. No one knows at what hour the angel of death may call. There is important work to be done. The moments fly. To-morrow, or even to-day, may possibly be the last of your probationary state.

Therefore, situated as we are, every hour, every moment is important. You know not but may be suspended upon it your eternal destiny. Placed in circumstances so solemn and momentous, can any rational, conscientious person, who is sensible of his position, afford to sit, merrily after night, in a play-house, attending amusements which are vain and frivolous, and whose general *moral* is bad? Can you appeal to the great Searcher of hearts in vindication of your course? Can you say you are acting as an accountable and dying creature ought to act? No! The more determined advocates of fashionable amusement living would not dare to deny this. Would he not be shocked at the thought of seriously adopting such a principle? Either, then, the scriptural precept to *redeem time*, and the scriptural rule of discipline, "If ye be rejected, or fashionable amusements must be denounced as a criminal waste of time.

#### 2. THEY DISAPPEAL THE SENSE.

Fashionable amusements—theatrical entertainments, and the like—are not merely an unprofitable and criminal waste of time, but they have a direct tendency to dissipate the mind, and destroy all care and desire for the eternal welfare of others. Let me appeal to the experience of those who have been habitual attendants of the theatre, whether this amusement is not strongly unfavorable to everything like a religious frame of mind? When you return from the most recent play that was ever exhibited, did you have any desire for prayer, or for holding communion with God in any sacred exercise? Is there not something in the sentiment uttered, in the scenery displayed, in the dress, attitudes, and deportment of the performers, and in the licentious appearance and libertine conduct of many of the spectators, which is calculated, to say the least, to expel all seriousness from the mind; and we might say, also, to drive away all thoughts of God, eternity, and of the judgment to come? We need not wait for an answer. Every one, who has had the least experience, knows these things are true. He can bear his testimony that these things have a direct tendency to give the mind a vain and frivolous cast; to make it ever drawn the heart from that which is sober, useful, and pious, and inspires it with a prevailing taste for the gay, the romantic, the extravagant, the sensual, and the impure, cannot but be deeply pernicious. Do fashionable amusements teach a man how to live, how to be useful, and how to die? Ah, no! They do not tend to inspire those serious, practical sentiments which become one who remembers that he may be called to-morrow to quit this transient scene.

3. THEY ARE EXPENSIVE. Can any one form a just estimate of how many thousands of dollars are sometimes wasted in one night at the theatre, the card table, or at a single ball? No one can form an estimate of what must be expended in extravagant dress, and useless ornaments. Many a mechanic, who is struggling on poverty's brink, might now be in possession of a beautiful home, if he had saved what he annually expended for those soul-destroying entertainments.

But reason and Scripture demand that we devote our property, as well as our talents, to the service of the Redeemer in doing good. He enjoins upon us to relieve the sufferings of the poor—especially of our fellow-men. If we suppose that a few many members of the human family in affliction do we behold? How many that call for and deserve assistance? Look to the barren shores of heathen lands. Will any man of common humanity be expensive in his amusement who millions of perishing heathen imploringly extend their hands to him for assistance? For the only book that makes known to them the way of life? God forbid! Who can estimate the infinite cost of diversions thus purchased? When the dead, both small and great, shall stand before God, and the living are told that the heathen will rise up in judgment and condemn the

profession and practice that denies them the gospel.

My beloved reader, if this representation of worldly amusements be true; if any man living would hardly dare for his knees ask the blessing of God upon it before he went, or implore the sanctification of it after he returned; and if the patrons of fashionable amusements *encourage and support sin as a trade*; then, I ask, how can any man, who claims to be *barely moral*, conscientiously countenance such a seminary of vice? Can a disciple of Jesus, who claims to be governed by the Spirit and to imitate the divine Master? Christ commands us to "live soberly, righteously, and godly in this present evil world," and to have "no fellowship with the works of darkness, but rather to reprove them." To "shun the company of the profane," and to pray, "Lead us not into temptation."

We have briefly shown that fashionable amusements are not consistent with the word of God. Then, reader, if you call yourself a *Christian*, a follower of the meek and lowly Savior, can you ever again be seen in the presence of this monster that will drag you down to the lowest depths of ruin? Will you ever permit willingly any of your friends to continue in this soul-destroying practice? Do not say that the habits of society are such that you cannot help it. The question is with you to decide. Will you obey God, or man? He commands you, "Be not conformed to this world." "Come out from among them and be separate." Will you timidly give way to that which you acknowledge to be wrong? or will you dare to obey God and do right, though the perishing world be against you? Consider the awful presence of Jehovah before whom you must shortly stand. Will you take the Scriptures, or the maxims of a corrupt world, for your guide? There is eternal life on the one hand; eternal death on the other. Attendant on the theatre! consider the guilt your conduct carries with you. It ought to alarm you. Every time you attend that scene of temptation and vice, you sin against the purity and goodness of civil society, and against God. Can you realize this, and still go with a quiet conscience? How do you think this subject will appear to you upon your death-bed? How will the remembrance of having yielded to its allurements then lie upon your conscience? Think of that hour; and oh! be wise in time. *From a tract by W. H. Spencer.*

#### THE DECEITS OF ALCOHOL.

Alcohol is the thing that does the great mischief of which we are trying to rid ourselves. "Easy enough" we say, "just let it alone, suppose you try it." Remember, in the first place, that it has names and aliases innumerable, and it is never at a loss to invent a new one; and that for thousands of years it hid itself so successfully by its chemical affinity for water that men need it continually without even knowing that there was such a thing. It likes secrecy and perpetuates most of its mischief under some attractive alias. We must know something correctly about it to be able to fight it at all, and we must know much to fight it successfully.

Armed with some knowledge, you attack it in the wine on the table, and

you are told that it is the very essence of grapes, when it is only the dead remains of those fruits. Then you learn that alcohol is made by fermentation or decay.

Tell the poor working man that his beer is more poison than food, and he scowls, told me with a choked voice that his father was quite unmanly by his resolve to be baptized and refused to be comforted. "Oh, the persecution of tears! I could bear beating and being sold into slavery, but my father's tears are hard to bear." On the day on which Dilawar and his wife were to be baptized their children were snatched from them and hidden away, and violent efforts were made to hinder them from receiving the ordinance. They were obliged to leave their homes under cover of night, taking nothing except the cloth they had upon them. When the public baptism took place, the church was surrounded by crowds of Mohammedans, many being within the walls, but there was no disturbance. After the service Dilawar was accosted by one of his friends, a secret believer, who said: "Well done, brother! I wish I had your courage."

Ask the sick to dispense with it as medicine, and they will tell you that the doctor ordered it, and they must take it or die; when science asserts that "severe disease is better cured without alcohol than with it."

Tell the traveler that "alcohol acts like cold," and he declares that it keeps him warm; though every Winter's observations show that drinking men freeze more quickly than the sober.

Remonstrate with parents for giving it to their children, and they will sweeten and feed it with a smile, saying, "We have always done so in our family, and it has not hurt us;" without the thought of the brother, cousin, or niece that has been made an outcast through such early training.

When temperance has made millions of abstinents, this deceiving devil makes up a draught especially for them, under the name of "root beer" (which, indeed, ought to be suspected for its patronymic), and thus runs down their thoughtless throats and plays it alcoholic pranks all through their deceived organs, and they only cry out for "more."

The Bible declares that the drunkard cannot enter the kingdom of heaven, and the drunkard himself loses all hope and desire to do so; and behold a Christian people bent on devoting the one day God has given us in which specially to prepare for heaven, to the service of the saloons and to the business of making drinks!

Verily, alcohol is a lie, and it deceives and makes liars of all the people that come under its influence, whether in politics, religion, or in everyday life.

#### A MOHAMMEDAN CONVERT.

Dilawar Masih, a prominent young man, was early trained in Moslem theology. He had learned portions of the Koran by heart. He first joined the Sunnis, but shocked by the conduct of his fellow-believers, he joined the sect of the Shi'as, yet found among them no purer companions. He was greatly distressed because of his own sins and was seeking earnestly for peace of soul. At this time a copy of the New Testament in Urdu fell into his hands, and he had no sooner finished reading the precious volume than he told his father that he had a higher claim upon man than had Mohammed. His father besought him, though he might secretly serve Christ, to remain a Mohammedan outwardly. This was against his conscience, and he sought Christian instruction. The Maulvi reassured him, and he was greatly comforted. He was held, but the more he reasoned the more he became convinced of the truth of the Gospel. When he announced to his venerable and beloved father his intention of joining the Christian Church, Dr. Bauman says: "The effect was terrible. The poor man, overwhelmed with grief, lost all self-control, and prostrating himself again and again before his son and weeping incessantly, he tried what

he could to shake the young man's constancy. One morning before dawn I was awakened and told that the inquirer was at the door, urgently desiring to see me. Dilawar, whose eyes were red and swollen, told me with a choked voice that his father was quite unmanly by his resolve to be baptized and refused to be comforted. "Oh, the persecution of tears! I could bear beating and being sold into slavery, but my father's tears are hard to bear." On the day on which Dilawar and his wife were to be baptized their children were snatched from them and hidden away, and violent efforts were made to hinder them from receiving the ordinance. They were obliged to leave their homes under cover of night, taking nothing except the cloth they had upon them. When the public baptism took place, the church was surrounded by crowds of Mohammedans, many being within the walls, but there was no disturbance. After the service Dilawar was accosted by one of his friends, a secret believer, who said: "Well done, brother! I wish I had your courage."

#### A FAMILY TEST OF CONVERSION.

You tell me a man is changed by the converting and renewing grace of God. Let me look at him? It is something that I may see him with the Bible in his hands. It goes as confirmation that I behold him on his knees. It helps the evidence that I hear him speaking his public vows in covenant with God and his people.

But I would rather visit him in his home; see what sort of a husband and father he has become; whether he is gentle and self-restrained; whether he is so petulant and irritable, whether he is monarch of all his surveys, or the servant and minister of all—lives to receive the incense of the family homage, to be saved trouble, and to guard his personal comfort and convenience from interference and restriction, or to lavish thought, and toil, and care, upon the welfare of all the dependent circle.

Now, I am eager to lift off the household burdens from the frailest form at his side, and adjust them to his own broader shoulders? Especially, has he become, in a scriptural and meaningful phrase, a nursing father to the little ones there? Are they only the playthings of his idle moments, with whom he frolics as so many kittens when he is good natured, or looks upon as so many stumbling-blocks to be pushed out of the way when he is moody and hasty? or are they young plants to be watched and nurtured in the garden of God, youthful learners to be taught the way of life, early pilgrims whose feet he is to lead with his own in the path to heaven? Show me the evidence that he has discerned and accepted his most privileged and responsible calling of nurseryman for the little ones in this little plantation of immortality. I wish to see him kneel with his right arm around his eldest born, and his left on the cradle of his babe—to hear him with a tax which he should feel, because it is painstaking study and effort, and yet for love's sake shall not feel, because it is from a glad heart, reading and expounding to young learners the way of truth and salvation. If his heart is not thus turned to his children, it is not turned to Christ.—*L. L. Stone.*

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**THE SEPTEMBER** number of "The Superintendent and Teacher," a journal of methods, is on our table, and, like previous numbers, contains much that is valuable for S. S. superintendents and teachers. Price 50 cts. per year, 5 cts. a number of 32 pages. Published by W. A. Wilde & Co., 25 Broadfield St., Boston, Mass.

**OUR SUNDAY SCHOOL LITERATURE.**—The Mennonite Publishing Co. has now an excellent outfit for the Sunday school. We have a good Lesson Quarterly acknowledged both by members of our own church and workers in other denominations to be a quarterly of superior merit, and with some improvements with the present year we have no hesitation in recommending it to every school.

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## DAILY PRAYING.

If all professed Christians would habituate themselves to the care of the soul as they do for the body, then would be ushered in the reign of righteousness and the water of life would flow to the thirsty and perishing as never before.

Daily prayer is a Christian duty. How perform it? Pray always as we refresh our bodies with bread three times a day. So have three times for special prayer for the soul, and with every increase of anxiety, obligation or blessing, spiritual or temporal, pray for help to utilize the same.

First, we should have a consciousness of our need so far as we are able to know it; then depend on the Holy Spirit for revelation. "Produce your cause, saith the Lord; bring forth your strong reasons," Isa. 41:21. There is nothing God cannot or will not give if there is a reason and need. "My God shall supply all your need," Phil. 4:19. "No good thing will He withhold." "Pray about all things with which you have to do." "Oh, what needless pain we bear all because we do not carry everything to God in prayer."

Pray for money, not to consume upon your own lusts, but to forward the kingdom of Christ. Do business promptly with the Lord and see the cause of Christ prosper and you with it. God will trust you with anything you will use for the advancement of the kingdom of Christ.

But remember, we must have assistance in prayer. An eminent divine said, "Of all the duties I have to perform, there is one that at times I do not know how to do, viz., praying in public." His statement is but a confirmation of the word, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought." Rom. 8:26. May we have divine assistance that we ask not anis.—H. N. Becker.

## DRAG HIM DOWN.

No matter how hard a man may struggle to do right there is always some sneaking scoundrel, some loathsome reptile, some pimple on the face of nature, some wart on the hand of destiny, trying to drag him down. Many a man falls not for the lack of merit but for the lack of appreciation by his fellowman. Great hearts are full of sympathy; and what man does not require the sympathy and support of his fellowman. Failure in life is not always loss of capital in a luckless business venture. Such things are accidents that are apt to be met with by all. Failure in life is loss of self respect, loss of confidence in one's own character. When you see a fellow faltering, take him by the hand and help him up, when you see a man climbing, cheer him on, that he may reach the top and stand upon the summit of success.—Marshall News Messenger.

## SUNDAY SCHOOL LESSONS.

LESSON XIII.—SEPTEMBER 27.

## REVIEW.—THIRD QUARTER.

**GOLDEN TEXT.**—"The name of the Lord is a strong tower: the righteous runneth into it, and is safe."—Prov. 18:10.

**TIME.**—The time of this quarter's lessons covers nearly the whole lifetime of David.—seventy years.

**PLACE.**—"The land of Palestine, Bethlehem, Valley of Elah, Gibeath, Hebron, Jerusalem."

## DAILY READINGS.

M. (Sept. 21.) David king over all Israel. 2 Sam. 5:1-12  
T. The ark brought to Jerusalem. 2 Sam. 6:1-12  
W. David's kindness. 2 Sam. 9  
F. David's confession and forgiveness. 1 Sam. 32  
S. Absalom's defeat and death. 2 Sam. 18:1-17, 32, 33  
S. David's love for God's house. 1 Chron. 22:6-16  
S. David's gratitude to God. 2 Sam. 22:40-51

**READING LESSON.**—2 Sam. 1:17-27.  
**REVIEW OF TITLES, GOLDEN TEXTS, ETC.**

Les.	Title.	Golden Text.
I. D. K. of J.	The Lord reigneth; let the	
II. B. K. and all.	David went on, and grew great.	
III. The A. B. J.	O Lord of hosts, blessed is the man	
IV. G. P. to J.	In thee, O Lord, do I put my trust.	
V. D. K.	Be kindly affected unto	
VI. D. V.	The Lord is my light and my	
VII. D. C. and F.	Create in me a clean heart	
VIII. A. R.	Honour thy father and thy mother	
IX. A. D. & D.	The Lord knoweth the way	
X. B. L. & J.	Blessed are they that dwell in	
XI. D. G. to G.	The Lord is my rock and my	
XII. D. V.	There is a way that seemeth right	

Time.	Place.	Practical Lesson.
B.C. 1053	Hebron	Be true to God and generous to man.
B.C. 1052	Hebron	True greatness is to be led by the Lord.
B.C. 1051	Jerusalem	God has a reason for every command He gives.
B.C. 1050	Jerusalem	The Lord's house is now His spiritual kingdom.
B.C. 1049	Jerusalem	Kindness rewarded even upon coming generations.
B.C. 1048	Bethlehem	God gives victory to them that trust and obey.
B.C. 1047	Jerusalem	Forgiveness is on confession and not on good works.
B.C. 1046	Jerusalem	Pride and ambition lead into grievous sins.
B.C. 1045	Hebron	Unbelief and covetousness is a grievous sin.
B.C. 1044	Hebron	We should prepare for work we cannot finish.
B.C. 1043	Jerusalem	We should praise God for what He does through us.
B.C. 1042	Jerusalem	We may go ahead once we know we are right.

**NOTE.**—Let the contents of the above table be thoroughly learned, so they can be readily repeated by the classes, or by the whole school in concert.

## A TOWER.

The GOLDEN TEXT suggests A Tower, as the emblem for our review. Let the scholar picture in his mind each lesson as a course of material rising higher and higher until the last lesson puts on the crown of a finished tower of a successful life. Notice the traits of character that are taught or urged in each lesson.

LESSON I shows David taking counsel with God concerning his plans for life. He asked God's will and followed it. Thus obedience to God is the first course at the foundation of the tower of David, as it is the basis of a truly successful life.

LESSON II finds its keynote in the last verse. "David perceived that the Lord had established him king." He possessed the insight of faith, and attributed his success, not to his own skill or genius, but to God's care. David was ever a man of faith.

LESSON III presents another side of David's character. He saw that national union, peace, and prosperity must be founded upon religion. Therefore his first care, so soon as he was established upon his throne, was to provide for the worship of God.

LESSON IV presents God's promise to David. This was one of the bulwarks of his throne, often referred to and appealed to in the succeeding ages.

LESSON V. Another element of David's power was his strong human sympathy. He won the love of men by his kindness, of which a strong example is given in the story of Mephibosheth.

LESSON VI gives the account of David's victories, and shows the courage which was so great a factor in his success. It was the Lord's battle which he fought, and the Lord's victory which he won.

LESSON VII. David sinned; but he repented of his sin, made confession, and sought God. So repentance forms one course in the tower of his life.

LESSONS VIII and IX show an experience of trial and discipline through which David passed in the rebellion of his son. Through the trial David emerged, still believing, and with a chastened spirit of submission to God's will.

LESSON X presents a new manifestation of David's love for God's house, which he desired to build, and for which he made generous preparation.

LESSON XI shows the duty and privilege of gratitude to God.

LESSON XII may be summed up in one word—righteousness, which properly crowns the tower of a successful life.—Arranged from *Harbinger*.

## THE LIFE OF DAVID.

Let the scholars tell something in connection with the life of David as suggested by each of the following Lesson-thoughts.

I. **BIRTH.**—Place, country, lineage, parents, brothers and sisters.

II. **NATURAL KNOWLEDGES.**—Physical, mental, sentiments, aspirations, disposition, character.

III. **EARLY TRAINING.**—As to home, country, music, poetry, religion.

IV. **VICTORY OVER GOLIATH.**—Where, his age, circumstances, by what power, results.

V. **NINE YEARS OF TRAINING AND TRIAL.**—Where, the lessons it taught, the enemies it made, the friends it gained.

VI. **BECOMES KING OF JUDAH.**—Where, how long, for what it prepared him.

VII. **BECOMES KING OVER ALL ISRAEL.**—How chosen, what led the way, how his enemies were subdued, what was the effect on the religion of the country.

VIII. **DAVID'S SIN.**—Why he fell, what would have kept him innocent.

IX. **HIS REPENTANCE.**—Sincerity of it, the change it wrought in his life, what would have been better than his repentance.

X. **TWO STREAMS OF HIS LIFE.**—His sin, and what it brought forth; his holy life after his repentance, and the effect on the nation.

XI. **DEATH AND BURIAL.**—His age, how he was regarded, where buried, how his tomb was regarded, how his memory lived.

XII. **HIS CHARACTER REVIEWED.**—His noble qualities, what was the secret of his greatness.

## LESSON I.—OCTOBER 4.

## SOLOMON ANOINTED KING.

1 Kings 1:28-39.

[Read Chapter I.]

**GOLDEN TEXT.**—Keep the charge of the Lord thy God, to walk in his ways. 1 Kings 2:3.

## INTRODUCTION.

**TIME.**—In B. C. 1015 Solomon became sole king, having first reigned six months in conjunction with his father.

**PLACE.**—Jerusalem.

**DAVID.**—Israel's greatest king had now grown feeble, and was well assured that his end was not far off. He was now about 70 years old.

**SOLOMON.**—His name means "The Peaceful," still common in the East in the form of Suleiman. He was born about B. C. 1035 in Jerusalem, and must have been nineteen or twenty years old when he was called to become king. His mother was Bathsheba (2 Sam. 12:24). He had three younger brothers (1 Chron. 3:5). He inherited from his father thoughtfulness, literary tastes, the skill of ruling, and an interest in religion; from his mother sagacity, quickness of judgment, and perhaps some measure of sensual weakness. He was placed under the care and training of the prophet Nathan, a faithful, pure, and wise teacher. His surroundings were not all good, but he had many advantages.

**ADONIAH.**—This was the name of David's eldest living son after Absalom's death. He no doubt plainly saw that, through the influence of Nathan and Bathsheba, Solomon was likely to succeed to the throne. He conspired to make himself king during the helpless old age of David, and united with him in the plot Joab, the general of the army, and Abiathar, the high priest.

The plot failed. What we know of him would lead us to think he resembled his brother Absalom—fine form and ambitious of power, yet inwardly scarcely fit for governing. "That he was no proper sovereign for such a kingdom as Israel then was must be obvious to intelligent men."—*Harbinger*.

**THE BOOKS OF THE KINGS.**—In the Hebrew canon these formed one book. They follow the books of Samuel, which are also called Books of the Kings. Indeed, the whole story from the beginning of Judges to the end of Kings runs as one unbroken narrative. First

Kings takes up Hebrew history at the time when David was old and stricken in years, B. C. 1015; Second Kings ends with the beginning of the captivity of Judah in Babylon, B. C. 586. The author can not be identified. Ancient tradition, in the Talmud, names Jeremiah; some have supposed them compiled by Ezra or Baruch.—*Schaff*.

## DAILY READINGS.

M. (Sept. 28.) A mother's request. 1 Kings 1:15-27  
T. Solomon Anointed King. 1 Kings 1:28-39  
W. A danger averted. 1 Kings 1:11-19  
T. (Oct. 1.) David's prayer for Solomon. Psa. 72  
F. A prosperous king. 1 Chron. 29:29-30  
S. The Prince of Peace. Isa. 9:1-7  
S. Everlasting dominion. Dan. 7:9-11

## THE PATH OF OBEDIENCE.

The path of obedience may be full of thorns. It may lead us into thickest darkness, where suffering is our lot, where innumerable duties of an ungenial kind may have to be discharged. Or it may be such a path as Abraham was called to take, going forth "not knowing whither," grant all this. Every step of the way, if our hearts are right with God, will be a blessed experience, for this path leads toward that perfect rest "which remaineth for the people of God."

Work in the Sunday school, in the home, or in any other place, for the honor of Christ's name, will prove a rich blessing if we go forward in the path of obedience with a firm step and a heart loyal to the blessed Savior. The conscious surrender of the whole soul to God, not in word only, but in the deepest recesses of our nature, is the best preparation for the path, and this implies the abiding in Christ as our Savior. To abide in Him in this sense is to be more and more renewed in His image, and is to be united to Him as the branches are joined to the living vine. It is to dwell in Him so that there may be an uninterrupted transmission of His Spirit. He would be our intimate friend in the path of obedience; so near to us that there can be no room for a rival; so faithful in imparting strength that we may be able to overcome every obstacle in our daily life; so consciously present with us that believing in Him is the easy habit of every hour.

Having this experience in Christ, what follows? Can anything be more sublime than the words of our Lord, "Ye shall ask what ye will"? How rich is this assurance! Even in temporal good the promise is fulfilled, for when our request may seem to be denied, there is some better gift from God waiting for every one who truly abides in His Son. The true Christian, always having an obedient spirit, asks for temporal blessings with a sincere deference to the divine will, and if the denial comes he regards it as only God's way of bestowing the best gifts. In such instances God usually implants in the soul of the suppliant, not only a willingness to accept His ordering, but a sincere choice of it. When we speak of spiritual blessings, however, how wonderful is the engagement which He makes with every obedient soul. To all such the word is spoken without qualification, "Ask, and ye shall receive," for "we know that they have the petitions that they desired of Him."—*The Christian Advocate*.

## CORRESPONDENCE.

FROM THE CHICAGO MISSION SUNDAY SCHOOL.—We are glad to have sister Lina Zook with us as a worker in the Mission for the cause of Christ. The work is growing both in interest and numbers; although the weather was extremely warm the attendance in Sunday school was good. Sunday being a day that many parents take their children to the parks or lake; having to work every day during the week they like to have pure air out of the busy city, so the Sunday schools generally suffer. The neighborhood in which we have our work, the majority of the parents are too poor to take their children out, so they greatly appreciate having a place to send them where they will be off the street. One mother said, her little five-year-old girl woke up one night and said she wants to go to Sunday school, and when she awoke came in will not leave the rooms until we go home. Looking into the faces of the children, we see they have bright minds, and unless they are taught of the love of God, and brought under Christian influence, they will remain in ignorance. The question comes to each of us, am I willing to help bring these to Christ? Ezek. 3:18 plainly teaches that, those who are in the light and do not help others into the light, will be responsible for the souls that die without Christ.

Although our living rooms are three blocks from the mission rooms, the children gather around our door an hour before time, so they can go with me. They delight in coming in our home; they often sing songs and have us mark verses in their Testaments. Two little girls came in one day and while listening to their conversation one said, "I would like to live here because the sisters do not scold;" the other one said, "I do so nice they have no flies," and when they get big they are going to work and earn money and give it to the teachers. We felt impressed with their childish innocence.

In regard to the sewing school—perhaps some of the friends would like to help in this branch of the work, and if so, we can always make use of calico or anything you might send. Our interesting scene in sewing school is a minute 15 years old, with his smiling face and busy fingers, sewing as neatly as any girl.

We find it a pleasure in visiting the homes; and although some are Bogomians and cannot talk with us they have a smile, while others cannot find words to express their appreciation of our visit. We use different ways of working; first having a conversation with them, gives an opportunity to do spiritual work.

FROM McVETTER, PA. Our dear aged brother, Elias Rhie, lately visited his kindred and friends and the scenes of his childhood on the banks of our beautiful "blue Juniata," and preached the "better way" of our Lord. We were glad for the visit and pray that the Lord's presence may cheer the last days of our brother and his frail wife.

Three young people were baptized by bishop Michael Yoder and received into the church on Sunday, August 16th. This makes twelve who have chosen "the better way," and come into the church within about a year. Our hearts have been revived and refreshed by the evidence of the presence of the Lord's saving grace among us. To God be all the praise. A BROTHER.



FROM LINN, IRELAND CO., KANSAS, AUGUST 27TH, 1896. On Tuesday, Aug. 18th, Bro. Nuemmaker of Adams Co., Neb., visited our congregation, and in the afternoon at 2 o'clock he preached an able and interesting sermon from Heb. 2:18. On Wednesday, at 10 o'clock, he again preached from John 1:34-35. On Thursday, from 1 Thess. 2:14-18, to a full house. We were truly glad to see Bro. Nuemmaker and hear him preach, and were also glad to hear what the Lord has done for poor sinners. He says, "he that hungers and thirsts after righteousness shall be filled." It was even so, for if any one had hunger and thirst he certainly was fed. We feel thankful to the Lord that He at times sends His messengers to guide us through life. May God give our brother wisdom that more souls may be brought to Christ. We would also be glad, should any of our brethren travel through here, to have them stop and see us. They will receive a cordial welcome. We trust that God will send us brethren from time to time to cheer us on our way through life. Thanks be to God for His love and mercy bestowed upon us. C. E.

FROM OREGON, MO., AUG. 27TH, 1896. Bro. Erasmus C. Shank, of Virginia, came here on the 17th, and remained with us until the 21st, during which time he held four meetings which were well attended. The attention and interest were good. His kind admonitions to the saints and his friendly warnings to the sinners seem not to have been in vain, for two young souls expressed their resolution to follow Jesus. May his earnest efforts be blessed wherever he labors on his trip through the West. J. G. GOOD.

FROM TIOGA, HAWKEYE CO., KANSAS, AUG. 27TH. Bro. Erasmus Shank of Augusta Co., Virginia, came to us and preached three times only and turned again toward home. The visit was too short, after he had come so far, but it was nevertheless much appreciated by our brotherhood. Perhaps the next one that comes from our old Virginia valley home can stay longer. We cannot tell how sorry we are that we failed to meet our dear Bro. Shank. To-day a minister of the River Brethren congregation preached to us. It is true we have four home ministers here, but they get tired of hearing themselves speak, they say, and always extend a hearty welcome to all ministering brethren from abroad. Let others come and "swell the tide." COR.

MASSON, CALHOUN CO., IOWA, AUG. 27TH, 1896. Bro. Joseph Selcheg of Milford, Neb., visited us several weeks ago, and greatly encouraged us from the word of God. The brethren Joseph Egli and Daniel Stodger, of Illinois, were also with us this week and held two meetings. May God grant that he will not be weary only, but does of the word, as taught us by the brethren. And may God strengthen all our ministers in their labors, for the night seems to be fast approaching when all labor will be at an end. D. H. ZEMM.

"PRAISE, PRAYER, pure thoughts and deeds of love  
May bring us God so near,  
That freed from earth's cares, our souls  
Catch gleams of heaven here!"

## CONFERENCES.

### (ANNUAL.)

The Annual S. S. conference for the Conference District of Indiana and Michigan will be held (D. V.) in the meeting house of the Howard Co., Ind. Cong. on the 21st and 23d of September. Let our S. S. workers, especially those of this conference district, make a special effort to be present. Come to help and to be helped. Persons coming on the "Panhandle" Ry. will stop off at North Grove, which is five miles north of the meeting house.

The Annual Menomone Conference will be held (D. V.) in the Willow Spring meeting house in Bureau Co., Ill. on the 17th and 19th of September. Bishops, ministers, deacons and lay members are invited. The ministers and deacons will meet on the afternoon of the 16th to arrange the questions presented for consideration. Visitors will be met on the 16th at the following stations: on the C. & N. W. & P. from the south at Putnam; from the east at Tiskilwa. On the C. & N. W. & Q. at Lombardville from east and west. Those coming via the C. & N. W. Q. will come to Lombardville from Hallsburg via Elkhart.

JOSEPH HERRY.

The annual Menomone conference for the state of Missouri will be held at Mt. Zion meeting house, near Versailles, Mo., on Thursday and Friday, Sept. 21 and 22.

The annual Sunday school conference for Missouri will be held at the same place on Monday and Tuesday Sept. 23 and 24.

Ministers and deacons are especially invited to be present at the church conference and remain for the Sunday school work and Sunday school workers are especially invited to come in time for the church conference. Those coming should address D. F. Driver, Versailles, Mo., or J. C. Driver, Tico, Mo., and they will be met at either of the following stations, Versailles, Portina or Tipton, Mo.

JOS. C. DRIVER.

The Sunday school Conference for the South West Pennsylvania District will be held at Scottdale, Westmoreland Co., Pa., on Oct. 14 and 15, 1896. Persons coming by the P. & R. or by the B. & O. R. R. will get off at Scottdale. Accommodations will be provided for all who come. The church conference follows the Sunday school conference on the 16th. All workers for the Lord are cordially invited to these conferences.

J. A. HESSLER.

The annual conference for the state of Indiana, will be held, the Lord willing, at the Holdean meeting-house, near Wakarusa, on Thursday and Friday Oct. 5th and 6th. Bishops, ministers, deacons, and the brotherhood in general are cordially invited to attend. Wakarusa on the Walab railroad is the nearest station. It is especially requested that all the ministers and deacons of this conference district should be present.

The Kansas and Nebraska Annual Conference will commence on the first day of October 1896 in the West Liberty M. H., eight miles north-west of Inman, Kansas, at 2 o'clock, and the Sunday School conference at the same place

will commence at 2 o'clock September 29th.

We extend a hearty invitation to all the brethren and sisters abroad. S. C. Miller, Monitor, Kansas, if informed, will furnish a conveyance from Inman, Kansas on the Rock Island Road or from Windom on the Santa Fe R. R.

S. C. MILLER.

### (SEMI-ANNUAL.)

The Semi-Annual Conference for Virginia will be held at the Zion M. H., Lower District, on the first Friday in October, (Oct. 25).

S. M. DYCKHOLDER, Sec'y.

Harrisonburg, Va.

### NOTICE.

The Annual Meeting of the Menomone Evangelizing and Benevolent Board will be held at the Elkhart meeting house on Wednesday, Oct. 7, 1896, just before the annual church conference for the state of Indiana, beginning at 9 o'clock A. M. sharp. Business of special importance will be transacted and all bishops, ministers and friends, and especially all members of the Board, are earnestly requested to attend.

G. L. BENDER, Sec'y.

JOSEPH HERRY.

MENOMONE EVANGELIZING AND BENEVOLENT BOARD.

TREASURER'S REPORT FOR AUG. 1896.

### RECEIPTS.

For Evangelizing.  
Scottdale, Pa., Congregation, per Jos. R. Loucks, \$41.50  
J. D. Banck, Kinzer, Pa., 3.00  
M. Z. Troyer, Hanson, Kans., 2.00  
Heng. Huber, Maxwell, Ohio, 5.00  
Sister A. C. Berlin, Ohio, 5.00  
Preopert, Ill., Congregation, 31.50  
A Sister, Millersville, Pa., 61.37  
Total, 140.37

For the Chicago Mission.

Scottdale, Pa., Congregation, per Jos. R. Loucks, \$13.50  
Henry Kinsinger, Rosauke, Ill., 2.50  
Bible Class, McVeytown, Pa., 2.50  
Elsie Ihrie, Campbell, Neb., 5.00  
Pleasant Grove Sunday school, Trenton, Ill., 11.00  
Allensville, Pa., Bible Class, 3.55  
Sisters, Leaman Place, Pa., 2.00  
Wall Congregation, Mountain Lake, Minn., 3.50  
Mary Zook, Sterling, Ohio, 3.50  
Profits on sale of books at Ohio S. S. Conference 6.20  
A Sister, Shiremanstown, Pa., 1.00  
Olathe, Kans., Sunday school, per J. H. Hershey, 3.00  
A Sister, Millersville, Pa., 5.00  
Friends, Elkhart, Ind., 8.29  
Total, 79.65

Armenian Fund.

Lizzie Gingrich, Preston, Ont., \$1.00  
Daniel Orendorf, Flanagan, Ill., 2.00  
Total, 3.00

Orphan's Home Fund.

A Sister, Shiremanstown, Pa., \$1.00

Total Receipts for August.

Evangelizing, \$61.37  
Chicago Mission, 79.65  
Armenian Fund, 3.00  
Orphan's Home Fund, 1.00  
Total, 145.02

### DISBURSEMENTS.

To Jos. R. Loucks for Evangelizing work in S. W. Pa. Conf. Dist. \$30.00  
To Secretary for postage, 3.00  
To H. D. Good for Evangelizing work in Tenn. 10.00  
To Brown Bros. & Co., N. Y., for the Armenian Fund, 16.00  
For the Expenses of Mission work in Chicago, 35.00  
Total, 94.00

Expenses of the Mission Work in Chicago Itemized.

Rent for living rooms,	\$4.50
Rent for mission rooms,	8.00
Board and fuel,	13.07
Incidentals,	4.43
Total,	30.00

It is quite likely that the expenses of the Mission in Chicago will be somewhat increased next month, since another worker has moved to the city to assist in the mission work.

It will also be noticed that we have received \$1.00 from a sister in Pennsylvania for the Orphan's Home. This may not go very far for caring for homeless children, but it is at least a beginning, and we know that it is a wise for us to "sleep in the day of small beginnings." We believe that others will follow the example of this sister, and that ere long provisions will be made for supplying the wants of many little ones, who are left without home or friends.

We feel to thank the brethren and sisters for their liberal support of the various departments of the work during the past month.

Gratefully submitted,

C. K. HOSTETLER,

Treas. M. E. & B. B.

### PROCEEDINGS

Of the Annual Ohio Menomone Sunday School Conference held near West Liberty, Ohio, August 20 and 21, 1896.

On the evening of August 19, the brethren and sisters gathered from various parts of the state and spent the day in preparation for the work of the following days.

After a song service the devotional exercises were led by Bro. John Blosser of Hancock county.

In behalf of the brethren and sisters of Logan and Campaign counties, D. S. Yoder extended a hearty welcome to those from a distance which was responded to by Noah Blosser of Hancock county. The services were then further continued by the brethren Jonathan Kurtz, of Ligonier, Indiana, David Garber, of Orrville, Ohio, and John Shenk, of Elida, Ohio.

All were earnestly admonished to remember the object of the meeting and to look higher than the aid of man in so conducting the deliberations of the conference that it may be the means of glorifying God and helping one another in the great work of the Master.

The services were closed by singing and prayer, to meet again the following morning.

THURSDAY MORNING, AUGUST 20.

Conference was opened with devotional exercises led by Bro. David Plank of Logan county. He expressed himself as being very solicitous as to the spiritual results of the conference and earnestly requested the prayers of the brethren and sisters so that the effects might be a means of lifting us up, rather than dragging us down. In his terse way he observed, "We are already low enough."

After singing a hymn the officers were elected.

Bro. A. L. Yoder was chosen moderator, M. S. Steiner, assistant. Secretaries, C. Z. Yoder, D. S. Yoder, and C. K. Hostetler.

A number of choristers were selected from the congregation to lead in the singing during the sessions.

The first subject discussed was, "The relation of the parents to the Sunday school," by Bro. A. Metzler of Mahoning county.

His discussion of the subject showed that he had given it careful study, and many excellent points were brought out.

Some of the thoughts brought out in general discussion were: "Parents are often very solicitous for the physical and intellectual development of their children, but they should have greater concern that their spiritual wants are supplied."

Child training begins at home. Parents should set a good example.

Parents may betray their professions by neglect of their duties.

Illustrations were given of children who had piety and praying parents and those who had not. The influence of the former tending to piety in the children, the latter to corrupt morals and wickedness.

"The qualified teacher and his opportunity." Bro. Eli Blosser of Mahoning county was the first speaker on this subject.

The first qualification he said, was to be filled with the Spirit of God and be endowed with power from on high. It is then that he can know the worth of a soul. He must be deeply concerned about the welfare of his class. The qualified teacher must be punctual. He must remember that he is teaching not only for time but for eternity. To have a good influence he must live a pure life devoted to the work.

The next speaker on the subject was Bro. David Horst of Holmes Co.

His ideal teacher was a converted person in whom was manifested the fruit of the Spirit. One who had well prepared lessons. Go from the closet to the class. Let precept be enforced by example. Remember the class and the judgment. Opportunities,—to lead children to Christ, to obtain God's favor.

The general discussion of this subject was spirited in which quite a number took part.

Some of the points brought out, were:—The qualified teacher must have love and sociability. The qualified teacher must not compromise with any wrong in order to gain influence with his class.

"Shall we do evil that good may come?" Teach and do. "If the blind lead the blind both fall into the ditch."

He must be a good student as Timothy. A willing worker. Apt to teach, not tedious but practical and to the point. Must be able to endure hardships.

"Singing as a Religious Agency" was discussed by the brethren B. F. Thut, of Hancock Co., and C. Z. Yoder, of Wayne Co. Bro. Thut spoke of music as an art. Answered the question, "What is music?" He also satisfactorily stated what and how to sing.

Bro. Yoder spoke especially of the power of song, and made many good points in discussing congregational singing. It was indeed inspiring to listen to the addresses on this subject. Thoughts presented in general discussion: We should know what is sung, feel what is sung, and all help sing.

A number of the speakers have been asked and have kindly consented to write an article for publication on the subjects treated by them.

One drop of water is comparatively insignificant, many millions form the rushing tide. One voice may not have so very much influence, many voices given in the Bible, showing that it is just as binding as any.

We should not go in any of the varied duties which meet us simply because the Bible says so, but because the souls of all are equally precious in the sight of God, and because God requires us to do something to bring them the Gospel.

Are we following Christ's example, if we are not willing to die for the cause of Christ, when we remember that He suffered and died for us?

Bro. M. S. Steiner of Allen county next spoke on this subject. The brother seemed to be full of the missionary spirit. He considered this the last and greatest command of our Lord.

Upon this command rests the success and stability of the church. He recited some of the trials of the missionary, and also made some statements in regard to the Mission work in Chicago.

In the course of his remarks he said, God knows His business better than our most intimate friends do. Some of us cannot be Christians unless we are missionaries.

How will we as a people decide this question? Our part is to pray, to give, to go.

A number of questions were handed to the secretaries and answered by different brethren.

After prayer, conference adjourned for supper.

The next topic was, "The Master's Command, Go." Bro. S. A. Kirtz of Wayne county, opened the discussion.

He compared this command to others given in the Bible, showing that it is just as binding as any.

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After prayer, conference adjourned for supper.

THURSDAY EVENING.

The evening session opened with a song service in which all joined heartily.

The devotional exercises were led by Bish. J. N. Durr of Woodside, Pa., after which some time was spent in singing which was conducted by different leaders.

Opportunity was given for requests for prayer. Several requests were made, especially for lost souls and also for those who have lately chosen the Lord as their portion.

After prayer the first topic, "Our Responsibilities in the Age in which we live," was treated by Bro. Edward Zook of Holmes county. Bro. Zook treated this subject from the standpoint of Sunday school officers and teachers. In the course of his remarks he said: "Our responsibilities are greater than in former ages because of our opportunities. We are responsible to God for our consecration to His service."

All Christians are responsible for the purity in Sunday school work are those engaged in it responsible for its success in the different departments of the work.

The superintendent is responsible for methods and discipline and for promoting love and unity between church and school.

Teachers are largely responsible to God for the welfare of the souls of the pupils under their charge.

We should be separated from the world, and avoid the unfruitful works of darkness."

Bro. John Blosser, of New Stark, discussed the subject in its broader sense. Among other things he said: "The ages in the history of the world are constantly changing position. We must meet the enemy as he approaches us. We are living in a wonderful age—in an age of inventions, science and wars."

He emphasized home preparation. We should have a knowledge of our pupils and their surroundings.

"The doers of the word." True devotion to the work of God by law but by love. Our Sunday school conference is a means to promote life.

The next speaker on the subject was Bro. H. H. Haas of Holmes county. It takes life to create and promote life. Therefore we must go to the fountain of life and get life. Jesus Christ. We can be instrumental in promoting life only when we are fit subjects.

Illustrations: Saul an instrument in Satan's hand to promote death. Paul an instrument in God's hand to promote life.

How? By secret prayer, begin in the home. He emphasized the important work of parents to encourage and

increased facilities for work bring increased responsibilities. We are standing on the threshold of eternity. The responsibilities confronting us are different from those which confronted our fathers.

Dangers increase on every side. Every man has his life outlined for him by the Lord.

Each one must do the work assigned him for himself.

It is said by some that the lodges are doing more good for humanity than is the church. If this be true it is necessary that the church wake up to a sense of the responsibility facing it.

It should not be necessary for us to pledge ourselves to read our Bibles, and to pray to God at stated times. Our lives should be the strongest testimony.

We dare not allow ourselves to be diverted by side issues.

The world is pressing us to do some things that were not necessary in the time of our fathers.

A Christian worker must have a certain amount of preparation and education for the work of the Lord, which was not necessary in previous times. We must apply ourselves to the time in which we live, just as our forefathers adapted themselves to the time in which they lived.

Some of the thoughts presented in the general discussion were:—We should remember our responsibility in a general sense, in all our relations of life, not only in Sunday school and church work.

We are responsible for our history. We leave records which God can read. What will they be?

"We are living, we are dwelling. In a grand and awful time: In an age of ages, telling— To be living is sublime."

The age in which we are living is now.

Closing prayer by C. K. Hostetler of Elkhart, Ind.

FRIDAY FORENOON.

Devotional exercises were conducted in German by Bro. Moses Sutzman of Campaign county, after which the large congregation sang part of the German hymn, "Naher mein Gott zu dir."

The first topic discussed, "When and How may we be instrumental in Promoting Life in the Sunday School?" was first treated by Bro. John Hostetler of Holmes county. Some of the thoughts presented by the speaker were: That we must be in such a condition that God can use us as instruments to promote life. viz., "Conversion, consecration, putting on the whole armour of God."

He emphasized home preparation. We should have a knowledge of our pupils and their surroundings.

"The doers of the word." True devotion to the work of God by law but by love. Our Sunday school conference is a means to promote life.

The next speaker on the subject was Bro. H. H. Haas of Holmes county. It takes life to create and promote life. Therefore we must go to the fountain of life and get life. Jesus Christ. We can be instrumental in promoting life only when we are fit subjects.

Illustrations: Saul an instrument in Satan's hand to promote death. Paul an instrument in God's hand to promote life.

How? By secret prayer, begin in the home. He emphasized the important work of parents to encourage and

help their children in preparing their lessons.

Some of the requisites mentioned in the discussion were: Teachers' meetings, sociability, not too much dependence on helps in asking questions, special preparation in singing. We should not weary the patience of our pupils on one subject.

The next topic, "Primary Class work," I. "Religious training of children under six years" was ably treated by Sister Lina Zook of Wayne county. Since we expect to see this essay in print we refrain from making comments.

2. "Methods of illustration," by R. L. Yoder of Wayne county.

Infant class the most important one and the one in which illustrations can be used to the best advantage. The speaker gave several practical illustrations. He advised home preparation of illustrations on portable blackboard.

3. "Holding the Attention of Children," was satisfactorily treated by Bro. Debra Hostetler of Wayne Co.

The speaker held the attention of both old and young children during his address.

General discussion.

If possible a separate room for primary class advisable.

Children have been neglected too long.

When properly cared for they will promote life and interest.

"Young People the Hope of the Church," was next discussed by Bro. J. M. Shenk. We are led to believe that the brother had given this subject prayerful thought, and we trust he will give his best thoughts on the subject for publication.

General discussion. Old and young should labor together. Christians should lead exemplary lives to bring in the young.

A collection was taken to defray the expenses or conference, balance to go to mission work. Amount of collection, \$96.00.

After prayer was offered, conference adjourned for dinner.

FRIDAY AFTERNOON.

Song service by different leaders; followed by devotional exercises led by Bro. Jonathan Kirtz of Indiana.

The first subject for the afternoon, "How can we Maintain Good Order and Attention in our Young People's Meetings?" was treated in a practical as well as scholarly manner by Bro. H. L. Ely of Allen Co.

He was followed by Bro. David Garber of Wayne county who treated the subject in an able manner. Some of the thoughts he presented were: First secure, then maintain order. Have the most spiritual ones lead the meetings; men who practice what they preach.

Leaders, see that you are in order yourselves, be filled with the spirit. Old and young should labor together. Drive away all selfishness. Our power comes from above.

It is a great mistake to have speakers tickle the ears of the worldly minded.

The Spirit of the Lord is able to interest.

Treat the disorderly kindly.

General discussion. Older ones should set a good example.

Give the negligent something to do. Bro. Samuel E. Albayer of Champaign county next discussed, "Christian Enjoyment vs. Worldly Amusement."

The speaker pointed out the evil tendencies of some of the popular amusements of the day, and contrasted them with the higher enjoyment of the Christian.

Bro. N. O. Blosser of Hancock county next spoke on the same subject.

Among other things he said: Christian enjoyment is the highest enjoyment in this life. How can I enjoy heaven if I engage in worldly amusements here that do not exist there?

The cause of Christ will be our greatest joy. Some professing Christians have not full enjoyment because no full consecration has taken place.

Jesting tends to worldly amusement leading to worldly actions.

Let our young people launch out into the deep waters of God's mercy.

The next topic before the conference was "Uses and Abuses of Education."

The first speaker, C. H. Hilly of Hancock county, treated this subject in an interesting and satisfactory manner.

Education is the leading out or developing of the mental, moral, and physical nature of man.

Parents should educate their children or the world will educate them at a sinful rate. A mistake is often made in giving the child of ten talents more advantages than the child of one talent.

The second speaker on this subject was Bro. C. K. Hostetler of Elkhardt, Ind.

He presented the subject in his moral, mental, and physical phases, and their relation to each other.

Some of the many good points brought out by the speaker were: A man with a moral education is comparatively safe though he may not have so much of the intellectual.

A man with the intellectual and without moral education can not be trusted.

Education is like a sharp tool, it may be misused when in wrong hands.

Education among our people in early times was not neglected. Memo Stinsons, Hans Deuk, and Dietrich Philipp were educated men.

The first work on theory and practice of teaching written in America was written by a Mennonite.

Some of the reasons why education has been neglected in this country are because we are largely an agricultural class of people and our forefathers were busily engaged in clearing the forests and procuring a livelihood.

A certain amount of prejudice has also existed against education because of its abuse by some. Why not against Christianity for the same reason?

Let us beware that education does not lead to conformity to the world.

Education increases a godly man's usefulness.

When the Lord would have the Gospel preached to the Greeks and Romans he chose Paul, an educated man.

After prayer conference adjourned for supper.

FRIDAY EVENING.

After an interesting song service the devotional exercises were led by Bro. N. O. Blosser of New Stark.

Miscellaneous business was next in order.

A motion was presented and adopted expressing hearty gratitude to the brethren and sisters of West Liberty and vicinity for the bountiful provisions made for the comfort of the visiting brethren and sisters, for the convenient arrangements and the hearty welcome with which all were received.

An appeal was made to the church conference of Ohio to hold the next Sunday school conference in the fall of the year.

The advisability of holding a ministerial meeting during the coming winter was next discussed. A number of the ministers present expressed themselves as in hearty sympathy with the movement.

Open conference was next in order. Many expressions were made of the strength gained and of the inspiration derived from the Sunday school conference.

Although the attendance was large (it being estimated at 1,500), harmony, good feeling and order prevailed during the conference.

C. Z. YODER, C. K. HOSTETLER, Secretaries. D. S. YODER.

## THE POLITICAL BROIL.

It is truly wonderful how universally the present campaign is affecting this nation. The street corner politician is perhaps more numerous at this time than he has been at any time since the war, and it is only too evident that many are losing their heads, or better, their tempers, and their ability to reason soberly and honestly. The universal agitation over the money question cannot fail to have its influence upon our people, and perhaps, more time is wasted over political discussion by some than is spent at the throne of Divine Wisdom, in pleading for those in authority that we may have a quiet and peaceful life in all godliness and sobriety.

It is peculiar to discuss matters that concern our temporal welfare, but it is not beneficial to engage in heated controversy and denunciation or the aggrandizement of a policy of which we may know very little. The following from one of our exchanges may perhaps at this time allow a place in the columns of the HERALD.

"The political pot is now boiling at its full heat, and many men are losing their heads; if indeed, they escape with their religion—such as profess it. Do not lose temper in political discussions. Time is too short, your brother's soul too precious, your own personal influence too valuable, and the cause of Christ too dear to permit bitterness to get in between you and your neighbor over political differences. What if you believe in gold, and your neighbor believes in silver? It may seem impossible to you that an honest man can be on the other side, but remember that the men on the other side may have exactly the same thought. We are fully satisfied that but very few people know much about the merits of either gold or silver as standards of valuations. It is shameful the way political papers and politicians bring about strife through the weakness and prejudice of the people. We read, the other day, of a locality out west where the people are organizing themselves to make proper distribution of the 'free silver dollars the government is about to coin for the poor people.' To these strangely uninformed persons, it will be a shock to learn that the word 'free' in this sense means merely that the government, should a free silver law be passed, will charge nothing for coining silver that may be offered, and that the word 'unlimited' signifies that it must coin all that is

offered. No matter how 'free and unlimited' silver may be made by law, there will be no way of getting it without working for it or giving something in exchange.

"We are minded, in this connection, of the poem of that keener of men, John G. Saxe, (an Albanian by the way), entitled The Six Blind Men of Indostan, who 'went to see the elephant though all of them were blind.' Their curiosity had been aroused in relation to the famous animal, and each was anxious to learn what it was 'like.' In groping around, one grasped its tail and thought the elephant 'like a rope,' the next embraced its giant leg, and thought it 'like a tree,' another seized its writhing trunk, and thought it 'like a snake,' and each of the others happening to come in touch with a different part of the animal's anatomy, had a different idea of the animal's appearance. And over these differences, the poet tells us,

They argued loud and long,  
Each being partly in the right,  
Though all of them were wrong.

"To us who are blessed with eyesight their petty contentions seem almost pitiable. It is easy for us to see where their differences arose. No doubt each was sincere in his opinion and each was in possession of a portion of the truth.

Had each been modest enough to realize his own narrowness of information, and earnest enough to push his investigations as far as possible before venturing an opinion, the contention would have been less and the conception of truth on the part of each would have been much greater.

"Had one of these blind men examined not only the tail, but also one or more of the other parts of the elephant, he would have been able to tell us no one will deny that his opinion as to the appearance would have been more nearly correct than that of any of the others. And similarly in this discussion, the value of man's opinion depends upon the breadth of his view and his ability to see things in their proper relations and proportions. While it stands every man, especially every Christian, in hand to be true to his convictions, yet he is not to assume his conviction is going to pieces if either party falls at the next election. It should be remembered that the world has seen a great many of these catayans and has lived through them all. The over anxious and the hot-headed should remember that this government was in existence before they were born and will probably continue to be a power in the world after they have been buried and forgotten. It has passed through crises as serious as the one which now confronts its people; it has met and overcome difficulties as perilous as the one which now lies in its path. It will not fall whether a gold man be elected or whether the reins of power fall into the hands of a free silver man. In either case, there may be a considerable amount of difficulty, adjusting social conditions, but the sun will still shine, the rain will still descend upon the just and unjust alike, and we will still plant and sow and gather into barns and work in factories and in counting rooms, and receive the reward of our labor. Behind nations and parties, behind all traditions and entanglements of society, stands God who rules and over rules the thoughts and acts of men."

## THE INVITATION.

From the heights of glory,  
See Jesus bending down;  
His loving hand stretched out to thee,  
Thy life with joy to crown.

Come and taste the blessing  
He kindly waits to give,  
Then His peace possessing,  
Thy soul shall ever live.

Yes, thy Savior calleth,  
Then listen to His voice;  
He now all sin removeth,  
Oh, make His path thy choice.

Patience! He waiteth  
For His wandering sheep;  
Over them gently weepeth,  
And oft for them doth weep.

Cau you then be careless,  
Say, thoughtless sinner, say?  
Shall your eyes be tearless  
While thus from Him away?

Listen to His story  
And then from Satan flee;  
Jesus Christ, so holy,  
Sith, "Sinner, come to me."

"On the earth I suffered—  
Oh, sinner, 'was for thee,  
And my body offered  
On the sacrificial tree."

From the heights of glory  
Thy Savior calls thee now;  
Listen to His story  
And humbly to Him bow.

Come and taste the blessing  
He patiently waits to give,  
Then all else passing,  
Forever thou shalt live.

—Scribbler.

## JOIN THE CHURCH.

There is no case in the Bible to sanction the course of those who resolve that they will be Christians only in secret. Those are solemn words of Christ: "Whoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

The confession of Christ is a public acknowledgment that one has given himself to Christ and is trying to do His will. The great question at such a time is not, Do you understand this truth or that? but, Are you trusting in the Lord Jesus Christ alone for salvation, and are you trying every day to do His will?

If so, then the place for you is in the church of Christ, and it is a great mistake for you to keep out of it, or to be kept out of it. No matter if you are young and ignorant, and weak, and often do what you are sorry for, and feel yourself to be unworthy. Who says the church of Christ is for old people only, or the wise, or the strong, and those who are without fault, and feel that they are worthy? Qualities like some of these are good to have, but they are not conditions of church-membership. They can be secured in the church quite as well as out of it.

The confession of Christ means in substance spiritually what the oath of national allegiance used to mean temporarily in the previous times. It was taking a public stand for the nation, so that all might know which side one was on. He was not rated for his property, nor his political influence, nor his social standing, but simply for his loyalty.

When shall a confession be made? When the fact of discipleship exists. When it is your purpose to live as a child of God, then manifest it. When you have reason to believe that Christ has pardoned your sins, give Him the praise of it. When you have made up your mind to follow Christ, set out.

What is there to wait for? Will the fact become any more a fact after a month or a year?

If you have a reasonable hope that you are a disciple of Christ, can you expect to confirm your hope while living in open neglect of His dying request? It has been said with truth: "A man who believes in his heart that he is a Christian, and therefore that he ought to unite with the church, has no right to act as if it were probable that he is not a Christian. He cannot permit in such a course without committing a probable sin."

Perhaps you fear you will not hold out. Shall you be any more likely to hold out after a few years of this weakening process? Do you expect to maintain your hope in Christ and strengthen it, while living in open neglect of His positive command? You say, "Is it not a great risk?" Is it not, rather, a distrust of God? Is it not that you are afraid He will not keep you according to His promise, and so you put Him to the test by disobeying His word?

There is some minds a lurking unbelief that leads them to think that because the confession of Christ with its attendant duties has no saving efficacy, therefore it has no binding force. The confession of Christ is not equivalent to saving faith, and so may be safely omitted? Why not as well say, "Temperance is not equivalent to saving faith, therefore it is no matter if I am a drunkard. Honesty is not equivalent to saving faith, therefore I may be a thief. I may be a Sabbath-breaker, profane, covetous, envious, a murderer, anything, if I only have saving faith."

But what is saving faith, if it be not such a complete surrender to Christ as leads one to follow every indication of His will? His word is, "Whoever shall confess me before men, him will I confess also before my Father which is in heaven."

Some persons admit the duty and seem to desire the privilege of confessing Christ, who are troubled at times with misgivings as to whether they are really Christians.

Either you are a Christian, or you are not. If you are, then the inward evidence of discipleship is one mark of it, and the outward performance of duty is another. And these two depend somewhat upon each other. Let any Christian fall into habitual neglect of known duty, and the inward evidence of his discipleship will grow dim. Let him give up prayer, let him leave off the study of the Bible, let him stay away from public worship, let him stop all effort to lead others to Christ, let him shut off the exercise of Christian benevolence, and he cannot keep a good hope of his own discipleship.

The least evidence on which you can reasonably rest in secret is enough to bring you under obligation to confess Christ openly. For it is a great mistake to suppose that a person is justified to cherish secretly a hope in Christ, but not to let it be known.

Christ's word is, "If ye love me, keep my commandments." It does not say, "Wait till your love is strong, serene, unabated, a love as deep as that of the beloved disciple"; it says nothing about the measure of it, but, "If ye love me, then keep my commandments." And one of them is, "Be not ashamed of me and of my words." Another is, "Come to my table in remembrance of me." Even love that is weak cannot excuse

itself from complying with these requests; if intelligent, it would not wish to. Here is a plain duty lying before the feet of those who have any love to Christ. They cannot advance a step while they refuse to keep these words yet they remain waiting to advance, without taking the first step.

Perhaps you have been waiting in this way a long time. How is it? Is your inward evidence of discipleship growing stronger? Is your love to Christ any deeper? If not, if you have gained nothing thus far by waiting, how are you likely to gain any more by waiting longer?

Sometimes an objection presents itself in the form of a fear of bringing reproach upon the name of Christ; that is, for fear of being left to dishonor Him hereafter, you will disobey Him now. Is it so, that you really love the Savior so much that you are afraid to obey Him?

The confession of Christ does not create any new duties, not one. You escape no duties by refusing to confess Him—your only refusal to do them. Duty is something that will not be put off; it is due now, and will be due until it is done. Doing a duty is not what makes it a duty, and refusing to do a duty does not release one from it.

"But," it may be asked, "is there not danger of our sinning if we should confess Christ and come to His table?" Yes, there is danger; but there is *certainty* of your sinning if you refuse to confess Him and keep His word. How is any one kept from sin? Not by one's own power of holiness, but by the grace of God. If the possibility of falling were a good excuse for one, it would be good for the rest. It would bid countenance on the earth the whole church of God. Caution is good, if it be not carried so far as to make one good for nothing. Self-inspection is good, but in the Christian life the main thing is looking to Christ.

The way to increase a feeble faith is to use it, not to use it if it will grow without use. A timid person will get the better of his timidity, not by retiring to brood over his weakness, but by putting himself where courage will be needed. So the faith of a Christian will be strengthened by taking some step that will commit him as a disciple of Christ, and thus make him feel his dependence upon God.

You say, "If I were sure that I am a Christian, I should not wait." But can you ever become sure by waiting? If so, then the way to grow in grace would be by disobeying Christ. Is it not better to say, "I believe in Christ, and I will venture to trust Him so far as to take this appointed step, believing that He will help me to take the next?" If He has hidden you confess His name, will He not strengthen you in obeying His own command?

The way to deepen love is to do something to suffer something for the one you love. We thus not only gratify the love we have, but also call it into more vigorous exercise. So it is with love to Christ. It is strengthened by obedience.

By simply neglecting to confess Christ or suffer something for the one you love, the more upright and respectable you are, the more effective your denial. No example is more used in exalting unbelief than that of Christians who do not confess Christ. And on the other hand, the open confession

of Christ is often effective in leading others to think upon their ways. This power is in your hands, and you neglect to use it.

The wisdom that is practical in this matter is in being true to your conviction of duty. If it is your honest conviction that you are Christ's disciple, if you have any gratitude to Him for forgiveness, then with an honest sincerity bear your testimony for Christ. Take upon you openly His name and His service.

## THE SEAT OF THE SCORNFUL.

[REV. JOHN WRIGHT HUCKHAM.]

The seat of the scornful is a very ancient piece of furniture. The commentators of Noah made it while he was building the ark, and sat in it, deriding him for his pious undertaking. By some means or other it was not destroyed in the flood. It must have floated safely on the waters. At all events, it has been in existence to this day. Men have sat in it, and still sit in it; but it holds together, and will, it is to be feared, for many hundreds of years to come. Yet it is a wretchedly uncomfortable seat, crooked and tottering, and possessed of an evil charm, which makes that one that sits in it prejudicial and uncharitable and wicked. It is appalling to think how many have sat in this miserable, rickety, evil-haunted seat, and frowned and scolded and gossiped and vilified from it.

There are some very singular facts about this seat of the scornful. One is that the people like to sit in it. Although the feeling that comes over one the moment he sits in it is very disagreeable, both to himself and to others, yet, for all that, many persons love to get into it and stay there as long as possible; that is, until some one else shoves them out.

Another strange thing is that children learn to climb up on it so young; and, when they do, they lose all their sweetness and innocence, and grow as sour and sharp tongued as any old grumbler.

What is it that people complain of in this ancient and dishonorable seat? Life in general, for one thing. They picture this rich, beautiful, sacred gift of life which God has given us, as a region something like that which Childe Roland went through in going to the dark tower.

"Bug eyes, and rabble, and, and stark black death."

Another outcry that you hear from this seat is directed against the church, its sins and follies. I shall not soon forget the words of the late Mr. Phillips Brooks saying regarding this criticism of the church, in his own vehement, impressive way, in one of his sermons: "Do you think, my friends, who stand outside the church, and blame her for her inconsistencies, and tell of her shortcomings, and point out the imperfections that are in her history, or that are in her present life to-day—do you really believe that there is an earnest man in the church to-day that does not know the church's faults and weaknesses just as well as you do?"

But all the more I will put my life into the church, all the more I will drink the strength which she can give to me, and make what humble contribution I can bring of the earnestness and faithfulness of my life."

But the chief target for the missiles of the scornful is not life itself, nor any



Persons not familiar with travel of the transcontinental lines do not understand what the tourist cars are really like. Those in use on the Great Northern Railway are built on the same plan as the Pullman sleepers, but they are more spacious and comfortable. They have similar berths and reading, toilet and wash compartments. They are staffed by courteous and competent porters. In addition there is a complete kitchen range with ample facilities for its use, and an adjustable table for each section. The dining car is a Pullman, and the cars daily from St. Paul to Pacific Coast points, to Portland via the Seaside O. & N., from Spokane along the Columbia River, without change. Persons contemplating a trip to the Pacific Coast may please write to J. L. Whitney, G. P. & O. Box 100, St. Paul, Minn., for printed rates and fares.

Dakota is profitable, and Eastern e





again at his office in the evening of the same day, at which time we had the pleasure of being introduced to his amiable wife, the daughter of Bish. Jacob Hege, of Wieser, Neb. We spent the evening very pleasantly.

Tuesday, June 28, we took in some of the sights of the city, and by the request of Dr. Horsch we spent the evening at his residence, a beautiful cottage in a pleasant part of the city. When we arrived at the doctor's residence we were soon made to feel at home. We were not there very long until we were requested to go into another apartment of the house, at which place we were confronted by a table loaded down with the fruits and dainties of California. Truly our hosts received and entertained us royally. May the good Lord ever bless them for their kindness bestowed upon us.

Wednesday, June 30, through the kindness of Mr. Hines, proprietor and publisher of the *Rural Californian*, we accepted his horse and buggy, which were given to us at our disposal. We had made his acquaintance at Ocean Side a few days before. He outlined a route for us which would take in the most interesting part of Los Angeles. We must say this for Mr. Hines that he gave us an outfit that was a credit to him. The principal part of Los Angeles is nothing short of a Paradise of flowers. There would be too many things to mention, and space would not permit it. But before we leave the city we must tell you we visited the Mission, at which place we formed the acquaintance of Mrs. Montgomery of San Francisco, the wife of a millionaire. She is the principal leader of the Salvation Army on the western coast. She is a very earnest woman, and her attire is plainer than that of some Mennonites.

Thursday, June 10th, we left on the electric cars for the beautiful city of Pasadena. It is about twelve miles from Los Angeles. We called upon Prof. Lowe who accomplished the great engineering feat of building the Mt. Lowe Railroad, which is the most remarkable piece of railway engineering in the world. He favored us with a round trip ticket to the summit of Mt. Lowe. For a number of thousand feet we went up on the inclined railroad, which is run by two cables. While one car is going up, another is coming down on the same track. Just at the center, both cars meet and are switched off automatically. At the lowest grade it is 48 feet to the hundred, and at the highest grade 62%. After the terminus of the inclined railroad was reached, we were transferred to the electric system, the greatest railroad upon earth. Men from Switzerland and from various parts of the world went with us, and they declared that it was the most daring feat of engineering in the world. Winding up and around Mt. Lowe we got up so high that we could see down the canyons for over 4,000 feet, at one place crossing one of these canyons on a hanging bridge which is hung out, we may almost say, in the air, as the mountain rises perpendicularly, without any room for the railroad. At this point we place a round bridge is built and braced up around the mountain. In winding around and crossing that bridge it just appeared to us that we were dashed right out into the open canyon. We circled around the mountain until we reached the summit, at which place is built a beautiful hotel for a summer re-

sort. We were just in time to see the hotel opened for tourists. On top of this mountain which penetrates nearly 15,000 feet into the air, above the clouds, is a thick growth of very large pines. Beautiful springs gush out of the rocks. It was at this place that we saw a glorious sunset and sunrise. The sky was clear, and the atmosphere was very bright. Truly this was a magnificent sight. In looking over the deep canyons, we could see other mountains that were from five to eight and ten thousand feet high, and looking down over them, they somewhat resembled prodigious bee-hives. We stood on one of the table rocks which projects over a deep canyon, when we heard sweet music, both vocal and instrumental, at the hotel, which was a long distance off. Realizing that this great mountain, which but a short time ago was inhabited by wild beasts, is now captured for civilization, many blessed thoughts entered our minds when we saw the wild picture before us. Through the kindness of Prof. Lowe we were favored with a very commodious apartment at the hotel for lodging, and for the first time in our lives we lodged on the highest pinnacle that is inhabited in the United States. The reception room of the hotel was heated by three large fireplaces, and it was quite amusing to see men wearing their overcoats, and the women their heavy shawls. When we thought of the change in coming from Pasadena, or we might say the foot of the mountain—where oranges, lemons and other fruits were being shipped and where it was so warm that it was not necessary to have on a coat or vest—and this high altitude where it was so cold, and so much snow at places that it was rather difficult to get there, we could realize more fully the influence which the forces of nature have upon men and things.

Friday, June 5th, we arose early in the morning and took a walk on the mountain until 7 o'clock, at which time breakfast was served. I wish our friends could have seen the table, decorated with all the choicest fruits of California, and much other delicious food, that made us feel that we were in the land of promise. At 7:30 we again boarded the electric cars to descend the mountain, arriving at Pasadena about noon. Through the kindness of McDonald, Brook & Co., we received a letter of introduction to the manager of the "Lucky" Baldwin ranch. "Lucky" Baldwin is the owner of 30,000 acres of California orchards. It is conceded that his residence and the surrounding lawns, lakes, and ornamental trees, shrubbery, plants, etc., are the finest in the state of California. His lawns and lakes cover many acres, and the orange trees as well as many other varieties of fruit trees bend over heavily laden with the choicest fruit. This only appears like the garden of Eden might be pictured in our minds. "Lucky" Baldwin lives in San Francisco, and during the warm season of the year he occupies the mansion on his ranch. His beautiful mansion, ornamented lawns and lakes are in charge of a Chinese gardener who spends his time in showing us the best they had.

Only imagine us leaving this ranch. It reminded us of the Columbia Beggars going home from the rich farm districts, having their sacks well filled. Some of his orange trees are as large as good sized apple trees, and on each one were many bushels of oranges. The lemon

trees were so heavily loaded that branches had broken off, from which could be picked more than a bushel of lemons. After seeing about all that we could "take in," we again headed for Los Angeles, at which place we arrived the evening of the 6th.

Saturday, the 6th, was our last day in Los Angeles. We received our transportation from San Francisco, which was good from Los Angeles to Portland, Oregon. The Union Pacific R. R. Co. does not sell half fare clergy tickets. It was however through the influence of the C., B. & Q. R. R. Co., that we were favored with half rates to Portland, which was \$19.00. We would say this for Los Angeles before leaving it, that it is probably one of the finest cities and surrounding country that the world can produce. For a mixed population it has no equal. The city itself with its surrounding country is more attractive than are some of the people. We will now turn our backs on Los Angeles and go to San Francisco, leaving at 9:00 o'clock in the evening.

Sunday, the 7th, we were on our way to San Francisco. Crossing the mountain loops for several hundred miles, dinner time found us at Fresno. Here the mountains had also been left behind. The beautiful Sacramento Valley now lies before us. About 100 miles from San Francisco, the land is very productive. We have never seen a larger hay or grain crop than that seen in the Sacramento Valley. On Sunday evening we arrived at San Francisco again, for the second time. We went again to the comfortable quarters of the new Western Hotel, where we were received very kindly, and had the best accommodations.

Monday, the 8th, we received a number of letters from our friends. We also received a message from our families, which made us feel as though we could move northward with great safety, knowing that they were all well. The remainder of the day was spent in sight-seeing. We again called on the C., B. & Q. Ry. Co., and also on the S. P. Ry. Co. The evening of the same day we embarked on the steamer at San Francisco for Oakland, which place we left for Red Bluff, Cal., at 7:30 P. M.

We arrived at Red Bluff, Thursday the 9th, at 4:35 A. M., and stopped at the Tremont House. We took a hearty breakfast and soon afterwards we boarded what is probably one of the oldest California stage coaches. It resembled a schooner or scow more than a coach. We were en route for Paynes Creek, a distance of about 30 miles from Red Bluff. We wish that we could picture out the ride from Red Bluff to Paynes Creek. We know that the dear readers of the HERALD would have appreciated the beautiful scenery along the road. Rough as the road was, and dangerous as it seemed to be, we arrived safely at Paynes Creek, where for the first time we saw our dear brother, John Christolear, a brother who before this had seen but one Mennonite minister in his life, Bish. Jonathan P. Smucker of Goshen, Ind. Only appears like the garden of Eden might be pictured in our minds. "Lucky" Baldwin lives in San Francisco, and during the warm season of the year he occupies the mansion on his ranch. His beautiful mansion, ornamented lawns and lakes are in charge of a Chinese gardener who spends his time in showing us the best they had.

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fastened upon him. Finding the address of the publisher, he wrote to the Publishing House to put him down as a regular subscriber. Reading the HERALD from time to time led to his conversion. Realizing that the doctrine it advocated was the doctrine of the Bible, and having a desire to become a member of the Mennonite church, he wrote to Bro. Funk, and was received by letter. A happier man probably never lived than our dear brother seemed to be when we visited him. We were with him but a short time, staying only one night and part of a day. He showed us his ranch of 100 acres, and what stock he had, and taking us to his house he made us acquainted with his two dogs, one of which is fifteen years old, and which he said was his partner in killing many deer. The cat, he said, was thirteen years old, and these two dogs and the cat seem to be very dear to him, as they are the only living creatures beside himself that occupy the house, he being an unmarried man about sixty-five or seventy years of age. Showing all his property he said, "All this will I give and bequeath to the Mennonite Publishing Co., to use half the income thereof in sending the HERALD OF TRUTH and WORDS OF CHEER into new fields." The latter paper he claims is also very dear to him, and good company. The other half is to go to the mission fund. We must say for the dear brother that his soul is aglow for God. He said, "I am old and have done very little for my Master. I must soon go to the unknown world. I want to have the realization while I live that when I die my good work will be in active use each year for work for the Master." Since our return from California we received a warranty deed and bill of sale for all his property, but during his life-time he is to have the full benefit of it all. We were also made to rejoice when we arrived at Paynes Creek to meet August Guffman and family, formerly of Lancaster Co., Pa., at one time living in Mt. Joy, and later in Little Washington. We very soon got acquainted with this dear family, since they were acquainted with our parents and relatives. No one could receive us more royally than the Guffman family.

Wednesday, the 10th, Bro. John Christolear took us to another stage route, a distance of five miles. We were somewhat amused when we saw his span of mules. They were indeed not very large, but they were just as pretty as they could be. Their bodies were like deer. The two-seater spring wagon to which they were hitched was made by Bro. Christolear, and it certainly was a great credit to him. When we got to the station where the stage stops to take passengers it was not very long until we heard the crack of the stage driver's whip, and we were off. The corner of the mountain came four horsemen and a driver as they could go, the dust rising up in a cloud behind them. The driver said "Whoa!" the horses stopped, and when we gazed upon the old California stage and looked at its construction, we were reminded that years ago we read of such wild scenes in the stage of the old "rock-away" style, hung on leather straps, and not a very uncomfortable stage at all. It would swing all the time. It is perfectly safe inside the stage coach if the driver minds his business. We soon found out that the stage driver had been on that route

many years and understood his business. Around the mountains he would wind, driving close to the precipices, and it seemed as though he were not at all alarmed about anything. The lash of his whip was long enough to touch the ears of the front horses, and that lash was unerring in its aim. As soon as good roads were reached, which we found in short distances, it was quite a sight to see the horses dashing forward as they did. However, we were again glad to reach Red Bluff. Our breakfast was well settled and not having had much for dinner we had a good capacity for supper. We again went to our comfortable quarters at the Tremont House at Red Bluff, and stayed there until Thursday morning the 11th. At 4:15 we left Red Bluff enroute for Eugene, Oregon. During the day we saw probably some of the most picturesque scenery the world can produce, winding around the mountains, and when we came to the foot of Mt. Shasta the conductor called out, "Ten minutes for soda water." It was truly a grand sight when the train stopped. Soon not a person could be seen in the coaches. All rushed out to the fountain of pure soda water that gushed from the rocks. We never drank any better from any soda fountain. Every passenger was permitted to drink all he could, and carry away with him one quart. This was indeed a rare treat in the mountains.

In crossing the mountains from Red Bluff to Eugene, Oregon, we were permitted to see the highest trestle bridge on the Pacific Coast lines. It looked very dangerous and daring, but we got safely over them all. At 4:30 P. M. we arrived at Ashland, at which place we took our dinner. Ashland is situated at the foot of the mountains, in a beautiful valley where all kinds of fruit grow. The change from the rugged mountains to the fertile valley was very much appreciated. At this place is located the Oregon State Normal School. The day before our arrival the school closed for vacation. Students filled and crowded all the cars. Probably we never had such an uncomfortable night as we had from Ashland to Eugene, Oregon. We came to the conclusion that it was necessary for the students to be educated, for in their behavior they resembled wild beasts more than human beings. If nothing would turn up for a moment, they would turn up something themselves.

Friday, the 12th, at 3:00 o'clock in the morning we arrived at Eugene badly tired. It was a most comfortable stay at the Hoffman House by an old Pennsylvanian who at once gave us a comfortable bed, and we went to sleep. At 9:50 A. M. we heard a rap at the door of our room. It is quite likely that there were several raps, as we were very sleepy. Responding to the rap, who should we see standing before us but Bro. J. D. Mishler. Soon Bro. Yoder arrived. Both of these brethren are ministers. These dear brethren were very communicative, and before we knew it our sleepiness had left us. After getting something to eat—a very comfortable breakfast—we were in better shape to communicate with our brethren. At the Hoffman House the brethren insisted upon our laboring with them for at least three or four days. After looking over our plans and future intentions, we agreed to their proposition. In the forenoon of the same day we left Eugene for Bro. Mish-

ler's. The afternoon was spent very pleasantly at his home. In the evening we had services in the Union church, not far from Bro. Mishler's.

Saturday, the 13th, in the forenoon we preached at the same place. In the afternoon we had services in the Russian Mennonite church, in Bishop Schrock's congregation. After the services in the afternoon we drove a distance of twelve miles to Pre. Yoder's, at which place we were kindly entertained, and lodged through the night.

Sunday, the 14th, we had services in the school house near Pre. Yoder's. After preaching we all joined in partaking of a good family lunch. All the multitude were filled, and we had some fragments left. The place where we had our services was in a large pine woods, with very romantic scenery and beautiful views. After lunch, the school house was again crowded, and preaching was resumed. A very good interest prevailed all through. In the evening of the same day we were requested by the Methodist minister to preach in Elmira. We had a full house, and good interest prevailed. After preaching we went home with Bro. Hamilton, son of Bish. B. F. Hamilton, of Leabody, Kansas.

Monday, the 15th, we left Bro. Hamilton's for Bro. Ever's, a distance of twelve miles, at which place we had dinner. In the afternoon we preached again in the Union church, at which time we had a great refreshing. After the sermon was preached, knowing that there were many there who were about persuaded to make their choice—we could not think otherwise, since they were in all our meetings, even if they were twelve miles apart—we gave them an invitation to confess Jesus before men. The number surprised us. Forteen confessed the Lord Jesus. Never did we see a more touching sight than the scene in the Union church. Fathers and mothers were weeping for joy; brethren and sisters were rejoicing, and even neighbors that were not Christians seemed to rejoice that so many came on the Lord's side. In mentioning this we are not boasting, but merely make mention of it since it was a blessed incident of our trip. The evening of the same day we preached in the Russian Mennonite church, in Bish. Schrock's congregation, it being our last service. After preaching we had a general farewell handshake, which was a very touching scene. The Russian Mennonite brethren received us very cordially, and we feel as though we can never repay them for the way in which they received us. The evening of the same day we lodged at Bro. Miller's.

Tuesday, the 16th, in the morning, which was the time of our departure, quite a number of brethren and sisters, including the Russian brethren and sisters, assembled at Bro. Miller's, and the farewell words and prayers were spoken. Preachers Mishler and Yoder delivered us safely to the S. P. Railroad depot, from which place we left at 11:30 A. M. for Hubbard. We arrived at the latter place at 3:30 P. M. where we were greeted by Bro. J. Z. Martin, proprietor of the Ohio House, formerly from Olathe, Kans. In the evening we preached at Bro. Erl's house.

Wednesday, the 17th, in the afternoon we again had services in Bro. Erl's vacant house with good attendance. In the evening of the same day we had ser-

vices at the Christian church with a full house.

Thursday, the 18th, in the forenoon we preached in the Amiah Church, which service was well attended. In the evening we had services in Hubbard, in the Congregational Church, also well attended. We cannot express the gratitude of our hearts for the way the brethren and sisters received us at Hubbard.

Friday, the 19th, at 9:00 A. M. we left Hubbard for Portland, at which place we arrived at 10:40 A. M. In this place we were again made glad in this that we received so many letters from our families and friends. Knowing that all was well at home, we felt more like continuing northward. It is not necessary to say much about Portland, since it is a recognized fact that Portland is the prominent place of Oregon, a beautiful city surrounded by whitecapped mountains.

Sunday, the 20th we arrived at Seattle, Washington, a very stirring city, and the metropolis of Washington. The population is about 60,000. There is no city on the Pacific coast that will attract the tourist more than Seattle, especially when he is reminded that only a few years ago the principal part of the city was laid in ashes, and again very beautifully built up with large substantial blocks. The city of Seattle has probably the best cable and electric street car system of any city in the United States. We hastened to take a south bound cable car which brought us directly to Lake Washington, a body of water twenty-five or thirty miles long, and about four miles wide, dotted with beautiful islands. Various mountain peaks could be seen in the east and west, and the Cascade Mountains in the south, all showing their white dress; the steam boats run in every direction on the lake; two large beautiful natural parks contain many wild beasts; the electric fountains, and many other things of interest meet the eye. It is at this place probably four or five years ago that lots were laid out, and it affords probably the most picturesque scenery of any place that we have seen during our travels. Many of the wealthier people build on the summit, probably at an elevation of 50 or 60 feet above Lake Washington, a magnificent, picturesque building-site. After returning to the heart of the city, we took the electric cars, and ran on many miles eastward. After seeing about what we could see, we returned to the hotel, where we noticed hanging up a little poster, "GREATLY REDUCED RATES TO ALASKA." We were somewhat curious to know just what the reduced rates were, so we at once went to the Pacific Steam Ship Company, and inquired when the steamer would leave for Alaska, and what the trip would cost us. The reduced rates which were advertised were very much lower than the regular rates that were charged previously, and when we saw the steamer Al Ki that was billed to sail in a few days for Alaska, it made us very anxious to go. We at once secured our state room, and felt happy to know that we were billed for Alaska.

To be continued.

"Nothing so clears the vision, and lifts up the life as a decision to move forward in what you know to be the will of God."

## For the Herald of Truth. CARNALLY OR SPIRITUALLY MINDED.

By D. B. SHEELY.

"To be carnally minded is death, but to be spiritually minded is life and peace." Rom. 8:6.

Man is by nature carnal, and has possessed this carnal nature since the fall of Adam. The word carnal means fleshly, or sensual, and this implies sin, and sin came by disobedience, and by disobedience came death. By sin man is alienated from God, and has no claim to or promise of the inheritance of the kingdom of God, until he is raised from death unto life.

Death does not mean to annihilate, but is simply a change of condition, a transfer from mortality to immortality, from the present state of existence to eternity.

The sinner is carnally minded as long as he is out of Christ. He is under the law, under condemnation, under the sentence of eternal death, and in order to receive the promises of God, and the hope of glory, he must be raised up through the power of God to eternal life through Jesus Christ, who shed His blood on Calvary, and wrought out for the children of men an eternal atonement, so that now whoever believeth in Him "shall not perish, but have everlasting life."

This is indeed the most glorious promise given to men.

God does give every one an opportunity in this life to choose life or death, and I often think how merciful God has been and still is in giving man a whole life time to think of and to prepare for eternity. We see, however, that the majority of the persons living in the world live only for the present time, without having any regard for the future. It is a lamentable fact that so many put off this important work until the very last moment of life, and this with the conviction and consciousness that "to be carnally minded is death." This eternal death, or second death, is not a blotting out of existence, but it is being banished from the presence of God, and His glory forever.

The carnal mind is not subject to the will of God, neither indeed can be. Therefore a change must take place from this condition of carnality and sin, to spirituality and purity, before man can be accepted in the sight of God.

The question may sometimes present itself to the minds of those who are yet under the condemnation of sin, how can this carnal mind be changed to a spiritual life? Jesus teaches us in the third chapter of the Gospel of John in His conversation with Nicodemus that man must be born again. This new birth takes place through the power of the Holy Spirit. This sometimes is a question that is not well understood. Just as it was with Nicodemus, so many have asked, "How can a man be born again?"

We must first realize that we are lost, that we are sinners, that we are carnally minded, that our hearts are depraved, and that our whole nature is incapable of doing what God requires of us. We must likewise understand and appreciate that without Christ, that is, without the divine help, we cannot do anything that is pleasing to God. Jesus likewise says, John 14:6, "No man cometh unto the Father except by me." With this conviction man will be led to forsake his evil ways, and renounce them.

and accept Christ, believe Him, trust Him, and become obedient unto Him. Then God in the name of Christ, or upon the merits of Christ, or through the righteousness of Christ, will accept us as His own children, no longer a condemned sinner, but a pardoned child of God, with new feelings and purposes, new desires, new enjoyments, and altogether a new life. He will then be able to say with the apostle, "Old things have passed away, behold all things have become new."

He will then love spiritual things, he will love his God, he will love the Bible, he will rejoice in the promises of the word, he will rejoice in the manifestations of His love, he will rejoice in the fellowship of Christian people. It will be his whole purpose and desire to do God's will, and to glorify His name; he will then have peace with his heavenly Father, he will have peace with his fellowmen, he will be at peace with the children of God, he will rejoice in that harmonious love and peace which is so abundantly taught in the Word of God, which God's people must possess, and by which they will be prompted to live in peace and harmony with all men so far as it is possible.

All who thus come to God, and manifest the fruits of the Spirit, in the enjoyments of Christian life, in these manifestations of Christian work, are God's children. They will in all things follow in the footsteps of Jesus, and become obedient to the observance of the ordinances given by our Savior. They will receive water baptism, and accept the covenant made with God to renounce the world, and live unto righteousness; they will be willing to observe all the commandments which God has enjoined upon us in His word.

The text says, "To be carnally minded is death." The apostle teaches us that carnal works "are the lust of the flesh, the lust of the eye, the pride of life." Those that are carnally minded do the works of the flesh, and not the works of the Spirit. There is a very manifest difference between the works of the flesh and the works of the Spirit, so that it can be readily seen in a man's life whether he is serving God, or whether he is living in accordance with the desires and inclinations of the carnal mind.

The consequences of this life of sin is death. It is therefore of the highest importance that every one should seek this new life, the spiritual life as lived in Christ, and turn away from all the works of darkness, and a life of sin, remembering that "to be carnally minded is death, but to be spiritually minded is life and peace."

*Muscle, Mich.*

For the Herald of Truth.  
**FAULT-FINDING.**

BY FANNIE S. GINGERICH.

Never employ yourself to discover the faults of others. Think to your own.

We had better find out one of our own faults than ten of our neighbors'.

Since the best of us have too many infirmities to answer for we should not be too severe upon those of others. Therefore, if we see a brother in trouble, we should always be willing to help him bear his burden.

True worth does not exist in the faults and deficiency of others.

There are some persons who seem to purposely treasure up things that are disagreeable.

The tongue that feeds on mischief, the babbling, the sly whispering, the impertinent meddling, all these tongues are trespassing on the community constantly.

The fiery tongue is also abroad, scattering firebrands among friends, setting families, neighborhoods, churches, and social circles in a flame.

The black slandering tongue is constantly preying upon the rose buds of innocence and virtue, the foliage of merit, worth, genius, and talent.

If God should take all the things that are true of you, and make a scourge of them, and whip you with it, you would be the most miserable of men. But He does not use all the truth on you.

And is there no law of kindness? Is there no desire to please and profit men? Have we a right to take any little thing that we can pick up about a man, and use it to such a way as to injure him, or give him pain?

And yet how many men there are that seem to enjoy nothing so much as inflicting exquisite suffering upon a man in this way, who he cannot help himself. If this would bear thy neighbor's faults, cast thy eyes upon thy own.

"In speaking of a person's faults, Pray don't forget your own; Remember that in houses of glass, Should never throw a stone. If we have nothing else to do But talk of those who sin, The better we commence at home And from that point begin."

It is easier to avoid a fault than to acquire a perfection.

By others' faults wise men correct their own. The greatest of all faults is to believe that there are no little faults that contended the church was either "too fast" or "too slow" and drew off to themselves. Sometimes something that we would not think of calling charity was at the bottom of the movement. May that charity that "suffereth long" prevent any further severance, and may envy, self-will and jealousy find no lodgment in brethren's hearts.

More than a month has now been pleasantly spent with friends and relatives in the Shenandoah Valley, Va. From here I expect soon to go to points in Pennsylvania. Mail addressed to me at Shiremanstown, Cumberland Co., Pennsylvania, during the next several months will reach me.

After a stay of six and one-half years in the West, mother, friends, and home are highly appreciated. Home, how dear the name! Every spot brings vividly to mind the days of yore. A walk through the orchard, a loiter in the barn, a climb on the hill, a saunter along the brook brings a feeling of pleasant sadness that human language cannot portray. Associated with each tree, hill, and hollow are a score of the experiences of youth. Who has not soaked in the wings of memory the fond recollections of childhood and tried to dwell there awhile? but ah no, old time takes us on to battle with the stern realities of busier life.

As we look beyond the borders of the home the old schoolhouse and its former occupants present themselves for consideration. The old building still remains, but younger feet patter its threshold. Where are those youthful faces that stamped their impress so lastingly on the soul? They are gone; some to other and far distant homes; some to their homes in the spirit world;

To a pure, sensitive and affectionate mind every act of finding fault or dealing in condemnation is an act of pain.

He who is the first to condemn will be often the last to forgive.

"Then let us all, when we commence To slander friend or foe, Think of the harm our word may do, To those we little know; Remember curses sometimes like Our chickens 'roost at home.' Don't speak of others' faults until We have none of our own."

*Am sh, Iowa.*

For the Herald of Truth.  
**HOME BY WAY OF THE CHURCHES.**

Greenmount, Va., Sept. 10, 1896. If the HERALD OF TRUTH will give space for a letter to many dear brethren along the way of this summer's travel that have asked correspondence, it will save me time and expense.

On the morning of June 9th I left my temporary residence in Okaloosa, Iowa, to visit the congregations, a main object being to "see how they do." Acts 15:36. Indiana, Ohio, Canada, Pennsylvania and Virginia were the objective points. The invisible hand of a kind heavenly Father has led and blessed me all the way.

During the three months just gone I attended nearly a hundred services. May God bless the congregations individually and collectively. Much rejoiced and encouraged have I been to see the strength of the churches, yet saddened to know how much stronger they might be. Had our church not lost some of her early zeal she might now be one of the strongest in this country. Do we not need a general awakening all along the line? "Woe unto them that are at ease in Zion?" Amos 6:1.

Another great hindrance to our progress is the fact that there are no little factions that contended the church was either "too fast" or "too slow" and drew off to themselves. Sometimes something that we would not think of calling charity was at the bottom of the movement. May that charity that "suffereth long" prevent any further severance, and may envy, self-will and jealousy find no lodgment in brethren's hearts.

More than a month has now been pleasantly spent with friends and relatives in the Shenandoah Valley, Va. From here I expect soon to go to points in Pennsylvania. Mail addressed to me at Shiremanstown, Cumberland Co., Pennsylvania, during the next several months will reach me.

After a stay of six and one-half years in the West, mother, friends, and home are highly appreciated. Home, how dear the name! Every spot brings vividly to mind the days of yore. A walk through the orchard, a loiter in the barn, a climb on the hill, a saunter along the brook brings a feeling of pleasant sadness that human language cannot portray. Associated with each tree, hill, and hollow are a score of the experiences of youth. Who has not soaked in the wings of memory the fond recollections of childhood and tried to dwell there awhile? but ah no, old time takes us on to battle with the stern realities of busier life.

As we look beyond the borders of the home the old schoolhouse and its former occupants present themselves for consideration. The old building still remains, but younger feet patter its threshold. Where are those youthful faces that stamped their impress so lastingly on the soul? They are gone; some to other and far distant homes; some to their homes in the spirit world;

To a pure, sensitive and affectionate mind every act of finding fault or dealing in condemnation is an act of pain.

He who is the first to condemn will be often the last to forgive.

others remain around and tell the story of the changes that have come and gone. Such is life as we go sailing over its lifeless sea.

That home by way of obedience to God is the one that should concern us most. Earthly homes crumble and earthly ties break, but yonder in the eternal city of light time crumbles no mansions and severs no friendships. Dear reader, do you want such a home? A. D. WENZEL.

#### "WITH PIECES OF SILVER."

Loving is giving, and giving is living. No matter what the pocket holds, it is "out of the abundance of the heart" that the largest gifts are made. Love does not count the self-denial hard, but even love may not deny the cost of the bestowal. Few things are absolutely free. Somewhere, somehow, a price is paid for all that is of highest value, and there is sacrifice and surrender back of what is offered freely for love's sake. Shall we offer unto the Lord that which costs us nothing?

Money is not the only acceptable gift which can be laid upon God's altar. Time would fall to name or to number all the sacrifices well pleasing to Him, aside from this. But is it not true that the giving of money sometimes costs a wrench which is peculiar and painful? "Surely there is a vein for the silver," but the church has hard work to come to it, and the aching void in the treasury is not filled. If the consecrating touch of the Holy Spirit had reached the purse in the pocket of every Christian, full and lean purses alike, does any one doubt that there would be enough and to spare for the carrying on of all the King's business? How the keepers of the treasure would rejoice in opportunities to make greater investments and carry on larger enterprises in the King's name. If only they were not hampered and hindered by lack of funds! This is one of the ends which "money answerseth." Wide fly the doors of opportunity on the golden hinges of answered prayer, and no man can shut them; but no one can enter them unless equipped for the enterprise, and money must furnish the indispensable supplies.

"How long must the glad proclamation Be sounded o'er land and o'er sea? What signal shall herald His coming, Our Lord and Redeemer to be? What token of loyal affection Will prove Him our conquering King? And when shall the hosts of the ransomed His glorious victory sing? Ah, listen! The word must go forward Till all in submission shall fall, And come with their 'pieces of silver' To crown Him as Lord over all."

"Till every one submit himself with pieces of silver," says the "man after God's own heart" in the sixty-eighth Psalm. If "every one" came thus, even with a half shekel, how soon the silver shower would turn to streams of blessing to refresh the thirsty land!

Is not the withholding hand dialogal? "How shall this man save us?" cried certain rebels at the time of a king's coronation. "And they despised him, and brought him not presents." It is true that Saul "held his peace," but he recognized and remembered his foes, and by divine dictation the fact was made a matter of record, unblotted by the centuries which have passed.

There is no compulsion about giving, other than that of love and loyalty. Let every one "submit himself." There is

first the yielding heart and willing mind, after which we "consecrate" ourselves or "fill the hand," unto the Lord. This may not be easy, and yet the loving heart makes it voluntarily. "Love must be giving," and God makes it possible, even in poverty. "For iron I will bring silver," saith the Lord. He can transmute the commonplace to values high and grand. But there must be both "sacrifice and service of faith." Sometimes a small piece of money represents both.

A great deal of current coin changes hands without a glance, but our Lord scrutinizes every piece of silver to see whose image and superscription it bears. All that is brought to Him should bear the stamp divine. He calls, too, for a "pure offering." Alas, we can not make it pure, but He can, and he can bring it to Him. He will "purge the dross from the silver."

Oh, the satisfaction of putting the pieces of silver into the Master's hands—those pierced hands, filled with gifts for men! When all have tasted it, there will be grace and gladness at home as well as abroad, and "the kingdom of glory will be hastened."

The number of silver pieces, the measure of the individual gift, God alone can dictate. Others beside Saul of Tarsus were on the highway toward Damascus that long past day when the flash of light fell from heaven, and they saw its brightness, but, he adds, "They heard not the voice of him that spake to me." So

"I may not judge for my neighbor What message for him may be, For I know that he can't bearken To the voice that speaks to me."

But we do well to hearken for ourselves. Even when journeying upon self-planned errands, a flash of light may bring revelation of earth's needs, and the voice of the Lord may be heard in the piteous appeals of darkened and starving souls that die so fast even at our doors. The word may be, "Come, and I will send thee far hence," or, "How much owest thou?" for the sending of others—a question life is sure to answer, if we honestly ask and listen.

For the unselfish, Christ-like, heaven-directed work, the question is always, "How much," not "How little?"

And nothing is too precious to surrender. "The silver and the gold are His." The loving and loyal heart will submit itself with "pieces of silver," and will gladly lay before the Lord, "Take my gold."—Julia H. Johnston.

#### THE AGED MEMBER OF THE HOME.

The very kindness of children and friends often makes the life of the aged member of the household a wearisome burden. In their anxiety to shield the father or mother from care and physical exertion they take away every source of interest and enjoyment. Physicians tell us that muscles which are not used become atrophied, and hence we can readily understand that physical and mental powers may age more quickly through idleness than exertion. Many daughters urge their mothers to give the housekeeping into their hands, believing that in so doing they are performing a most filial action.

It is mistaken kindness very often. Granted that the woman is in definite and varied duties to the very close of her life, no matter how long that life

may be. The wise daughter will try and lighten and, perhaps, share these duties, instead of forcing a naturally energetic woman to feel herself a useless factor in the home. There lies the sting of much of the unhappiness of old people: the feeling that they are no longer essential to others. Then, too, they do not want to surrender the administrative faculty. It hurts them to feel so entirely cut off from their kind. For this reason it is wise, when it is possible, for the housewife to encourage the aged father or mother to do some, if not all, of the marketing for the family. The exercise in the open air and the meeting with tradesmen and discussion of ways and means will console, though in a small and homely way, the man who mourns for the active days of business life. The mother, too, will feel as if her hand were still on the helm when she gives her daily orders. The keeping of family accounts, when possible, should be relegated to the aged members of the household for the same reason.

It is popular fiction to suppose that because a body is old the soul that lies in it must necessarily be old in its feelings and desires. Very often we hear it said that old people do not care for society. The doctor and the clergyman are regarded as the only callers really essential to their well-being. Yet these very same old people may long for youthful society more earnestly than their granddaughters of sixteen. They are not especially attracted by people of their own age, who remind them too vividly of the lapse of time and the infirmities of the body. They very often prefer the light of bright young faces and the stir and bustle of active and social life. They rebel against the implication that they have done with all of the world. It is true kindness, therefore, not to set them aside in some quiet room, remote from the family life, furnished, perhaps, in a staid, old-fashioned way with the portraits of the dead covering the sober walls. Such a room has an actual repulsion for the little children, who naturally grow to feel that the quiet figures sitting in it are not of their world. The whole unconscious attitude of the household is one of expectation that very soon those places must be left vacant, and often the poor old people fall into line, and through very inertia do what is expected of them. They are actually buried alive long before they die.

Love combined with wisdom will raise no such barriers around the old, but will keep them in the very heart of the family life. The friends of the younger generations will be made their friends, and it will not be taken for granted that because grandmother's hair is white she can no longer enjoy young society. In this separation the young suffer quite as much as the old, for it often happens that the grandmother is better qualified to be the confidante of the young schoolgirl than the busy, worried mother. The grandfather, too, made merciful by experience, is apt to be the best kind of an interpreter between father and son. For this reason encourage the old people to help the children in their studies. Never mind if the schoolbooks are very different from the ones in use two generations ago. This very fact will do much to put the grandparent in touch with the times and keep their mental faculties alert.

Another unwritten law has decreed that old people must read very few books. Some might think it almost sacrilegious to suggest that the occupant of the armchair may really be hungry for a good paper full of the sayings and doings of the present age in church and state. It is certainly a very gracious service for the daughter of the home to forage a bit for the mental food of the aged members of the household, and put in their hands the book or paper she finds so helpful. We are apt to forget how much of the conversation of the home is based upon books and papers read in common. Often when these are spoken of the old people feel entirely left out, because it has been taken for granted that they have lost their interest in current topics.—Sci.

#### ANSWERED PRAYER.

I asked for bread; God gave a stone instead. Yet while I pillored there my weary head, The angels made a ladder of my dreams, Which opened up to celestial mountain-tops. And when I woke, beneath the morning's beam's, Around my resting-place fresh morn'g rays; And, smiling (God, I went upon my way, For I was fed.

I asked for strength; for with the noonday heat I labored, while the resper, singing sweet, Went forward with ripe sheaves I could not bear. Then came the Master with His blood-stained feet.

And lifted me with sympathetic care, Then on His arm I leaned till all was done; And I stood with the rest of set sun, My task complete.

I asked for light; around me closed the night, Nor gilding star met my bewildered sight. For storm clouds gathered in a tempest near, 'Tis the lightning's blinding, roaring light I saw the way before me straight and clear. What though His leading pillar was of fire And not the substance of my heart's desire? My path was bright.

God answers prayer; sometimes when hearts are weak He gives the very gifts believers seek, But often faith must learn a deeper rest, And trust God's silence when He does not speak.

For He whose name is Love will send the best. Stars may burn out, nor mountain walls endure, But God is true; His promises are sure To those who seek.

*Sci. by L. M. J.*

#### THE GOSPEL STREAM.

The poet Homer frequently speaks of the "ocean stream," that flows about the world, and his conception of the world seems to have been a flat circular plain of land with a great ocean river flowing round it and touching all its coasts. Over this flat world the god of the sun each day drove his fiery chariot, passing beneath its surface during the night, to begin his course anew in the morning. Our fuller knowledge has made Homer's world seem like a very childish conception, but his "ocean stream" which touched all shores and bound his little world of many lands into a unity with unhindered intercourse and interrelations, was a beautiful idea. It may serve us as an illustration of an invisible yet mightier stream which has silently flowed about every land, and brought hearts on every coast into a unity not affected by space or time.

Every stream has its source, without which it could not exist, and its course is shaped by the course of the country through which it flows.

Our Gospel stream had its source on Mount Calvary, though the current had

been slowly, almost silently, gathering force and volume ever since the Bethlehem shepherds heard the celestial voices saying "unto you is born this day a Saviour, who is Christ the Lord." Men have tried to check the stream, to turn it out of its course, to dam it up into a stagnant pool, or to use it to turn their own private mill-wheels, but it always bursts away and flows on to make the earth a watered garden. Its persistent might has forced the most unwilling to confess that the source is not human or earthly, but divine and celestial, though like all streams its course has been shaped by special conditions and circumstances. It flows on to meet the needs of the world, and the source is inexhaustible, but the force and volume in any given place depend largely on the channel that is opened for it, since it goes only where the dike-gate is lifted for it to come. Each individual may find, as the prophet found, water to the ankle, knee, loins or "waters to swim in," for while the main stream cannot be dammed, the side currents stream in only in proportion as the way is opened for them to come. In a similar manner, no man can stop the sun from shining, but he may close his lids and keep it from affecting his own optic nerve.

It is surprisingly strange that, though the Gospel stream flows from the throne of God and the Lamb, and is an outpouring of grace, yet it is spread abroad through the world by human instrumentality, and it reaches each heart through another heart. "He that believeth on me, out of his inmost self shall flow rivers of living water," i. e., he that lets the living and life-giving stream flow into himself thereby is enabled to send out streams to other lives, and so all believers are linked, not by a "golden chain," but by the interflowing of the one undivided and world-mitting stream which has been opened for sin and unbelief.

A recent writer has traced the course of the stream which flowed from Italy to England and beat against the English throne and changed the course of history. "Savonarola converted John Colet, John Colet converted the great Erasmus, Erasmus converted Thomas Hilney, and Thomas Hilney converted Hugh Latimer," the lofty figure of the English reformation, who stood in the martyr fires at Oxford and said to his companion, "Be strong, Master Ridley, and play the man, for to-day we will light such a candle as by the grace of God shall never go out."

The Gospel stream does not flow around men; it flows through them, and it goes out through every soul who draws water from the wells of salvation. The water of life and the light of the world are found only in Christ, but from every redeemed soul the river flows and the light streams, and so whether we dwell in America or in China we are joined by the uniting stream into one people and one family. —American Friend.

"SAINNESS serves but one end, being useful only in repentance, and hath done its greatest work, not when it slights and weeps, but when it hates and grows careful against sin; but cheerfulness serves charity, fills the soul with harmony, and makes and publishes glorifications of God."



## I CAN TRUST.

I cannot see, with my small human sight,  
Why God should lead this way or that for  
I only know He hath said, "Child follow  
me!"  
But I can trust.

I know not why my path should be at times  
So straightly led, so strangely barred  
before;

I find God could open wide the door;  
But I can trust.

I know answer, often, when best  
With questions fierce and subtle on my  
way.

And often have I but strength to faintly  
pry,  
But I can trust.

I often wonder as, with trembling hand,  
I cast the seed along the furrowed ground,  
If ripened fruit for God will there be found.

But why can trust.

I cannot know why suddenly the storm  
Should rage so fiercely round me in its  
wrath;

But this I know God watches all my path—  
And I can trust.

I may not draw aside the mystic veil  
That hides the unknown future from my  
sight;

Nor know if for me waits the dark or light;  
But I can trust.

I have no power to look across the tide  
To see what here the land beyond the river;  
But this I know I shall be God's forever;

So I can trust.

—Selected by E. F. B.  
Cordelia, Pa.

SLAVERY IN CHRISTIAN  
PROTECTORATES.

It is usually supposed in America that African slavery has ceased to exist save among minor tribes of the far interior who are out of reach of existing powers to regulate; and most Englishmen would "have a liver" at once if it were suggested that directly beneath the Union Jack actual and positive slavery existed. The fact, well known to the governmental officials in charge, but after several years' residence in East Africa, and having observed much with my own eyes, and conversed with many persons in public life, we are obliged to confess that this idea is much more a theory than it is a fact. There are various forms of African slavery, and perhaps none of it is in all respects the same as our late American slavery. One form, and I think the only form in British Natal, is the common and invariable selling of daughters. This is the old heathen method of securing a wife, and while in the majority of cases it is doubtless voluntary on the part of all concerned, yet only the male members of the families need consent to the trade; and we have often seen, a magistrate is obliged to try the case and compel the payment of the very last farthing of the woman's price. The records of the magistrates' courts in Natal are this very day full of such infamous proceedings. The colonists frequently declare there are two sides to the question—one that there are 500,000 fierce Zulus (armed with spears) concerned; and that it is well for the man to be obliged to pay a certain sum of money to buy a wife; and on the other hand is the most powerful Christian nation on earth compelling a maid of twenty years to marry an octogenarian, whose very shadow is little less than Hades to her.

Farther north, within the Portuguese domains, though the European population is the merest handful and the natives into millions, the governmental authorities, which the world supposes

not the equal of England's in power, never have condescended to forcing helpless maidens into lifelong brothel slavery under the impression that it was good for the native women that they be thus sacrificed. Within these borders of Portuguese possessions native law has been interfered with as little as possible, for sheer lack of military strength to cope with the situation, and domestic slavery is as common as life. Now and then one sees men who are slave-owners—many of them in the Limpopo valley—but throughout these provinces women are always bought, and frequently sold or exchanged from one man to another for any cause whatever. Native law requires that she willingly consents to this proceeding. She always does consent. If she refuses she is brought before the chief and public men of her vicinity, where she kneels down, and a couple of adequate sticks are provided. Her temples are most unkindly bound by tying the sticks in front and binding them tightly behind so that it always draws blood, and in a brief session—half a day to a week—she either dies or most pathetically affirms that she is willing, when her unnatural father, brothers, or uncle walks off with the price of her lifelong slavery, and she meekly resigns to circumstances.

While these scenes are daily enacted in vast regions of territory and among millions of people the great Christian world has not yet found out that this is little else than slavery. It only needs the auction block and slave show to make it symmetrically complete; yet there are more endurable oftentimes than the former. But it probably must needs be that much sorrow and pain must be borne and the spear and bow be relegated to the relic house and the arts, before the darkened masses of these heathen regions will ever submit to the liberation of their own daughters and female kind.

In British Central Africa the traces of slavery are still more unmistakable. We have not visited these regions in person, but have met and entertained many who are familiar with the country and its existing conditions. The great coffee-growing interests in Nyassaland are central items of consideration up to date. A few have entered this lucrative business, and nearly all have succeeded. Mr. Joseph Booth, founder of the Zambesi Industrial Mission, a man well posted on the general doings in Nyassaland, has told us repeatedly, in the presence of many witnesses, of his own plan of operations, which he himself regarded as philanthropic and missionary. It is to be hoped that, in essential details, many disagree with his methods. I give an outline of his scheme, to show its bearings on the matter of actual or practical slavery, as well as on missionary interests at the same time. Mr. Booth, as late as the close of 1895, had some twelve stations, covering half a million acres of valuable land and manned by from forty to sixty European "missionaries" of various denominations and more various capacities and qualifications. Some of his land was purchased, but much of it was granted by her Majesty's commissioner, Mr. Johnson. Coffee is the chief industry. This, in three years from the seed, or two years from the plant, yields from one half a ton to one and a half tons of coffee per acre which is worth \$400 (\$50 per ton,

net. But coffee planting, carried on on a large scale, requires many laborers. To secure this commodity Mr. Booth takes a bale or two of cloth, goes to some well-known chief not far distant, and hires of the chief four hundred kidnapped, forced, and unpaid men, women, and children for each station, for which he pays in cloth a cost of some sixty cents per capita per month. These people work twelve hours a day for the "missionary," for which they never receive anything whatever. At noon on Saturday they are discharged till Monday, to work for other natives if possible and thus secure a few ears of corn on which to subsist the coming week. Mr. Booth has no form of religious exercise with them save on Sunday, when he goes out to villages and preaches to his slaves while they are busily engaged in breaking the *Sabbath for his own aggrandizement*. The "missionary" portion of Mr. Booth's program some way failed to be appreciated by the English people who gave him his funds, and now that work is running as a private business establishment. From a missionary point of view we can point with unbounded pride and satisfaction to our Scotch and English brethren at Blantyre and Ikaloma, who are actually accomplishing in a proper missionary manner all that Mr. Booth hoped to see done. From all we can discover from the troubles in British Central Africa it appears that native chiefs on the outer border of the British limits, if not within the same, are continually raiding the interior for slaves, whom they thus rent out to planters of all kinds throughout Nyassaland. The doughty British commissioner appears to be upsetting Arab slave caravans everywhere, will own not a slave himself, and his cheeks would tingle at the mere implication of such a thing, but he readily and unhesitatingly hires continually all the slaves he needs from any one who has them to rent. This, they argue, is necessary for the development of trade and the good of everybody, heathen chief, Christian commissioners, doubtful traders, speculators, and all concerned—save the very necessary slave himself. We have heard very recently that names are being changed, and things said in less scandalous phraseology, so that the general public may be restful in their suspicions for a while, though the same painful reality is being continually carried on. It is doubtless true, as we have already hinted, in the more civilized countries to the south, that the young and tender usurpers of the territory really are unable to govern and control in all points as they know they should; but it is entertaining to see how humbly cunning they are to tackle all of such items of heathenish wrongdoing as are most conducive to the rotundity of their pocketbooks.

The next territory to the north is the German East African Province, with its capital at Das es Salaam, only fifty miles south of Zanzibar. This is one of the youngest of foreign possessions, but our German friends have begun matters in a very businesslike manner. Roads are made all over the country, the capital as clean as military discipline requires, the buildings modern, and the harbor one of the most picturesque known. So far as we could discover there were no slaves at the capital, and when occasion requires we know that slave caravans are liberated

and the Arab conductors all prevented on the spot from ever again engaging in this nefarious trade. Slave caravans doubtless do abound under one pretext or another, but open slavery is not known, certainly not officially known to exist. But the Germans are not colonialists, and there has been no real demand for native labor, and many complications existing farther south do not arise here. The German officials are choice men who are doing everything possible to honor their Kaiser and to make Das es Salaam the Zanzibar of the world. To exchange Zanzibar for Heligoland was a piece of such gigantic folly that only a Kaiser could have done it, and the Germans will never rest till they have made the trade of Zanzibar a mere matter of history. At the island of Zanzibar we were recently entertained by J. Richardson, D. D., Bishop of Zanzibar. The bishop has resided in these regions for years, has traveled much over the interior, and is a well-known person among the various officials, both European and Asiatic, on the island. From him we learned that Zanzibar Island contains probably one hundred thousand bona fide slaves. Another one hundred thousand of all kinds completes the population of the island. The bishop has a training college school, whose pupils are almost exclusively from the slave element of the city. Other schools are formed entirely of liberated slaves bestowed upon him by the German government on the mainland and the English on the island. He is continually receiving reinforcements. On going about the city of Zanzibar more than half the people one sees are slaves. The old Arab skells own many hundreds of them, and these are rented out to any in need of labor. But the main demand for slaves is for the huge spice fields of Tanya and Zanzibar. Probably fifty thousand slaves are employed on Tanya alone. In some way, usually unknown to the officials, it may be supposed, show after show loaded with slaves is beached on the island of Zanzibar, and the slaves peddled out to all who wish to employ them. Two English men-of-war are always about, but one's guns are sighted on the Sultan, who appears to have no conscience otherwise, and the other cannot be everywhere. Hundreds of dhows are continually landing night and day. If one is a real slave, with slaves aboard, they are passed as "boatmen," "people of the town at so and so," etc., and the official who knows that spices can't get to the customhouse without "Niggers," and returns will be \$50,000 per month less if no "Niggers" can be had, and probably with the aid of a few sovereigns to help blind him is able to arrive at almost any conclusion. But now and then some luckless dhow is pounced upon and seized, liberated and handed over to the bishop, etc., and these exploits are pretty apt to get into print, while the one hundred thousand slaves on Zanzibar and the fifty thousand slaves on Tanya are such well-established facts as to cause no flow of ink.

The life of the slave in the town of Zanzibar is far from burdensome. He is fed and more or less clad, and is free from all his enemies; his work is light, usually running errands, fishing, cooking, etc., for his master. But in the spice fields he has long hours in a marlous region under a strict overseer, and he dies off at a very rapid rate.

Hence the necessary influx to satisfy the demands of the markets. Europeans are, for the most part, owners of these prolific fields, and while they would never consent to own slaves they ruthlessly rent as many as they need. This system, as in Nyassaland, is excellent for the heathen Arab slave catchers, for the Arab owner, for the European planter, and for the general purse of the government; but it will take a wise man to prove that it is good for the slave. Still, there are those who will argue that the slave is really benefited, for at home he is in constant warfare with his fellow-man, and is hourly in danger of murder and other things worse; that he is pillaged and starved, and at best he has no home better than the animals of the forest.

But if all these things were true, and it must be admitted that there is much of truth in them, it fails to justify the heathen Arab and the Christian European alike, who have joined hands in robbing the slave of himself, just because other heathen robbed him. If it were not for rich round sums of gold involved in it all even an Arab could see the injustice of it. It is quite true that these liberated slaves who have been educated and taught trades—and some educated as evangelists—all manifest much disinclination to return to the regions whence they were taken. From our own personal observations during a lengthy residence on the East Coast we must conclude that our German friends in German East Africa are apparently incorruptible and disinterested in the upbuilding of the country for native and European alike. Whereas, while we are ardent admirers of Cecil Rhodes in Zambesia and Commissioner Johnson in Nyassaland, we can but believe that these idealistic notions are to become white men's countries at the expense of the black man, unless examinations, discussions, and ventilation of these native questions shall materially affect the present order of working.—*Ill. Chr. World.*

## THE POPULARIZING OF THE ARK.

We read that Noah was a "preacher." At the same time he was busy building the ark. He was engaged a hundred and twenty years in this twofold work. He was intensely practical. Now in the forest, and now in his shipyard he hewed the timbers into shape, and, with Shem and Ham and Japheth helping him, raised rib and plank into due line. Now and then he laid aside his ax and beetle and went to preaching.

His sermons were very pointed and personal. His soul flashed in his eyes and thundered in his tones as he spoke of God's righteousness and marshaled before these men their thousand sins and shame.

But in a tender voice he preached a gospel, a "good news" of God's patience and mercy, threat and promise, and hearty desire "to save to the uttermost." And then with his three boys he would take up adze and line again and go on building the high ark.

The slowly growing structure was itself preaching all the time. It became, as the years passed, a mighty and mighty object lesson, telling to all of an ever-nearing danger and also of an all-sufficient safety.

Noah drove the bolts to-day and preached to-morrow, but sledge and

tongue united in the self-same plea of warning and invitation. And yet among all the multitude who came to hear the preaching or see the ship not one was moved to engage passage.

It must have come to be a greatly discouraging work to Noah. As curiosity lessened and at last ceased, and indifference and ridicule followed, the preacher many times must have anticipated the wailing cry of the prophet: "Who hath believed my report?"

The boys grew more and more disheartened, and then impatient and at last critical. They held now and then council with each other to talk over the situation. It was very evident to them that the ark was not "drawing." Sad to say, but it was a fact that the preacher was a failure. Ham went so far as to say that it was no wonder, for father long ago passed the "dead line," and his constant harping on "righteousness" was getting to be "tiring."

Shem and Japheth were greatly offended at this irreverence in their brother, who had already begun to put on the complexion of the "black sheep of the flock." However, they were all agreed that something must be done. They talked long and earnestly. They had many schemes to offer for "popularizing the ark." They were, first of all, immensely taken with the phrase, "popularizing the ark." It was a bright thought of Japheth's; the boys fairly shouted over it. They decided to interview the father at once.

Noah that day was resting for a space, seated on a great timber which he had been shaping into form; it was for the ridgepole of the great roof. The boys came near their white-haired sire. Shem, being the oldest of the sons, began the conversation. "Father," he said, "you look thoroughly worn. I am right glad that you are resting for a while."

"Yes, my son, I am greatly tired. I cannot do what I once could; and then I preached hard all day yesterday. I am somewhat 'Mondayish' to-day. But lay hold; we'll have this ridgepole in place before sundown."

"But, father, we have come to talk with you about this whole affair. The ark is about done. I suppose that yesterday you tried as usual to reach the people. You warned them of the coming storm; you rebuked them for their awful wickedness; you urged them to repentance; pointing them to the ark you urged them to come in. But, father, it seems to us that it is all a failure. Your have now been preaching well-nigh a hundred and twenty years, but no one is coming into the ark. Not a place has been taken."

The old man dropped his head. Tears swept down his furrowed face. His voice broke under his great feelings.

"Yes," he said, "I have done all I know how to do. Love and law, judgment and mercy, threat and promise, thunder and tears, I have poured out on this people; but it has all been in vain. Sometimes I think that it is really some fault of mine. Sometimes I think of retiring. Perhaps, Shem, you could do better. A new voice might reach them. But, after all, I think that it is the people themselves who are to blame. They are a wicked and gainsaying generation. Sometimes I think that an angel could not stir them. Oh, boys, my heart is almost broken!"

"Well, father, Japheth and I do not think that the fault is in you. Ham has said, that in his opinion, a change would be perhaps the best thing," but Ham never was level. But we are all agreed about one thing. The ark ought to be popularized. It looks ugly. It smells dreadfully of pitch. The whole thing needs to be modernized. Let's paint the thing, and instead of that plain square door, let's put over it a graceful Gothic arch. Let's have colored windows in. Japheth says if he could have his way, he'd have a brass band. Ham thinks that a kitchen and a cooking place would be a big thing, and he could get oysters and clams enough to draw the whole crowd in. He says: 'Get 'em in any way, and when we have got 'em in we will save 'em whether they want to be or not.' I don't know about that. Ham is a queer one. But, father, something must be done. We have got to make that ark attractive."

The old Patriarch was strangely moved by Shem's talk, and the words of assent which Ham and Japheth were constantly uttering. He shook his head many times, and said over and over again: "One thing, my sons, you do not enough reckon on. It is the one most important fact in all this affair, the hardness, the natural sinfulness of men's hearts."

But at last, overcome by the young people's importunities, Noah gave over the ark and its management to them. He only insisted that he must go out among the people to preach the old truth, God's everlasting righteousness. He must do that whether men will hear or forbear, God had so commanded him to do.

The young men immediately took things in hand. They put up a very graceful altar over the door. They made the windows to flame like setting suns; they painted with divers colors the great boat, until it looked like a rainbow. Noah entered into the spirit of the work, and, the her hand was shaking with age, she traced in forms of entwining vines and flowers the words:

WELCOME, WELCOME TO ALL."

The young wives joined their husbands in arranging "sacred concerts" and "twilight orisons." Ham would have his way. He got ready some Negro melodies, "dialated," he said, "to holy words." A huge kitchen was put into the bow of the boat, oysters and clams, crackers and coffee were prepared in great quantities. The tables, many cubits in length, were soon covered with cups and plates. The abundance of the feast and the attractions of the ark with all its outward show, the entrancing nature of the music and the hearty welcome were duly proclaimed to the masses. At a given hour the grand Gothic gate was thrown wide open, the splendors of the windows shone like heavenly glories through the great entrance. The exultant strains of the singers, Ham's clear, ringing notes rising above all, swept in waves of surging melody far out upon the plains.

Noah, the preacher of righteousness, who, from a distant hillside, was urging with unabated earnestness his few hearers to repent, heard in his sermon the voices of the singers. He also clearly heard another voice, as of the rushing forward of a vast multitude. Plainly the movement was toward the ark! His heart leaped within. "Surely," he said, "my sons were right. They have suc-

ceeded. They have, indeed, popularized the ark."

With hurried steps Noah drew near. It was a vast, strange multitude that met his view, not of men, women and children, but of "beasts of every kind, the clean by sevens, male and female, and of beasts that are not clean by two, male and female. Of fowls also of the air by sevens, the male and the female, and of every thing that creepeth upon the earth. These went into the ark," and Noah entered in to find Shem and Ham and Japheth, and his own and their wives. "And the Lord shut them all in."

The above article, from the *Independent*, is of course intended for, and is a scathing rebuke against the modern, "popular" way of "drawing the crowd" to church by unevangelical methods, such as church concerts, fairs, church theatricals, ice cream and other festivals with band and string music for further entertainment. Just as wrong as it would have been for Noah to have labored in this manner, just so wrong is it to-day for the modern Noah who poses as preachers of righteousness, but who are teachers of worldliness, and the article shows but too plainly how in the majority of cases they become so. Let the old Gospel truth be ever so uninviting, so "old-fashioned," it is the old rock bedded, eternal truth nevertheless, and teaches, in its simple, direct way, the only way to heaven—the way of the cross—and no amount of modernizing, popularizing means will ever take its place in God's redemption plan, all the arguments and methods of the modern Hams, and Shems, and Japheths, to supply the popular demand to the contrary notwithstanding.

## THE POWER OF INFLUENCE.

A young man recently at a religious meeting told the story of his conversion. It shows how great an influence we may be exerting on others all unknown to ourselves. He said:

On my way to and from my business, I pass a certain home. I am generally on my way about their breakfast time. As I passed one day I saw the head of the house, a man only a few years older than myself, sit down to the table. He had a Bible in his hand, and in the passing glance I saw his wife and little girl, with bowed heads, waiting for him to read. It was only a glance, but it haunted me all that day. It had a purifying influence. The next morning I found myself looking into the window as I passed with curiosity, mingled with more respect than I ever had for religion. Morning after morning it was the same.

I had never been a church-goer, but one Sabbath morning I resolved to go to church near by. I was ignorant of the time, and so I dressed leisurely and sauntered in. The Sabbath-school was in session. I glanced over the classes and was pleased to see my unknown friend teaching a class of young men about my age. Before the year was past I made the good confession. That was twelve years ago, and my faith is stronger to-day than ever, but somehow I always feel that the picture I saw through the open window had more to do with my conversion than anything else.—*The Mid Continent.*

"With every promise of God is a command. If, then, we obey His commands, we have a right to claim His promises."

"If Christ were only a cistern, we might soon exhaust His fulness, but who can drain a fountain?"





upon the state of their feelings inside. If you would be sure of your own blessing, then, dear reader, listen not to the unstable testimony of inward emotions, but to the infallible witness of the word of God.

"Verily, verily, I say unto you, If that believeth on *Me* *HATH* everlasting life." (John 6: 47.)

Let me give you a simple illustration from every-day life. A certain farmer in the country, not having sufficient grass for his cattle, applies for a nice piece of pasture-land which he hears is to be let near his own house. For some time he gets no answer from the landlord. One day a neighbor comes in and says, "I feel quite sure you will get that field. Don't you recollect how that last Christmas he sent you a special present of game, and that he gave you a kind nod of recognition the other day when he drove past in the carriage?" And with such words the farmer's mind is filled with sanguine hopes.

Next day another neighbor meets him, and in conversation he says, "I'm afraid you will stand no show whatever of getting that grass field. Mr.—has applied for it; and you cannot be but aware what a favorite he is with the Squire, occasionally visits with him," etc. And the poor farmer's bright hopes are dashed to the ground, and burst like soap-bubbles. One day he is hoping, the next day full of perplexing doubts.

Presently the postman calls, and the farmer's heart beats fast as he breaks the seal of the letter; for he sees by the hand-writing that it is from the Squire himself. See his countenance change from anxious suspense to undisguised joy as he reads and re-reads that letter.

"It's a settled thing now," exclaims he to his wife. No more doubts and fears about it; "*hopes*" and "*ifs*" are things of the past. "The Squire says the field is mine as long as I require it, on the most easy terms, and that's enough for me. I care for no man's opinion now. *His word settles all!*"

How many a poor soul is in a like condition to the poor troubled farmer—tossed and perplexed by the opinions of men, or the thoughts and feelings of his own treacherous heart! and it is only upon receiving the word of God, *as the Word of God*, that *certainly* takes the place of doubts, and penitences. When God speaks, there must be certainty, whether He pronounces the damnation of the unbeliever, or the salvation of the believer.

"Forever, O Lord, thy word is settled in heaven" (Ps. 119: 89); and so the simple-hearted believer *HIS WORD SETTLES ALL*.

"Hath he said, and shall he not do it? Hath he spoken, and shall he not make it good?" (Num. 23: 19.)

"I need no other argument; I want no other plea; It is enough that *He* said, And that He died for me. The believer can add,—

"And that God says so."

"But how may I be sure that I have the right kind of faith?" Well, there can be but one answer to that question; viz. "Have you confidence in the right person; i. e., in the blessed Son of God?"

It is not a question of the amount of your faith, but of the *trustworthiness* of the person you repose your confidence in. One man takes hold of Christ, as it were, with a drowning man's grip; an-

other but touches the hem of His garment; but the sinner who does the former is not a bit safer than the one who does the latter. They have both made the same discovery; viz., that while all of self is *altogether* untrustworthy, they may safely confide in *Christ*, *certainly* rely on *His word*, and confidently rest in the eternal efficacy of *His finished work*. That is what is meant by believing on Him. "Verily, verily, I say unto you, He that believeth on *Me* *HATH* everlasting life." (John 6: 47.)

Make sure of it then, my reader, that your confidence is *not* reposed in your *works of amendment*, your *religious observances*, your *pious feelings* when under religious influences, and the like. You may have the *strongest faith* in any or all of these, and perish everlastingly. Don't deceive yourself by any "fair show in the flesh." The *feeblest faith* in Christ eternally saves, while the *strongest faith* in *ught* besides is but the offering of a *deceitful heart*—but the leafy twigs of your enemy's arranging over the pitfall of eternal perdition.

God, in the gospel, simply introduces to you the Lord Jesus Christ, and says: This is my beloved Son, in whom I am well pleased. "You may," He says, "with all confidence trust *His* heart, though you cannot with impunity trust your own."

Blessed, thrice blessed Lord Jesus, who would not trust Thee, and praise Thy name!

"I do really believe on Him," said a sad looking soul to me one day; "but yet, when asked if I am saved, I don't like to say 'Yes; for fear I should be telling a lie.' This young woman was offering my daughter in a small town in the midlands. It happened to be market-day, and her father had not returned from market. So I said, 'Now, suppose when your father comes home, you asked him how many sheep he bought to-day, and he answers 'Ten.' After a while a man comes to the shop, and says, 'How many sheep did your father buy to-day?' and you reply, 'I don't like to say, for fear I should be telling a lie.'" "But," said the mother (who was standing by at the time, with righteous indignation, "that would be making your father the liar."

Now dear reader, don't you see that this well-meaning young woman was virtually making Christ out to be a liar, saying, "I do believe on the Son of God, and He says I have everlasting life, but I don't like to say I have, *lest I should be telling a lie!*" What daring presumption!

"But," says another, "how may I be sure that I really do believe? I have tried often enough to believe, and looked within to see if I had got it; but the more I look at my faith, the less I seem to have."

Ah, friend, you are looking in the wrong direction to find that out, and your trying to believe but plainly shows that you are on the wrong track. Let me give you another illustration to explain what I want to convey to you.

You are sitting at your quiet fireside one evening when a man comes in and tells you that the station-master has been killed that night at the railway. Now, it so happens that this man has long borne the character in the place for being a very dishonest man, and the most daring, notorious liar in the neighborhood.

Do you believe, or even try to believe, that man?

"Of course not," you exclaim.

"Pray, why?"

"Oh, I know him too well for that!"

"But tell me how you know that he don't believe him. Is it by looking within, at your faith or feelings?"

"No," you reply, "I think of the man that brings me the message."

Presently a neighbor drops in, and says, "The station-master has been run over by a goods train to-night, and is killed upon the spot." After he has left I hear you cautiously say, "Well, I partly believe it now; for to my recollection this man only once in his life deceived me, though I have known him from boyhood."

But again I ask, "Is it by looking at your faith this time that you know you partly believe it?"

"No," you repeat: "I am thinking of the character of my informant."

"Well, this man has scarcely left your room before a third person enters, and brings you the same sad news as the first. But this time you say, 'Now, John, I believe it. Since you tell me, I can believe it.'"

Again I press my question (which is, remember, but the re-echo of your own): "How do you know that you so confidently believe your friend John?"

"Because of *who* and *what* John is," you reply. "He never has deceived me, and I don't think he ever will."

Well, then, just in the same way I know that I believe the gospel; viz., because of the One who brings me the news. If we receive the witness of men, the witness of God is greater: for this is the witness of God, that he hath witnessed of his Son. He that BELIEVETH NOT GOD *HATH* MADE HIM A LIAR; because he believeth not the witness that God gave of his Son (1 John 5: 9, 10). Abraham believed God, and it was counted unto him for righteousness (Rom. 4: 3).

An anxious soul once said to a servant of Christ, "Oh, sir, I can't believe!" To which the preacher wisely and quietly replied, "Indeed! who is it that you can't believe?" This broke the spell. He had been looking he must feel within himself in order to be sure he was all right for heaven; whereas faith ever looks outside to a living person, and His finished work, and quietly listens to the testimony of a faithful God about both.

It is the *outside* look that brings the inside peace. When a man turns his face towards the sun, his own shadow is behind him. You cannot look at self, and a glorified Christ in heaven, at the same moment.

Thus we have seen that the blessed PERSON of God's Son wins my confidence. His FINISHED WORK makes me eternally safe. God's WORD about *those who believe* on Him makes me unalterably sure. I find in Christ and His work the way of salvation, and in the word of God the knowledge of salvation.—Sel.

"Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your hearts, and practice them in your lives. To the influence of this Book we are indebted for the progress made in true civilization, and to this we must look as our guide in the future."

#### AN INCIDENT IN VOLTAIRE'S LIFE.

Voltaire passed the years between 1726 and 1729 in England. He declared that this visit was the most important event in his life; yet it is a period which had been passed over by his biographers in silence, until Archibald Ballantyne recently wrote upon "Voltaire's Visit to England."

Voltaire just failed to see Sir Isaac Newton, whose funeral he attended in Westminster Abbey; but he consoled himself by seeking the acquaintance of Dr. Samuel Clarke, who was Newton's friend.

Doctor Clarke at first refused to meet Voltaire because of his religious unbelief. It happened that the distinguished Frenchman met a friend of Dr. Clarke, who asked him to make one of a party to which the doctor was also invited.

Voltaire kept the appointment, and seated himself near the doctor, expecting to hear the good man talk; but he remained silent. Hoping to force him into conversation, Voltaire in general conversation with other persons present, gave expression to the wildest statements that his imagination could suggest against religion.

At last Dr. Clarke turned about, and looking him steadily in the face with the keen eagle eyes for which he was remarkable, said:

"Sir, do you acknowledge that two and two make four?"

Voltaire made but a bare reply, and the subject was dropped. Hereafterward showed great respect for Dr. Clarke, and several interviews with him followed.

But that which apparently made the greatest impression upon the great skeptic's mind was this: he noticed that Doctor Clarke never pronounced the word "God" without an air of contemplation and respect. He confessed the unusual impression which this had made upon him, and asked:

"How is it that you habitually speak so reverently of the Deity?"

"I have insensibly taken the custom from long association with Newton," answered Clarke, seriously.

"A custom," Voltaire adds, "which really ought to be that of all men."

He drew a correct conclusion. If we believe in God and in the sacredness of religion we should treat them reverently. Most men do not measure the impression they make in speaking of the things they hold as sacred. Flippancy here seems like insincerity. If Voltaire in his thorough skepticism could be touched by a reverence rare in his day, how much more in these times must the casual seeker after Truth be shocked by a lack of it!

It is said that a few months after meeting Doctor Clarke, Voltaire wrote to a Quaker friend of his—undoubtedly his only profession of faith: "In short, good sir, I believe in God."

"We picture death as coming to destroy; let us rather picture Christ as coming to save. We think of death as ending; let us rather think of life as beginning, and that more abundantly. We think of losing; let us think of gaining. We think of parting; let us think of meeting. We think of going away; let us think of arriving. And as the voice of death whispers, 'You must go from earth, let us hear the voice of Christ saying, 'You are but coming to me!'"

#### "OUR FATHER, WHICH ART IN HEAVEN."

This is a prayerless prayer when the words are merely repeated like the senseless creaking of a praying machine. If this prayer is to mean anything in the ear of God, it must be the heart-language of His children. Some one might say, "But the Fatherhood of God is universal." In one sense this is true, but in a deeper sense it is not. We believe that in this prayer we are to come before God, looking upon Him not as our Father through creation, but as our Father through adoption and the new birth. The mere fact that God created us does not necessarily imply that we are His children. It needs something beyond creation to constitute the relationship which enables one to say, "Our Father which art in heaven." There must first be loving, obedient sonship, through adoption and regeneration. Only when we submit to God in Christ, have been born from above, made partakers of the Divine nature, given the spirit of adoption, and made heirs of God and joint heirs with Christ," can we really say, "Our Father." These words can be nothing more than mockery when uttered by a person who has neither filial reverence, love, obedience, gratitude, confidence nor any desire for communion. But when once you are able to pass the rigid requirements of this introductory part of the prayer, and pass through the vestibule, then you will be likely to meet your Father in every room of His royal mansion. This peculiar relationship of Father and child must be recognized at the outset, for if I do not recognize my Father's right to honor, obedience, confidence, and filial affection, I can have no hope that the prayer will be heard at all.

But when the relation is truly recognized, how precious to our souls is the title, "Father." If God be my Father, He loves me. That means everything to me. It means provision for my necessities, protection in all my vicissitudes, guidance in all my perplexities, friendship in my loneliness, comfort in my sorrows, success in Christian work, victory over my temptations, triumph over sin, and at the last an abundant entrance into His heavenly kingdom. When God is a Friend He is the best of friends, and sticketh closer than a brother; and when He is a Father He is the best of fathers. "Like as a father pitieth his children, so the Lord pitieth them that fear him."

But let us not forget to notice that this is not the prayer of an isolated being. It is not the petition of selfishness or exclusiveness. "Our Father!" That means brotherhood, and can rise only from a brotherly spirit. We are not permitted to come to God alone, but must bring with us His whole family. We cannot separate ourselves from the fraternal relation in which we stand. We may not draw our robes of self-righteousness about us and say,

"Father, bless me, and my wife, My son John, and his wife, And no more."

It is no prayer at all, indeed worse than no prayer, when one says, "Father of our set, bless us, and all people equally respectable." The spirit of fraternity must lie at the basis of all true praying. We must leap over all barriers of social exclusiveness, hostility of interest and jealousy, and feel our oneness with the

race when we cross the threshold of this prayer.

There is still another thought in these introductory words of the Lord's prayer. "Our Father, which art in heaven." This is the prayer of a child away from home. It suggests our spiritual relations and kinship with heaven. In it heaven is presented to us under the delightful thought of home. As the little boy said, "Heaven is his headquarters." "Our Father" lives at the metropolis of His limitless kingdom, and His residence is the Christian's goal. Heaven is the dwelling place of God, the seat of His government, the region of holiness and enjoyment, the abode of angels and saints. The look of the soul is ever toward its heavenly home. It is related of Cicero, when banished from Italy, and of Demosthenes when banished from Athens, that they wept every time they looked toward their own country, so great was their love for their fatherland, and so keen their desire to return thither. So should our souls long after our home above. Our citizenship is there. There God our Father dwells, there Christ our Savior resides, there the Holy Ghost our comforter is, there too, many of our loved ones have gone. Conscious then of our spiritual relation and kinship with heaven, and in the spirit of filial devotion and fraternal love we say, "Our Father, which art in heaven."

#### THE DISCIPLINE OF LIFE.

Before I was afflicted I went astray; but now have I kept thy word. Psalm 119: 67.

Why are we so constituted that nobility of character can only be attained through the discipline of sorrow is as yet an unsolved problem.

That we must needs travel over the curdery road of difficulty, successive obstacles, harsh circumstances and continuous effort if we would reach the gate of Paradise or fit ourselves to cross its threshold is the moral puzzle of the universe.

In our unwisdom we think the materialized and level highway a better means of progress, and we are astounded when told that smooth roads make small men.

He who would get a glimpse of the widest landscape must climb the hill from which alone it can be seen. This is the first law in the statute-book of Providence.

The night is grewsome and lonely, but half the universe is veiled from him who has not the stars as well as the sun, and darkness alone can render them visible.

This, too, is the law—namely, that we must sit amid the shadows of night if you would see the heavens at their best.

A large fortune is the worst accident that can befall a youth, for his temptations are stronger than his ambitions. The boy with money inherited from his father, and, therefore, with nothing to work for, is already half conquered by evil passions. The youth with a high heart and wholesome poverty receives his inheritance from God, and God's gifts are better than man's.

God's denials are the best part of His providence. He gives nothing without its price, and that price is toil. We find fault at first, but later on discover that what is worth having is worth working for; that work gives dignity to the soul and is the equivalent of education.

That is the secret of omniscience which we find it hardest to learn.

The men who live in marble and bronze because they have done us such service that we cannot forget them, and would fain express our gratitude by means of the sculptor's art, are they who have borne the brunt of circumstance.

It is also true that personal sorrows, as the loss of dear ones, have an uplifting tendency. Bereavement forces the soul to recognize its destiny. Tears are sometimes telescopes with which other worlds are viewed. Aching hearts feel their helplessness, and then call on God for the comfort that is not within reach. They see visions, have revelations, and doors are opened the key to which is forged out of some grief.

The ties of earth are loosened that we may be bound by stronger cords to heaven. The cruelty of death imbues us with a longing for immortality. The surgeon cuts in order to save the body, and when it is all over we hless the knife. God wounds because a wounded soul needs sympathy and consolation and can only find them in thoughts of another life.

An artist had just finished a splendid fresco on the ceiling. Pleased with his work, he stepped back to note the general effect. Forgetful of the dizzy height, he was about to take one step more, the fatal step, when his quick-witted assistant dashed a mass of color on the picture and ruled it. The painter sprang forward—his life was saved.

In like manner, God's severest discipline is always merciful. The only purpose is to compel us to see what He wishes us to see, and to see it as He sees it. If He ruins our hopes or gives our love a wrench, or sends the dread Messenger to our household, the sad song we sing brings the angels nearer, and from the ashes of consumed desires springs a faith which draws the curtain aside and shows us a better life.

That God chastens because He loves is a hard saying, but they who have been chastened can oft-times find in their agony a treasure which happiness is too blind to discover.

The end to be sought is largeness of soul, and this—so strangely are we made—is to be attained, not by having our own way, but by giving up our way and adopting God's way.

#### REVIVAL OF HOME LIFE.

In many families there is no home life. "The bond of natural relationship has been sundered. The home has become a mere boarding house. The family has disintegrated. As a divinely constituted unity, and a unity endowed by nature with the richest and choicest blessings to all who enter into it, it has ceased to be. Like Esau of old, it has sold its birthright. And yet it is to be feared that this describes another large portion of the families of our land. The abiding-place is under the roof tree, but the family life has been lost. It is not a home. The blessed term has no meaning there. What we need to-day in this land is a revival of the home life."

There can be no sweet, sweet homes as long as fathers run greedily after gain and mothers worship at the shrine of fashion.

Home is the resort Of love, of joy, of peace and plenty, where, Supporting and supported, polished friends And dear relations mingle into bliss.

The touch of kindred, love and love he feels; The modest eye, whose beams on him alone Eoskatic shine; the little strong embrace Of prattling children, twined around his neck And anxious to please him, calling forth The fond paternal soul. Nor purpose gay, Amusement, dance or song he sternly scorns; For happiness and true philosophy Are of the social, still and smiling kind. This is the life which those who fret in guilt, And giddy cities, never know; the life, Led by primeval ages, uncorrupt, When angels dwelt, and God himself, with man.

#### EVOLUTION OF THE SPANISH INQUISITION.

That Freemasonry is an evolution of the Spanish Inquisition is evident from the death penalties which every Freemason is sworn to inflict. Freemasonry has death penalties for a certain class—those who expose the order, or what it called the secrets of the order. Freemasonry must inflict its own penalties if they are inflicted; therefore every Freemason is sworn to commit murder, for the inflicting of the penalty would be murder. We have never read of murder being effected by the pulling out of the tongue except in connection with the Spanish Inquisition.

An Italian philosopher was charged with being an atheist. He was brought before the Inquisition, when he said to them, "Gentlemen, I am not an atheist. Do you see that straw? That straw came from a grain; that grain came from another straw. But, gentlemen, who made the first straw, or the first grain? God, Gentlemen, I am no atheist."

Yet his tongue was ordered pulled out by the roots, and he was fastened to the stake and burned to ashes. Thus, the sworn penalty of Freemasonry, of pulling out the tongue of the traitor, came from the Spanish Inquisition, which exhausted human ingenuity to invent death torture for those whom they wished to destroy.—The Christian Cynosure.

#### WHISPERING IN CHURCH.

The worst of all kinds of sound in church is that of human voices not engaged in the service; worst in indecency, worst in moral transgression. Even religious conversation is wrong; secular conversation is profane. Comments on the service itself, if favorable and friendly, are impertinent; if critical, are disgraceful; if comical, or calculated to provoke laughter, are infamous. For all mutual communications that appear to be necessary, a sufficient forethought would, in most instances, obviate the necessity. If those who whisper would think twice first, they would commonly see that no serious harm would come of keeping still until after the service. The insult lies against God, against the authorities of the church, against the congregation. A whisper reaches farther than the whisperer imagines. And wherever it reaches it may rightly be indignant. It is a form of ill manners, the more deplorable because it is scarcely capable of rebuke and suppression by any other means than a general sense of good behavior and a right education.—Bishop Huntington.

"Thy day of judgment will not be so important as is the present day. That day will only reveal the position with reference to Christ that we choose to occupy now."



## THE ISRAELITES IN EGYPT.

PROF. A. H. SAYCE.

Archæologists are greatly indebted to Prof. Petrie, who, while excavating at Thebes, once the capital of Egypt, and there on the western bank to the south of the Iamessum, laid bare the foundation of more than one temple. Among them were the ruins of a sanctuary hitherto believed to be that of Amenophis III., of the eighteenth dynasty. It has turned out, however, that it was erected by Menepthah, of the nineteenth, who had plundered another temple of Amenophis III. in order to build his own, using the stones of which it had been constructed for his own later work. One of these stones is a great slab or stela of granite more than ten feet in length, upon which Amenophis had engraved a record of his architectural achievements. Menepthah built the inscribed part of the stela into the wall of his temple and upon the un-inscribed side caused another inscription to be written. It is in this latter inscription that the name of the Israelites has been found.

Menepthah was the son and successor of Rameses II. in whom Egyptologists have long recognized the Pharaoh of the Oppression. The excavations of Dr. Naville, at Pa-Tum, the Pithom of the Old Testament, proved that Rameses was the builder of the city, and it was natural to regard the discovery as verifying their conclusion. That Menepthah was the Pharaoh of the Exodus is further indicated by the Egyptian legend of the expulsion of the Israelites preserved by the Egyptian historian, Manetho, which places the event in the reign of that prince.

The early part of his reign was full of disaster. The Libyans invaded Egypt and overran the delta. Cities and temples were destroyed and the people were massacred or obliged to fly. But in Menepthah's fifth year a great victory was gained over the invading hordes. Numbers of them fell on the field of battle or were made prisoners by the Egyptians; the rest were driven out of the country and Egypt was saved. A hymn of triumph for the victory was composed by one of the poets of the court. It is this hymn which is engraved on the stela discovered by Prof. Petrie. Toward the end of the poem comes the reference to the Israelites. The poet sums up all the other glorious deeds of the Pharaoh, the result of which was to inaugurate an era of peace. Even his father's successes are set down to the credit of the son, the Hittites, for example, being said to have been "acquainted," though this was the work not of Menepthah, but of his father, Rameses II., many years before. A translation of the passage in question has been already published by Prof. Petrie, but it was made from an imperfect copy of the original text, and therefore is not always correct. The stela is now at the Gizeh Museum, at Cairo, where it can be studied accurately and at leisure. This is what we read upon it:

"Vanquished is the land of Libyans; tranquillized is the land of the Hittites; captured is the land of the Pa-Kanana (Canaan) with (?) all violence; carried away is the land of Ashtaken; overpowered is the land of Gezer; the land of Iamnam (North of Palestine) is brought to naught; the Israelites (Israelites) are annihilated (?) so that they have

no seed. The land of Khar has become like the widows of Egypt. All lands are at peace." Khar was Southern Palestine and the name is identical with Prof. Maskeu with that of the Horites of the Old Testament.

The word translated "seed" is elsewhere used in the sense of offspring; that rendered "annihilated" (?) has not been met with before. But the determinative of "smallness" or "badness" is attached to it, so that it must have some such meaning as that assigned to it above. Menepthah speaks only of the measures which had been taken to destroy the male seed of the Israelites. Whether or not the God of Israel had already exacted vengeance for that destruction in the death of the first born of the Egyptians, it is at present impossible to say. But the probabilities are in favor of it. At all events, we cannot but be struck by the extraordinary parallelism between the words of the inscription and the statements which we find in the book of Exodus (1:10-22). There, too, we read that the Pharaoh dealt severely with the Israelites lest they should multiply, that the midwives were ordered to kill all the male children and that Pharaoh charged all the people saying, "Every son that is born ye shall cast into the river." We are not told that the edict for diminishing the male portion of Israel was ever cancelled. But the part which interests us most is, the Egyptian poet and the biblical writer alike agree in declaring that the "seed" of Israel was cut off.—*Sel.*

## THE KROO MARK.

The people on the coast of Liberia have an ancient custom of putting a mark on the middle of the forehead. It is not for decorative or similar marks as with many heathen peoples. Among uncivilized peoples who wear no clothes it is a very general custom to tattoo their bodies. Some of our African people, indeed—especially those who are not very black and on whom the mark shows well—have their bodies elaborately decorated, and some of our young men who have worked for Europeans, and received an English name, have this name tattooed upon their chests.

But the mark on the forehead is known by all the European traders as the "Kroo" mark, and when they find a man with this mark they know he is from the Kroo coast. This custom has grown out of slavery and is a sign that these people are not slaves, but free, and were born in a free country.

This indelible mark is made, in early childhood, by cutting several gashes with a knife in the skin until it bleeds well, and then rubbing into it a mixture of oil and pot soot. When it heals it is black and cannot be washed off. I think it a very good thing in that land, where slavery is so common, and where the people mix with all kinds of strangers, and it has been the means of saving some of them from being carried away into slavery.

Some time before I arrived at Yarroway, a number of these Kroo boys had gone down the coast to work. One of them, named Tubbah, had been sent in a surf-board, with some other boys, to a distant place. While on their way, they got into a quarrel, and the others threatened the life of this young man. Having no one to defend him, he jumped into the sea and swam ashore, and the

people on the beach seized him and sold him to a slave holder in the far interior. His wife and friends at Yarroway waited anxiously for some word from him, but heard nothing, until after several years they gave up all hopes of ever seeing him again, and mourned for him as dead. His wife was given to another man.

After six years had passed, word came home that Tubbah was still alive and would soon return. His master had kept him away from the coast all these years, fearing lest he should be recognized by his Kroo mark. But at this time he had to come down for some purpose, and thought it would be safe to bring Tubbah along.

While they were on the coast an English gentleman saw him, and asked him where he came from, who he was and how he came to be there, with that mark upon his face. Tubbah told his story. The Englishman then sent for his master, and told him that he could not take a free man home with him, that Tubbah was his own Kroo boy and he knew where his home was and was going to take him to his own people.

The master could make no reply, for he knew that he had enslaved a free man. So the Englishman kept Tubbah and sent him home to Yarroway by the next steamer. I saw him as he walked up the little road that went past our house into the town, with the people crowding around to welcome him home again. He spent several days among them. Soon he learned that his wife had been given to another man, and was living in another town twenty miles distant.

After a short time he went to see her. It is not a custom in Africa to rap on the door before entering, but, without an invitation, the visitor walks in and sits down. She and her present husband were astonished to see one whom they had believed to be dead, but Tubbah was very pleasant, and thanked the man for being kind to his wife and talking care of her in his absence. Then he turned to his wife and said, "Dwady, I have come for you. Come on and let us go home."

She was quite cross with him at first, and acted as if with very much vexed at her old husband for coming after her. But in a few days she said to her second husband, "Well, I have made up my mind to go back to Tubbah, and I shall have to say, good-bye to you." So she took her son and started off to her old husband.

Tubbah, of course, was very glad and the other man very sorry, for he had but one wife. He urged her to stay, but she said she must go. "Is it possible," he said, "my good wife is going to leave me?" and sat down and cried. And when she departed, I have visited Tubbah and his wife since they commenced keeping house again. They are living very happily in one of our towns.—*Agnes McAllister.*

## HOUSEHOLD PIETY.

Family prayers are often of no use. Perhaps they are too hurried. We have so much before us of the daily work that they huddle the children together. We get half through the chapter before the family are seated. We read as if we were reading for a page. We stop on our knees and are in the second or third sentence before they all get down. It is an express train with Amen for the first depot. We rush for the hat and

the overcoat, and are on the way to the store, leaving the impression that family prayers are a necessary nuisance, and we had better not have had any gathering of the family at all. Better have given them a kiss all around; it would have taken less time, and would have been more acceptable to God and them.

Family prayers often fail in their adaptability. Do not read for the morning lesson a genealogical chapter, or about Samson setting the foxes' tails on fire, or the prophecy about the horses, black and red and speckled, unless you explain why they are speckled. For all the good your children get from such reading, you might as well have read a Chinese Almanac.

Rather give them the story of Jesus, and the children climbing into His arms, or the lad with the loaves and fishes, or the Sea of Galilee dropping to sleep under Christ's lullaby. Stop and ask questions. Make the exercises so interesting that little Johnny will stop playing with his shoe strings, and Jenny will stop rubbing the cat's fur the wrong way.

Let the prayer be pointed and made up of small words, and no wise information to the Lord about things He knows without your telling Him. Have a hymn if any of you can sing. Let the reading be spirited, appropriate and gladly solemn.—*Sel.*

"He who studies nature and denies God is as a man who reads a book and denies that he has an author."

"Better keep busy doing right, even if somebody does impugn your motives. Do right, and trust God for results."

## MARRIAGES.

BONTROGER—HILTY. — On the 30th of September 1896, at the residence of the bride's parents near West Liberty, by Bish. J. M. Shenk, John P. Bontroger and Amanda, the daughter of the above named place. May they live long to bless humanity and glorify God.

METZLER—MELLINGER. — On September 12th, 1896, by Bish. John Burkholder, Bro. Henry Metzler and sister Lizzie Mellinger, all of Mahoning Co., Ohio.

## DEATHS.

CASSEL.—Mary K. Cassel, widow of the late Daniel Cassel, died at her home at Cedar, Pa., Sept. 8th 1896, at 10:30 A. M., surrounded by her immediate family. Her death was due to general debility, induced by nervous prostration. Since the death of her husband, nearly four years ago, she had been suffering with nervous prostration and was confined to bed since the middle of April, her condition gradually growing weaker. Sunday she lapsed into a stupor from which she did not rally and her departure was as peaceful as though she were sinking into a deep slumber. Deceased's maiden name was Reiff. She was the last of a large family of brothers and sisters, her last surviving brother, John Reiff, having been killed at a railroad crossing in Philadelphia some months ago. She married Daniel Cassel in 1844 and they lived together nearly 48 years, about 35 of which were spent at Cedar. They had six children, three of whom survive. Her age was 70 years, 5 months and 22 days. Funeral on the 12th. Interment at the Upper Skipack Mennonite meetinghouse. S. M. K. Huber and George K. Mescher conducted the services at the house and deceased's pastor had charge of the services at the meetinghouse.

October 1,

1896

SPEICHER.—On the 13th of August, 1896, in Wayland, Henry Co., Iowa, of pulmonary affection, sister Mattie Speicher, aged 45 yrs., 3 mos., and 4 ds. Sister Speicher was born in Holmes Co., Ohio. In 1878 she came to Iowa, where she has since resided. She leaves her mother, one brother and three sisters. Her father and two sisters preceded her. Funeral services by H. Allebach in German from Rom. 8:18 and Ps. Schleuter in English from 2 Tim. 4:1-8.

WILE.—On the 4th of Sept., 1896, in Souderton, Montgomery Co., Pa., sister Mary Wile, aged 65 yrs., 3 mos., and 3 ds. Buried on the 9th at Souderton. Funeral services at the house by Josiah Clemmer and Abel Horning and at the church by M. R. Moyer and Jacob Moyer to a large congregation, from Rev. 14:13. Sister Wile suffered much, though patiently, for two years. Peace to her ashes.

NICE.—On the 3d of Sept. 1896, in Elroy, Montgomery Co., Pa., of neuralgia, Bro. Garret Nice, aged 34 yrs. and 15 ds. Buried on the 9th at Franconia. Funeral services by Christened Allebach and John Mininger at the house, and Josiah Clemmer and M. H. Moyer at the church. Text, Rev. 3:20. The deceased leaves a sorrowing widow and three children.

ZOOK.—Near West Liberty, Ohio, Aug. 30d, 1896, of heart trouble, Solomon, son of S. K. and A. Zook, aged 19 years and 29 days. This beloved young brother suffered much, probably one fourth of the time for the last four years, but he suffered with patience and meekness as becomes a child of God, being willing to go when the Master said, "Come up higher." Funeral services were held at South Union church on the 3d of Sept. 1896, by H. Frank in German and A. Miller in English. Buried in South Union cemetery.

COR.

HINBURG.—Dietrich Hinburg was born in Germany, Feb. 20th, 1820, moved to Canada in 1872 and to Gratiot Co., Mich. in 1881, where he died August 30th, 1896, aged 76 years and 6 months, leaving only three children, the last of his family. Bro. Hinburg was a faithful Christian and member of the Mennonite church for twenty-two years.

HERSHEY.—September 6th, 1896, near Graybill's Station, York Co., Pa., of typhoid fever, Bro. Aaron HERSHEY, aged 46 years, 9 months and 29 days. Buried Sept. 8th at Bare's church near Hanover. His remains were followed by a large concourse of sorrowing friends and neighbors. Funeral services by H. H. Looze, Jacob Hershey and Martin Whisler.

HEGE.—On July 2d 1896, at his home near Marion, Franklin Co., Pa., of complications of diseases, Michael Hege, aged 72 years, 11 months and 9 days. He is survived by a sorrowing widow, two daughters, ten grandchildren—two children and three grandchildren having preceded him to the spirit world. Bro. Hege was the youngest of a family of 19 children, and all left this world of sorrow now except one sister. Bro. Hege was a member of the Mennonite church for almost fifty years and was ordained deacon twenty-five years ago. He was earnestly engaged in prayer for the souls of his children and was a poor soul and could say to his Lord, "Thy will be done." Buried on the 5th in the Mennonite graveyard near Marion. Services by Benj. Zimmerman, P. H. Parret and Peter Wadel, from John 2:24-26. He was followed by his last resting place by a very large concourse of relatives and friends. Peace to his ashes. J. H. PARRETT.

BRUBAKER.—On the 31st of August, 1896, near Port Trevorton, Snyder Co., Pa., David B. Brubaker, aged 71 yrs., 4 mos., and 22 ds. He died at the home of his son-in-law. He was a brother in the Mennonite church. One son and one daughter survive. The remains were laid to rest in the St. Paul graveyard where many friends met to pay their last respects. Funeral services were conducted by William Bruker and William Graybill. Text, Matt. 24:4.

CHRISTOPHEL.—On the 15th of Sept. 1896, in Elkhart Co., Ind., Noble Infant son of Bro. John and sister Salome Christophel, aged 6 months, 22 days. Buried on the 17th at Yellow Creek. Funeral services by Noah Metzler and J. S. Lehman. Burial text, "Behold, the babe wept." Ex. 2:6.

ADERFER.—On the 9th of Sept. 1896, in Hilltown, Bucks Co., Pa., of Bright's disease, Reuben Aderfer. His wife and one daughter survive. Funeral on the 12th at Line Lexington. Bro. Aderfer had been a resident of Hilltown for about 25 years, and was much respected.

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BARCK.—July 20th, 1896, near Strasburg, Lancaster Co., Pa., of injuries received at a railroad crossing, Enoch N. Barck, aged 28 years, 2 months and 28 days. Funeral on the 26th at the Strasburg Mennonite M. H., where over two thousand people met in sympathy and respect for the family. Services by A. H. Brubaker and Elias Groff, from Psa. 60:15.

Death, dear Enoch, bore you from us And we take the last sorrowful part Of our dear and loving Enoch— Why he's gone we cannot tell.

Dearest Enoch, how we miss thee When we see thy vacant chair, When we look around to see thee Naught but sorrow see we there.

We'll not murmur though we miss thee, Rest thee now from all thy care; Soon we hope with wings celestial To be borne thy joys to share.

BARCK.—Sept. 1st, 1896, near Strasburg, Lan. Co., Pa., of inflammation of the bowels, Elia May Barck, aged 12 years, 2 months and 21 days. She left her afflictions very patiently and said to her parents that she must die. The funeral the 4th at Strasburg Mennonite M. H. Text, Isaiah 40:1. Elias Groff officiated at the church. The house was filled to its utmost capacity by sympathetic friends and the Sunday school pupils sang a very touching hymn in sympathy for their departed comrade. Fr. Brubaker officiated at the house.

Two long weeks dear Elia suffered, But she wearily bore it all; Never in complaints she murmured, But awaited God's last call. O sweet Elia, when we meet you In the joyous realm of bliss Gladly will we haste to greet you, All our hearts aflame with love.

Elia dear, you were our darling, Loved by all the hearts at home; But the angels could not quickly Gently whispered, Elia come.

BY THE PARENTS.

HOCHSTETLER.—Catherine Winchster Hochstetler of near Winesburg, Holmes Co., Ohio, died August 7th 1896, aged 68 years, 11 months and 22 days. She was a member of the Mennonite denomination. Funeral was conducted by P. H. Parret, Bro. W. K. Kaser and M. V. B. Shoup, of Mt. Eaton, Ohio.

KAUFFMAN.—On the 4th of July 1896, at Topeka, Lagrange county, Ind., of paralysis and old age, Nancy Kauffman, widow of Joseph Kauffman, who preceded her 28 years. Sister Kauffman was born in Milford Co., Pa., and moved with her parents to Wayne Co., Ohio where she was united in marriage to Joseph Kauffman, and afterwards they moved to Logan Co., Ohio. From there they moved to Lagrange Co., Ind. (Hawpaw) where she spent her last years. She died at the residence of her young son, Levi Kauffman, who was a faithful member of the Amish Mennonite church from her youth. She leaves five sons and six daughters, 16 grandchildren and 13 great grandchildren to mourn her loss. Her children were all present when she died except one who lives in Iowa, she reached the advanced age of 89 years, 5 months and 7 days. Services were conducted by Jonas Troyer in German and Jonathan Kurtz in English. Text, Psalms 92:12.

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## HERALD OF TRUTH.

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question that involves a principle that sinks deep down beneath the idea of religious forms, and rests upon obedience to the written word of God.

Our position is founded, first, upon Rom. 12:2, which teaches a transformation from the world by the renewal of our minds; and secondly, upon 1 Tim. 2:9, 10, and 1 Peter 3:3, 4, which forbids the wearing of gold, or of pearls, or of costly array for adornment's sake. By studying these scriptural texts, and the many sublime passages which are brought face to face with two religious principles which Christians cannot afford to ignore.

The first question to present itself is, What is this transformation spoken of in Rom. 12:2? In my opinion, it is a change of the mind, and wherever there is a change of the mind, there is a change in all things subject to the mind. Godliness and ungodliness, sin and righteousness, carnality and spirituality, Christianity and worldliness, are opposites, and whenever the mind changes from one to the other, the forms of the one are discarded and the forms of the other substituted. To explain further: A sinner is subject to the impulses of a carnal mind. He lives for self. He is guided by motives as dictated to him by ambition, avarice, the love of display, pride, and the gratifications of carnal lusts. His mind is bent on what he supposes to be pleasure, regardless of what conscience might dictate to him as to what course he ought to pursue. But that sinner under the influence of the gospel, get him to realize the sinfulness and folly of his course, and you will notice a change. He no longer lives for self, but for God. Before, he worked for the gratification of self; now he works for the glory of God. Before, he was proud, revengeful, irreverent; now he is meek, forbearing, obedient, and reverent. He recognizes that there are two great classes of people: (1) those who follow "the lust of the flesh, the lust of the eye, and the pride of life"—a class which the Bible calls "the world"; and those, who, by submission to the word of God, endeavor to do His holy will. By having his mind transformed from a sinful to a righteous state, he leaves the first of these classes mentioned, and identifies himself with the second. This, in my opinion, is the transformation spoken of in Rom. 12:2.

To show how thoroughly a Christian is to be transformed from the world, let us bring up a few references from the Bible:

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." 1 Peter 2:9. "If any man love the world, the love of the Father is not in him." 1 John 2:15. "Know ye not that the friendship of the world is enmity against God? Whosoever therefore will be a friend of the world is the enemy of God." James 4:4. "That which is highly esteemed of man is abomination in the sight of God." Luke 16:15. Pure religion and undefiled before God and the Father is this: to visit the widows and fatherless in their afflictions, and to keep himself unstained from the world." James 1:27. No words of mine could more plainly demonstrate what should be the attitude of Christian people toward the world. Our Savior and the apostles spoke with a clearness and a forcefulness that is unknown, even in our enlightened age of the world's history.

"But," says some one, "we recognize the truth of every argument you have put forth; but how is this subject connected with the attire?" It is admitted by all that the fashions of the world have their origin among people who are anything but Christians; that the love of display and the mania for bodily adornment (to say nothing of the questionable motives which we often hear mentioned in this connection) give rise to the ever-changing fashions of society. I have never yet heard any apologist for fashionable attire contend that they were a Christian institution or of Christian origin. The frequent references to leaders in society, on the part of our journals, both secular and religious, as men and women "of the world" is another evidence of the correctness of our position that the fashions belong to the world. How can we as Christians conform to the fashions of the world without conforming to the world?

What is there in clothing? Let us draw a natural illustration to bring out this principle more clearly. We have already referred you to two great bodies that all Christians recognize to exist: (1) the body of this world; (2) the body of Christ. By way of comparison, we call your attention to two other great bodies—sodas of soldiers—that existed during our late civil war—the Federals and the Confederates. Each had its uniform. One wore the blue; the other the gray. Why these uniforms? To make them stronger, physically? No. To make them better? No. To increase their zeal? Partly. To make them fight harder? Perhaps. But principally to enable all men to "show their colors," to show "which side they are on." As men rose up to defend either side, they adopted the uniform of the side they espoused. They did not philosophize because there is neither strength nor virtue in garments; but true to the motive which prompted them to act, they arrayed themselves in the uniform adopted by those whose sympathies were in union with their own. It needed no philosophizing to explain their actions, because all was consistency. A Union soldier would have felt uncomfortable in gray, because his appearance would have represented him to be on a side which he did not care to espouse. Likewise a Confederate soldier would have felt uncomfortable in blue. Now, honestly, is there any more consistency in a Christian wearing the garb of the world, than in a soldier wearing the garb of the enemy? The dividing line between two opposing armies is not, cannot be, any more marked than the dividing line which the Bible makes between the church and the world. Our hearts beat in unison either with the church or with the world. Is it unnatural for us to assume that if we are in sympathy with the world, we will conform ourselves to the customs of the world, and that if we are in sympathy with the church, we will follow the customs of the church? Right here the fashionable Christian begins to twist. His uniform shows him to be on the wrong side. He knows that either his attire or his profession is inconsistent, and it takes some philosophizing to explain his position. I call on all who have the love of God in their hearts to stand out boldly and show their colors.

Some say that they buy their clothing ready made, and have little thought as to their appearance. I confidently be-

lieve that nine-tenths of these apologists couldn't be hired to wear plain clothing, even if they could get them for nothing, providing it were not the prevailing fashion.

Some say they want their religion a little nearer their hearts than the clothing is. Those very same persons will denounce the dancing hall and the theater because they are worldly. Why are they worldly? Because they are intended only to gratify the carnal desires. What about clothing, shaped in a way to attract the carnal eye? Oh, that has nothing to do with the heart. Ah, indeed! Is the garment any further away from the heart than the theater and the dancing floor? Fix it the way you will, the desires of the heart rule the actions of the body. The body wears what the heart dictates. Let our appearance, our actions, our all, show to all the world that we have been transformed from the world by the renewing of our minds.

There is another phase to this question. In 1 Tim. 2:3, 10, and 1 Peter 3:3, 4, the wearing "of gold, or pearls, or costly array," is forbidden in many words. This command is just as emphatic and much more specific than anything we have thus far mentioned. Since the fashions of the world are designed to gratify the whims of worldly or carnally minded people, it is not surprising that the apostles would have some specific restrictions to make. It would hardly do to say that because Paul was a bachelor, his strictures upon woman were too harsh, for this world came dangerously near denying that he was an inspired writer. A careful study of these passages will reveal to us the fact that the apostles, Peter and Paul, were here teaching us the important truth about as spiritually minded beings who should seek to adorn "the hidden man of the heart, rather than our corruptible tenements of clay, which we usually call our physical bodies. But some say that we must not take this literally, but spiritually. Well, suppose we spiritualize it a little. Can we get any other meaning out of it? You may spiritualize these passages until you are gray-headed, and you will never get any other thought out of them than that the apostles are here warning their followers against the wearing of gold or anything else for ornament's sake. If you desire more light on this subject, read Isa. 3:16-25.

We are now ready to answer the direct question which stands at the head of this paper. In the light of the scriptural passages already alluded to, it is evident that the Scripture imposes two great barriers between us and worldly attire: 1. We must not be "conformed to this world."

2. We must not adorn ourselves "in gold, or pearls, or costly array."

These should not be regarded as mere church restrictions, or, (as some seem to regard them) as church impositions, but as heaven ordained principles designed to assist in maintaining the purity of God's people, and their entire separation from the world. They are the teachings of the Bible and why should we ignore them?

We are told that we may go to extremes on this question, and so we may. The cause of plain attire has been made so much of the non-conformity principle. When we speak of a transformation, we speak of an entire separation from the

world—a total abstinence from all things that corrupt the mind and defile the soul. This includes our conversation, our business methods, our devotion to God, worldly amusements, non-resistance, secret societies, etc., etc. Along with these things comes the uniform in clothing. We sometimes see some of our brethren clothed in the latest style in everything except the coat collar. They are wearing a terrible stress on the coat collar. Sometimes we see them decked in the very latest styles, including their broadcloth coats, sky scraping collars, toothpick shoes, and other garments to suit, but they are very careful about the moustache. This is laying a terrible stress on the moustache. It is just such formalism as this that brings the Bible doctrine of simplicity of attire into disrepute. They lack the first principles of non-conformity. Let them be transformed from this world by the renewing of their minds; let them be entirely separated from the world and worldly things; let them learn to loathe the things that are displeasing in the sight of God; and these inconsistencies will disappear, and they will conform themselves to the customs of spiritually-minded people, rather than the customs of the world.

Concerning woman's attire I know very little; but I have heard that she wears ruffles, tuckings, laces, ribbons, buttons, pins, whalebones, belts, frizzes, powder, paint, corsets, gold, pearls, rings, bows, bouquets, bracelets, eye-glasses, big sleeves, and other things too numerous to mention. If this simplicity in attire, will some one please define extravagance?

In selecting our attire our first object should be to see that we wear nothing which the Bible forbids. Our clothing should be plain and inexpensive. Those who excuse themselves for wearing jewelry "because they never think of what they have on" confess themselves to be painfully indifferent to the light of God's word. The Scripture tells us to "watch." There is no use in wearing gold when something cheaper will do as well. Nothing but pride and a desire to be in style will dictate such a course. If the fact that we can spend our money in a better way has no weight with us, then certainly the word of God should settle it.

Our second object should be to conform to the customs of the church rather than those of the world. As one people we should walk as one body. Our purposes, our desires, our hopes, our fears, our faith, our appetites, our all should be one. Let us stand for a complete separation. Let us stand for an entire transformation. Let us stand as a peculiar people, armed in defense of the gospel, and working for the advancement of our Master's cause. Let us show by our appearance that we are workers for Jesus.

But let us be consistent in these matters. Let our loyalty to the principle of plainness and simplicity of attire be measured, not by the decrees of the church, but by the word of God. If we have any jewelry about us, let us get rid of it. If the texture and cut of our clothing are not in accordance with our professions; or if, in other words, our attire does not show us to belong to a "peculiar people," let us take the first opportunity to change. Let us not try to straddle the fence. Let us be on one side or the other; for in this way only can we be consistent.

I have presented my views as best I could, and submit them for your consideration. I know we have been chided for paying much attention to this question; but I believe in standing up for the word of God whenever it is attacked. We lose nothing by exercising the courage of our convictions; but we may lose a great deal by a hesitating policy. I am not committed to any form of attire. The Bible says we are of the Cross to abstain from any customs dictated by the vanity of a sinful world. *Garden City, Mo.*

#### THE LAND OF SUNSHINE, AND TO THE LAND OF THE MID-NIGHT SUN.

AN ACCOUNT OF A TRIP TAKEN BY J. S. LEITCH AND J. K. BRUBAKER.

III. Seattle, Washington, June 23rd. Early Tuesday morning we were notified that the steamer *Al-Ki* would sail for Alaska Thursday morning. We had procured tickets to Juneau, Alaska, and secured our state room a few days previous, and since we had our transportation to Victoria, B. C., and had already been in Seattle for a number of days, we took advantage of the grand opportunity to go to Victoria on the steamer, *City of Kingston*, which was billed to leave at noon. The *City of Kingston* is a beautiful steamer, and besides carrying a large number of passengers, she is strongly built, and has a large tonnage for freight. Many passengers were taken aboard and at about 12:30 P. M. we bade farewell to Seattle, the railroad and telegraph, and to the bustle, worry and confusion of the world. All we had to do now was to see and enjoy the sights, to eat and drink, and to enjoy ourselves the best way we could in our floating home.

About half past three o'clock we arrived at Port Townsend, at which place all the Alaska steamers connect with the San Francisco steamers. San Francisco passengers for and from Alaska change steamers at Port Townsend. Our steamer stopped at the above place just long enough to land some freight and a few passengers. After about three hours and a half of steaming, we arrived at Victoria, B. C.

The body of water on which we are now sailing is Puget Sound. Tourists and persons who have sailed around the world say that no finer scenery nor calmer water can be found. The *City of Kingston* arrived at Victoria at 8 o'clock P. M. After landing we found very comfortable quarters at the Queen's Hotel.

Wednesday, the 24th, we enjoyed ourselves very much during the day observing the places of interest. We took a ride to the British Navy Yard, at which place we saw three large cruisers, and one battle ship. These men-of-war had a crew of 600 men each.

We were also at the very spot where probably over a hundred lives were lost in the falling of a high bridge on the Queen's birthday. The bridge was heavily loaded with human beings, all trying to get a fair view of the race, and such sports as are customary on such occasions. Suddenly a crash was heard, and down went the bridge with several hundred persons, horses and carriages a height of about 40 feet, into the deep water. A street car full of

people was precipitated into the water, so that nothing could be seen of the car. All perished.

In taking a general survey of the city, we found many places of interest, but it does not take a person very long to find out that it is not an American city. It is built in the English style, and has a rather mixed population. There are very many Chinamen. We spent the time very pleasantly, and before we retired for the night we were informed that the steamer on which we had secured our state-room would not arrive at Victoria before early in the morning. The proprietor of the Queen's Hotel assured us that we would not need to be afraid that we would be left behind. We retired and had a good night's rest. We arose early in the morning at about four o'clock, greatly refreshed, and were taken to the wharf. Very soon after we arrived we heard the whistle of the approaching steamer, and as soon as it came in sight, we recognized the *Al-Ki* on which we were ticketed for Juneau, Alaska. Soon we found ourselves comfortably located in our state-room. Soon after we were on the steamer the gong notified us that breakfast was ready, and for the first time we took breakfast on the steamer *Al-Ki*.

It might interest you to tell you what the word "*Al-Ki*" means. It is an Indian name, meaning, "good-bye." After enjoying a good breakfast we were notified that we would not be kept at Victoria any longer than was absolutely necessary, as the captain was anxious to start on his journey north. "Ready!" "All aboard!" and off we go. Now we are cut loose from all communications with railroads, telegraph etc.

It was not very many hours after we left Victoria until we found ourselves in Departure Bay. The day was cool, and the scenery on both sides was magnificent. The crew on the ship were courteous, and had and board good. Every one seemed happy.

Our state-room consisted of a lower, middle and upper berths. The lower berth was used for our parcels, and we occupied the middle and upper berths. The state-room was not very large, still large enough so that we had ample room to wash, and room enough for a few chairs. Persons are not often seen in their state-rooms during the day, since there are many things of interest to be seen on deck, and there are reception rooms that are more pleasant than the state-rooms. The reader will please remember that we are still on Puget Sound, with mountains on either side. At some places, however, the sound is many miles wide, and at other places it may not be over a few miles wide.

We steam along Vancouver Island for about 30 miles, when suddenly we emerge into the open ocean, where no mountains can be seen on either side. This passage into the Pacific is called Queen Charlotte Sound. You will remember that at this place the montony is broken. All along our trip from Victoria until we came to Queen Charlotte Sound, we had very smooth sailing but when we reached the open sea, we were soon reminded of what we heard many years ago, that very many people became sick, yes, very sick; *seasick*. This spell of seasickness, however, did not last more than about six hours.

We were soon within what are called the Seymour Narrows, probably one of

the most dangerous places on the way to Alaska. At Seymour Narrows three swashes have been lost, one American, one English, and one Russian. A number of merchant ships were also lost here. There never has been a ship built strong enough, nor will there ever be one strong enough to withstand the treacherous tidal swirls or to go with the tide through Seymour Narrows. Should the captain miscalculate his chart or the time of arrival at this place, it would be fatal to the ship, and all on board. The captain, Mr. William Patterson, was considered by every body on board to be a perfect gentleman, and one well worthy of bearing the honors of his position. He gave us an account in detail of this dangerous voyage, and after explaining it to us so accurately, it took away from us all fear for we realized that he was master of the situation. He was always at his post when there was apparent danger. After we crossed through Seymour Narrows we again enjoyed smooth seas.

Reader, you must not for a moment think that the trip to Alaska was a lonely one. There were many passengers on board, and each one was anxious to see all that could be seen. Perhaps some one calls out, "Oh say, just look at that large glacier over there. Look at that beautiful scenery, and that mountain which rises almost perpendicularly." You hear another party calling out from the bow of the ship: "Just look at that large whale over there!" The whale probably attracts the tourists as much as anything else on the trip. We saw very many of them on this and the return trip, probably as many as fifty. We asked one of the officers, how large that whale was at which we were all looking just then. He said, "Were we in possession of that whale, we could get out of him 300 barrels of oil." We are not in a position to say whether he exaggerated or not, but it seemed as though that amount of oil did not appear very large to the officers, nor did they think that the whale that we saw just at that time was one of the largest ones.

June 26th was a beautiful Sabbath day. We had services at 10:30. The captain, purser, chief engineer and some of the other officers were present, and as many of the passengers as could be accommodated in the dining room. We arrived at Fort Wrangle at 1:00 P. M. At a distance we saw a glacier approximately estimated to be about 400 feet high, on the top of a mountain 400 feet high. One of the officers came to us and said, "You see the peak of that mountain? That is called the Devil's Thumb." In looking through a glass we discovered that it was truly a glacier, one solid mass of ice. This peak could be seen at a great distance. By the request of the officers and passengers on the ship we held another service in the evening at 8 o'clock.

We arrived at Juneau on the 29th at 4:30 A. M. The town presented a strange appearance. All nations are represented there. The Indians, however, are in the majority. We secured a comfortable room at the Franklin House, and during our stay in Juneau, we boarded at the Nevada restaurant.

It might interest the reader to know what is meant by the name "Alaska." It is a corruption of *Al-ay-ek-sa*, the name given by the native Indians to the mainland, and signifies "great coun-

try." It contains nearly 600,000 square miles of territory, or is nearly one-fifth as large as all the other states and Territories combined. It is larger than twelve states the size of New York.

#### WHAT THERE IS IN ALASKA TO ADMIRE.

There are many things to admire, some to wonder at and others to ponder over, and all of them to be enjoyed. First then, we would scarcely believe your own senses or realize the fact that the waters that you are sailing over are the salt waters of the Pacific Ocean. It does not seem possible that a person can sail all day after day, and week after week, without encountering a wave or scarcely a ripple to disturb the equilibrium of the vessel. Of course, there are several open places where nothing but water can be seen, no land or mountains. Dickson Entrance is an open sea across which it takes about 5 or 6 hours to ride, and sometimes the sea is very rough. There are many other places along the route that will break the monotony. We realize, however, by the compass of our appetites that we are obtaining all the advantages of a sea voyage without being obliged to wrestle with that much dreaded monster, seasickness. We are willing, however, to confess that we felt enough of the effects of seasickness to know what it is.

On the route to Alaska the tourist passes thousands of islands, some of them no larger than a good sized house, while others are empires in themselves. We steam through narrow passages, which can be navigated only at low or high tide on account of the terrific current that rushes through at other stages of the tide. We pass through channels hundred of miles in length, as straight as an arrow, and of unfathomable depths, banked on either side by perpendicular and gigantic cliffs, whose untrod summits are clothed in clouds and ice. But what interested us most of all was the glaciers. We saw a number of them on our way to Juneau, glittering in the distance before us, and we anxiously awaited an opportunity to ascend one. For beauty these glaciers are unapproachable. As for size, Dr. Simms and his wife of Oakland, Cal., who have traveled around the world five times, and were of our number—said that the glaciers in Switzerland were not at all to be compared with those sleeping giants in the fastnesses of Alaska. If the tide is right, persons will hear the thundering crash caused by the icebergs breaking off from the glaciers, and tumbling into the sea. It was our good fortune when we were in Glacier Bay that the tide was just right, and an iceberg about an acre in area was formed by breaking off from a glacier, and tumbled down for several hundred feet into the sea, and the crest of the immense swell or wave raised our ship about 30 feet. We were three quarters of a mile from the glacier, but it did not seem so far. It just seemed as though we were right by it. The thundering, crashing noise which the large piece of ice made as it tumbled down the icy mountain into the sea, was like the roaring thunder in the mountains. Our ship was surrounded by a sea of ice, which was one of the prettiest pictures we have ever seen. The picturesque sight of passing icebergs that were larger than our ship,

and many floating icebergs and glittering glaciers, cannot be easily forgotten.

We saw another beautiful sight, on our visit to the mining camp—the miners with their picks and shovels, and their red shirts, all busy at work digging gold. The gold mine we speak of is one of the largest in the world. It is a few miles from Juneau, on Douglas Island, and is called the Treadwell mine. We had the pleasure of seeing the largest quartz mill in the world in full operation, crushing 800 tons of rock per day. We were permitted to go under the mountain and see the miners blast the rock with dynamite. Truly this was a grand sight, and it seemed to be very dangerous. There is truly a reality in this danger, for an average of from 3 to 5 deaths per week are caused by explosions and other accidents. It is only a short walk from Juneau to the Placer mines.

Alaska waters abound in the choicest varieties of fish, which, though you may not particularly admire, you will doubtless enjoy. The salmon and halibut, fresh as the morning dew, of which you frequently have the opportunity to partake, are simply delicious. If you prefer to catch rather than to eat their beauties, no one objects, and there is plenty of opportunity. The Indians are much finer and more intelligent than those we saw farther south. It was amusing to see the squaws, on the arrival of the steamer,—by the way, the arrival of the steamer is the great event—sitting around on the sils of the wharf, dressed in their best garments. They will offer you for sale furs, silver bracelets, little carved images, canoes, and various trinkets, but as a rule they have a high appreciation of their wares. We could do better by buying from a white man's store in Juneau. We must also mention their totem poles, which are made by cutting down a good straight tree, dressing it down to the desired size, and then carving it in a very rude way with figures of birds, Indian warriors, and other fantastic shapes, which resemble very much Chinese carving. After these poles receive a sufficient amount of labor and skill, they are raised and planted on end before the owner's hut. Great value is attached to some of them, several thousand dollars being considered a very reasonable price for the largest and choicest.

Juneau is the largest town in Alaska. It has a population of about 2500. It is built in the form of a rude oval, close to the mountains, that rises perpendicularly nearly 800 feet high. On the summit of this mountain is planted a flag, but it can only be seen by looking through a glass, and then it looks only like a little speck. We tried to climb this mountain. When we got to a certain height, on looking down, we at once concluded that it would be better for us to retreat. It was indeed the sight of a life-time to look over the city. The houses looked like mere specks. The beautiful mountain ranges, the inland sea, the little tugs and steamers crossing to and fro from Juneau to Douglas Island, and the Indian canoes dotted all over the water, made the scenery all the more beautiful. We took a very careful survey of Juneau, knowing that it was the great town of Alaska territory. We closely observed the Greek church which was situated close to the mountain. We also noticed a small log church with a log steeple.

The evening before we left Juneau we heard the bell of the little log church ring. We went there, and found one man and with him eleven boys whose ages ranged from 12 to 16 years. When we got to the door of the little log church, the gentlemen who had charge of the little band of boys invited us in, and inquired who we were, and wondered if we were not ministers. We told him that we were, to which he replied: "I believe that the Lord has sent you here; I feel now that my prayers are answered." He said he came there to consecrate himself and the boys to the Lord. He induced the boys to leave the streets on which they were running at large, and said he asked the Lord to help him that he might have influence over them, and use them to lead in others that were not making good use of their time. He had not organized, and did not know what course to take to do the most good, and requested us to take charge of the meeting and advise and direct as we thought best. We prayed and had a few short exhortations, and advised them to be faithful, in their undertaking. We told them that the Publishing House at Elkhart, Ind., would gladly furnish such literature as might be required. It was indeed quite a sight to see those boys so determined to do something for their Master. It seemed that their teacher had great influence over them; his example apparently was very good, and that was one reason why the boys had such a love for the cause, and to work under his instructions. They promised to go on to the highways and into the slums of the city and bring others in. It might not be amiss to mention right here that Juneau is probably one of the most wicked towns of its size in the world. Being a mining camp, all kinds of characters can be seen. As we were closing our talk to the boys, we heard the whistle of the steamer *Albatross*, and as this little church is on an elevated place, we could look out over the sea, where could be noticed our floating home, which had returned from Chitkat. We bade farewell to the little boys and the teacher, and went to the hotel for our baggage, and embarked on the steamer. After we arrived the captain told us that we would not leave until 12:30 A. M. It was about 9 o'clock or thereabouts when we embarked, and not long after we had taken our comfortable quarters we were surprised to see the teacher and a number of the eleven boys walking on the plankway to the steamer, desiring to have another conversation with us. They were very anxious to tell us what they would call their band of workers; we left that to the boys, they call it the "Juneau Home Mission." They remained with us on the ship until the signal for our departure was given. Truly it was a touching scene to see that consecrated young man, and his little band of workers bidding us farewell. I remained on the steamer when Paul took his departure, when they all followed him to the ship, and embraced him and kissed him.

Dear reader, you must imagine yourself now in Alaska, and since you are in Juneau, and it takes very nearly a week to return to Puget Sound, we will consider that it was the great town of Alaska territory. We closely observed the Greek church which was situated close to the mountain. We also noticed a small log church with a log steeple.

(To be continued.)

## NECESSITY OF CHURCH FELLOWSHIP.

BY E. J. BERKELEY.

In this age of discord in the world and even between churches, when the power of the devil is greatly exercised, the question comes to many Christian workers, Would it not be better to disconnect myself from all "church fellowship" and thus live up to my own standard as I understand it from Holy Writ?

We see troubles arising between ourselves and our neighbors and we want to live up to the principles as we understand them and the first thing we know there comes a discord and friction in the church and in the work.

The great questions also arise, How can these things be avoided and how can we get rid of the difficulties already in the way? There is only one true way of answering these great questions and that is by our Father's own word. One thing we must all admit, that our Father is not a person of discord, but of love, harmony, peace, mercy and forgiveness. Another thing we must admit, that if we are saved at all we are saved by the atoning blood of His Son Jesus Christ and hence all who are saved are brethren. Then if we are saved by Jesus Christ we no longer belong to ourselves but to Him, 1 Cor. 6: 19, 20, "and ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

The Bible plainly teaches that the church is the bride of Christ. Why did Jesus Christ leave His home in glory? It was to select for Himself a bride from the lost of this world, Isa. 61: 10. Also Rev. 22: 17. Matt. 9: 15. "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing." Eph. 5: 27. How does the church of to-day compare with this standard? We say we are expecting the bridegroom very soon. Do we really and truly mean just what we say? If we were certain that He would come to-day, would we be ready for Him? Many of us, I fear, would think of wrongs unforgiven, of troubles unsettled, and opportunities neglected, and would long for better preparation before we would really be ready for the Master's coming.

If the church is the bride of Christ who or what is the church? The church is the body of Christian believers. Acts 14: 23. When they had ordained them elders in every church, etc. If the church is a body then each one of us is a member of the body, as much as the arm or eye is a part of our body. Now comes the question, "Would it be better to disconnect myself from all church fellowship?" We would say that each member is as important to the church or body of Christ as any of our members are to the natural body, and the body of Christ has just as much need of each one as the body has of any of its members. The only difficulty is the body of Christ does not seem to have the harmony as the members of the natural body harmonize.

Not because it is an impossibility, for it is certainly God's will that it should be. Where, then, is the fault? The natural body has the brain or head to control all the members, which perfectly easy unless the part or member of the body is afflicted. The spiritual or body of Christ has just the same principle. Jesus Christ is the Head and He

will rule in harmony if the member is not afflicted. Dare we trace the disease to where it belongs? It must certainly be in the member. The member must be afflicted or else harmony would prevail.

There are many ways of afflictions. Sin is a great disease for the destroying of the member for "the wages of sin is death." Rom. 6: 23. Sin crops out in numerous forms, such as vain disputes, murmurings, jealous selfishness, etc. Do you say this is not sin? Is it righteousness? If it is not righteous, it must be sin, for all unrighteousness is sin, 1 John 5: 17, and there is a sin unto death. The member is not dead but afflicted, and useless and a hindrance until again under the perfect control of the Head. Each member of the body of Christ has its usefulness.

The church needs us to encourage her in her work, and to help her in her trials. To sympathize with her in her discouragements, and to rejoice with her in her devotion to Christ. We need the church to bind us in unity, to keep us under the influence of Christ, and to have sympathy in our afflictions and disappointments. We need the church to go as a band against the strong holds of sin, for in unity there is strength. Then if we separate ourselves from church fellowship we will divide the strength, and the enemy has greater power to harm us.

Look at the disciples of Christ. They went in companies. Their joys and their burdens were shared by and surely to-day, in this cold, fast age of the world, we need one another's help and sympathy more than ever in the history of the church or world. How can we get rid of the difficulties already in the way? If there are difficulties they must be between two or more persons or brethren; one alone will never make a quarrel. Then if we are wrong with our neighbor we are, in some degree at least, responsible for the trouble. Does it not become us then, as redeemed souls in Christ, to walk in His footsteps? Would He be in the wrong and quarrel? Oh we say, but He is divine. My brother our Saviour was in the flesh just as you and I are to-day, subject to all the evils that we are, tempted in all points as we are, yet without sin. He suffered for us, leaving us an example that we should follow His steps: "who did no sin, neither was guile found in his mouth." 1 Pet. 2: 21, 22. Better to suffer from our brethren than be guilty of disputings and quarrels. If each one of us took that stand to-day—not to speak evil of our brother nor do anything to injure—oh how soon everything would be all right. That would be true fellowship. That would be following Christ. Can we not to-day begin to forgive, forget and pray for our brethren, speak kindly of all, and bear one another up to God in the arms of love and faith? That is what is needed. How God would bless us! How the Spirit would work in harmony and bow sinners would cry out for the bread of life. How sweet would be the fellowship and worship and communion with God! How our meeting houses would be filled and the ministering brethren be strengthened! How Christ's kingdom would be advanced and God honored and glorified!

How shall we begin? By getting right with God. If we are not right with our brother we cannot be right with God. By beginning now. Begin to-day to forgive and forget all wrongs and from now on live every moment at our best. Where shall we begin? Begin in the home and work out as far as we can remember of anything being wrong. What we need is a few drops of oil. If we are acquainted with machinery we know that if no oil is used it takes more power to run and then it creates friction and movement is less rapid. It matters not how large the machinery, all the intricate, minute parts will run smoothly with a few drops of oil applied. Friction is present in all machines.

There are frictions in the home, in society, and in the church. There is always need of the oil of love and forgiveness. There are many unkind words spoken, many acts of negligence to mar the beauty of home. If there is a place in the world where there should be no friction it is the home. Even when love is there we still find friction. The husband loves the wife and would give his life for her, but does not show it in the thousand little ways in which and loving, but there seems no expression of love in the home. Things seem fretful and not pleasant at times. They need a few drops of the oil of Christian kindness and tender expressions of loving sympathy for each other.

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Yes, there are frictions in the church. Every one can see them. The larger the machine and the more numerous the wheels, the more chance for friction. You say you don't like the minister, you don't like the Sunday school superintendent, and things are not run to suit you at all. Have you done your part? Have you prayed for them? Have you tried to help, and get the lessons, teach the children, spoken kindly to them and encouraged them? You are not running harmoniously, you are beginning to jar, and the sooner you get the oil of God's Spirit into your heart the better for you and the whole machine.

These church frictions—the daily worries, annoyances, perplexities, disputings, murmurings, and complainings—are prevented by a little oil of charity. In the home speak words of kindness and make things cheerful and happy. In the church help the minister; he has many trials and discouragements. Always be present at the services. Keep close attention while he is speaking and pray for him. Get others to do the same and you will have the church running so smoothly that there cannot be heard the slightest noise of friction. May God help us and give us plenty of the oil of charity and forbearance and the fellowship of the brethren and sisters will be greatly enjoyed and there will be no questions of disconnection arise, but there will be love, harmony, and happiness in every heart.

Chicago, Ill.

## THE EDUCATION OF OUR CHILDREN.

BY N. S. HERNER.

The only true conception of the term children is derived from Holy Writ. Referring to Psalms 127 and 128 we are told in unmistakable language what it implies. When the reconciliation between Esau and Jacob took place, Esau asked: "Who are those with thee?" The answer was: "The children which God hath graciously given thy servant." (Gen. 33: 5.)

Many passages of Scripture might be quoted whereby we learn how, in ancient times, God-fearing people reared their offspring. At the present time, what God's Word says concerning children, since influences are at work by which serious reflections are cast upon those who are blessed with families. Instead of viewing them as the most precious gifts from God, some regard them as a hindrance to their worldly prosperity. Unless parents educate their children in the true interpretation of the term, there is reason to fear that some will be led astray by immoral associates, thus forgetting that the *creation* of life emanates from God to whom all are amenable, and the *destruction* of life is surely followed by the penalty pronounced in the Word.

Whilst we see so many children whither into this world under circumstances that presuppose abnormal condition, and hence are neither physically nor mentally endowed with those qualities which are indispensable successfully to cope with the trials of this life, it behooves us to give forth no uncertain sound on the most important question that parents are called upon to solve, so that our own people may not fall into similar errors by such examples.

And this is the more necessary since in a comparatively few years the children whom we are now educating will be the ones upon whom a like duty will devolve; and their success will, to a greater or less degree, depend upon how we have discharged our trust.

There are physical conditions to be observed. "Man is fearfully and wonderfully made" has not been said in vain. Too many of our children have feeble bodies. Does this not follow from ignorance or disregard of the physical laws by which we are governed? Every violation thereof meets with a just retribution. Repeatedly have we seen promising children beginning to fail in health without being able to assign any cause for it. Let us bear in mind that there is no *effort* without a corresponding cause. It is our duty to ascertain in some way if there be not causes operating to bring about a decline—causes that may have tried to remove when it was too late. The great physical changes that all children undergo from youth to maturity are of such a nature that parents should do all in their power to guide them wisely, yet firmly, through that critical period of their lives. While they are forming their habits, the vigilant eye of the parents should be unceasingly, yet not offensively, over them. Many an innocent child has been led astray by listening to advice given by an immovable associate. Nothing seems to be easier to the child than to follow an evil example set by such an associate unless instruction has been clearly imparted and early imbibed. Children know more and understand better at a comparatively early age than is often believed by over-indulgent parents. They have then few cares. Their vigor of mind is spent upon those things that fascinate their interest the most. If their minds be concentrated upon useful employments, habits will be formed that are necessary to a successful life. *Concentration of mind* is one of the great qualities which need special training. How many failures—moral and spiritual wrecks—are

to be met with daily, resulting largely from an utter disregard of early and persistent exercise of this quality of the mind. Dissipation of the energies of childhood and youth are almost synonymous with "failure in the duties of life." To make this life a success it seems to be necessary to ascertain for what special work each individual is peculiarly fitted. The trend of mind is early manifested by the child, although the parents may take no cognizance of it. It is not wise to ignore nature's work. Parents have the guidance of the activities of the children entrusted to their hands. If they discharge that trust in harmony with God's Word the children will be qualified to go on in their earthly career "conquering and to conquer" the evils confronting them.

The crying need of the present day is to fit the rising generation to take their places on this busy stage of life to discharge the arduous duties imposed by the Almighty, to stand immovable under all the vicissitudes of life, to fulfill the object of their existence, to glorify their God under all the trials and temptations by which they are surrounded, and to leave the world better than they found it. Who is qualified for such a work? Let us do our part without fear or favor, and God's blessing will rest upon us. In this world we must not look for perfection in any thing done by man. Who is able to tell clearly the operations of his own mind? And if one does not fully know his own, how is he to know the working of the minds of children?

We are beset by all manner of social relations, some of them obviously bearing the impress of evil, whilst others are of a more subtle nature, frequently eluding the vigilant eye of a keen observer, and proving a strong temptation to the inexperienced to share in its evil joys and advantages. But when such enjoyments are closely scrutinized, they prove insufficient to confer in reality what is promised presumably. The unwary need instruction and guidance in such matters, and noble, living examples set before them which they may safely imitate and follow.

Manchester, Ind.

## IS WAR A NECESSARY EVIL?

BY A. K. KUTZ.

This is a question that has perplexed some of us, and we do not pretend to answer it satisfactorily to every one. We believe that war is a necessary evil just so long as God must permit it in order to reprove and chastise nations on account of their wickedness. It seems to me that war is the extreme penalty that God permits to be used to inflict punishment on the wicked that can in no other way be rectified and brought to terms of peace. As civil governments have laws for the punishment of crime, so God uses means, however severe, in order to maintain His authority on earth and it seems that war is that extreme penalty.

In reading God's word we find that all along down the ages the present usage, God had a way to punish, and He abhors sin as much now as He did when our first parents transgressed His laws in the garden of Eden. His beloved and favored Israel did not escape His just reproof and chastisements until they ceased to be a nation.

The question of greatest importance to us is not so much what God has already done, but what can we do toward propagating the gospel of peace to such an extent that will bring the blessing of God upon us and to the nations and not be cursed for sin as many others have been. If the kingdoms of this earth are to become the kingdoms of our Lord and His Christ they must, be come such through His subjects here upon earth. "Righteousness exalts a nation, but sin is a reproach to any people." A nation is righteous when its rulers and subjects once become such. War always comes from doing wrong. A Christian nation cannot be neutral in right and wrong, they are opposing elements, and when wrong or sin becomes too hateful and repulsive, and its adherents not willing to be subject to principles of right, war is the result, because the two antagonizing principles of right and wrong cannot combine or act in union, therefore a higher standard of morality must be attained until Christian influences will overrule and bring into subjection the opposing forces of sin.

Doing right involves no one in trouble in this country, war and trouble of any kind always come from doing wrong, therefore we must not fear doing right, in the sense that we may be guilty and become partakers of other men's sins. The early martyrs were not the fault of losing their lives, but because they adhered to right principles and were not ready to compromise with sin they were sentenced to death. So long as Christians can with impunity look upon sin in themselves or any where that they have any control or care, as something innocent, a thing scarcely worthy of compromise in order to become more popular, and go with the crowd,—so long as these conditions exist there will be little hope of any advancement in the non-resistant faith or of awakening an anti-war sentiment among the people.

The engrafting of moral principles into the political economy of the nation is one of the first steps to be taken in Christianizing a people to such a standard of moral excellence that the very thought of war will be repulsive to them. When Luther had made some progress in the work of the Reformation he was not slow to plead his cause to the chief magistrate of that country which soon after revolutionized nearly all Europe. He did this because he had the most implicit faith in the righteousness of his cause, which is a potent factor in the success of any cause. Why could not the non-resistant forces of this nation exert a great influence over the nation by doing the same? Surely the cause is a good one.

War is not a necessary evil in this country because it is ruled by the people and surely none desire to see anything that would be a near approach to anything like war; but if the people forget God and run after strange gods, the result might be, for God is not mocked.

Just at present it does seem as if the god mammon were held high above anything else if we may judge people by their conversation. This much is true that this god has so diverted the attention of many Christian people that they forget all about any moral issue involved in the great struggle now going on in this country. The apostle



Paul exhorts to prayer for those in authority that we might live peaceable lives, etc. This is very necessary at the present time in the disturbed condition of the country, and this is a grand privilege all peace-loving Christians can practice at any time. Even if on our couch of sickness, if unable to move a limb we can pray for the success of any good work and be heard. But when in full possession of my mental and physical faculties and I pray for the success of any good work, I must be willing to make some sacrifice toward the attainment of that for which I have been praying, or else my prayers will avail nothing. Great reforms do not come without making great efforts. If we as a non-resistant people would have our cause prosper, if we would have God bless our efforts in its advancement and disseminate this scriptural doctrine among the people, we must be more liberal in the use of these means at hand that are necessary and without which little or nothing can be done. I refer to the liberal use of money, the right use of which many people are so slow to learn. Little or nothing can be done in any cause, however just and right it may be, without the liberal use of funds to carry on the work. Where one dollar is used in any good cause Satan's allies are ready with five to counteract and bring to naught the little good already done. Therefore it takes the most energetic, determined and persevering efforts and concerted action on the part of God's children to overthrow the works of the devil and bring the nations up to a standard of moral worth where they will learn war no more.

It has been said, and not without some truth, that the Christian professors of this land were the fault of 60,000 drunkards made lost annually and may it not be possible that the lukewarm Christian may be the fault that war exists to-day? In proving ourselves on this line let each ask the question, How much time have I spent on my knees invoking God's blessing upon every good work, and then proved by my works in giving liberally of the God given means at hand to promote the great work of the Master? Such proving as this is necessary in order that we may know to what extent that we are free from the blood of all men.

Wilkesville, Ohio.

#### FOR THE HERALD OF TRUTH. OUR YOUNG PEOPLE THE HOPE OF THE CHURCH.

BY J. M. SHENK.

"Christ loved the church and gave Himself for it." The church is a body of believers. It is a "holy nation, a peculiar people." It is the bride of Christ. The believer's home, in which the believing ones are nourished and fed and many children born into the Kingdom of God. We may well inquire and wonder what the future condition of the church of our choice will be. Will the church we love because of her doctrines and principles, the church that has stood so long against the tyrannical persecutions of the enemies of the cross of Christ, and has for nearly nineteen centuries been righteously looked upon as a peculiar and separate people from the world,—will this people in coming generations still stand firm in the doctrines and faith in which our forefathers lived and died, many of them at a martyr's stake?

This important question depends largely upon our young people. When we consider that for nearly nineteen hundred years our ancestors held to and taught the doctrine which as a church we still contend for and teach, namely the divine life within manifesting the Christ life without in a blameless, defenseless, humble, yet zealous life, we are led to anxiously inquire, Will our young people take up the blood-stained banner under which our forefathers lived and died and bear it up for Christ? The principles and doctrines of the Christian church are the same now as they were when the church was first established and will continue the same to the end of time. But will the Christian church hold to these principles to the end? Emphatically yes. Here our dear young people bold to and continue faithful in these principles, or will they suffer themselves, like many others, to be misguided and deceived by Satan, our great foe who comes so often as an angel of light?

"The careless he comforts,  
The wakeful misguides."

We have examples of many churches who for a time manifested a zeal and practiced a faith and separation from the world that was commendable and gave them power; but yielding to the vain delusions of the enemy they compromised with and conformed to the world fill the standard of religion has been sadly lowered. Yes "the standard of the Christian religion is too low." Who will raise it? Can we expect that our young people will hold the standard of religion as high or even higher than it has been in past centuries? We have a right and a reason to expect it, because the present opportunities of gaining spiritual knowledge and of applying that knowledge to the glorifying of God are possibly greater than they have ever been in the Christian age. When we take into consideration the fact that so very much depends upon the condition of the church as to whether souls will be eternally saved or lost, we feel sure that if our young people could fully realize the responsibility resting upon them it would cause them to tremble.

Dear young people, much depends on you. Just to think of the many precious souls who are unsaved, out in the cold world, and then too there are so many in the church who need a deeper work of grace. May you be so earnest in the good work, so faithful in your high calling, and walk so "humbly with your God," that many thousands may be turned to righteousness and by your example be led upon the way of holiness. And let the older brethren and sisters remember that upon us also lies a great responsibility; we should go before our young people in an earnest, blameless life as an example to them in "word, in conversation, in charity, in spirit, in faith, in purity."  
Elida, Ohio.

#### FOR THE HERALD OF TRUTH. SISTER'S RELATION AND DUTY TOWARD THE SUNDAY SCHOOL WORK.

ESSAY READ BY MARY ANN RINGEN-  
BECK AT IND. A. S. CONF.

What relation does a sister bear to the Sunday school? By reading the Scriptures we find that in olden times God used woman as an instrument in His hand to carry on His work. According

to Judges 4 a woman judged Israel and delivered the Israelites out of the hand of the Canaanites with a mighty hand. In the song of Deborah she says, "The Lord made me have dominion over the mighty."

In Luke 2:36 we read of a woman whose name was Anna, a prophetess who served the Lord 84 years in the temple. We also have reason to believe that Phebe was a deaconess in the church. It was a woman that first preached Christ to the Samaritans. When we were yet estranged from God and in a lost and helpless condition, it was a woman that gave us a Savior of the world, and when He was crucified, she followed Him to the cross and to the grave. It was a woman that was first at the grave after His resurrection, and preached the first glad tidings of a risen Lord.

When Martha complained to Jesus that Mary had left her to serve alone, Jesus said that "Mary hath chosen that good part which shall not be taken away from her."

We must believe that Mary not only sat at the feet of Jesus learning of Him, but that she was also busily engaged in imparting the blessed news of salvation unto others. According to Ephesians and Revelations woman is a type of the church.

In Canticles, the church of God in its purity, the love of Christ to the church and the love of the church to Christ are likened unto a sister.

In the foregoing we can see that a sister is very closely connected with Christ and the church. Christ says, "whoever shall do the will of my Father which is in Heaven, the same is my brother, and my sister, and mother." This shows us that one is as dear to Christ as the other.

If the sisters are so closely related to the church, and are to be of one heart and one mind with the brethren, in Christ and the church, and the Sunday school is carried on by the church as it should be, we see that we as sisters in the church are as closely related to the Sunday school as we are to the church. The question now arises, How are we related, and in what manner can we show our relation to the Sunday school that may tend to the saving of souls, build up the church, and thereby honor and glorify our Father which is in Heaven?

In the first place we should be earnestly engaged in prayer, asking God to show us the most useful work for us to do.

Although we may have many trials and temptations to overcome and cross to bear we should always look to God for help and strength, fully trusting in Him, for Christ says, "Without me ye can do nothing." James says "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not."

We should take Mary as an example and come down to the feet of Jesus and learn of Him and not be as Martha who cared more for the things of this life. Martha also wished to serve the Lord, but in a way that was not so acceptable unto Him, and for so doing was rebuked by our Lord.

If we come to God with an upright heart and a willing mind, God will show us just what to do.

A sister should be qualified and willing to fill the place of a teacher. The first qualification should be a full consecration to God and to His service. We

should go about our work in the Sunday school with such earnestness that those who come in contact with us can feel that we are really concerned about their souls' salvation. We should be examples of kindness, meekness, charity, purity, and holiness.

We should seize every opportunity for contributing to the good of others. Sometimes a smile will do it, but often a kind word or a look of sympathy. Sometimes a word in the Sunday school. And thus every instance of kindness will bring forth its fruit in due time. Blessed are we if we walk the way of life as the Savior of mankind walked while He was here upon earth, doing deeds of kindness in love and humility. None of us are too small or too feeble to be of some service in the Sunday school work. Let us think of this and act. Let not those dear young lambs around us be neglected, but let us be more interested in the way of bringing them into the field of usefulness. Let our hearts reach out in love for perishing souls around us. Let us awake to a sense of our duty and let our highest aim be to lead them into the Sabbath school and into the fold of Christ. Let us put on the whole armor of God and stand for Christ.

If we would be true workers for Christ, His church and the Sunday school, let us not go to the house of merriment and pleasure, but rather let us go to the poor and relieve their distress. Let us go to the orphans and speak unto them words of comfort. Let us go to the lost and save them. Let us go to the fallen and raise them up. Let us go to the sinners and speak unto them words of eternal life.

If we know of young souls that are not attending Sunday school we should do all we can to persuade them to go. We should be examples of meekness and humility. We should in our daily walk through life, by our talk, actions and attire show to the world that we have been with Jesus and learned of Him.

According to 1 Tim. 2:9 we are to adorn ourselves in modest apparel. We should not do this in Sunday school only, but wherever we go our outward appearance should correspond with that which we profess and teach. Sisters, is it not a lamentable fact that we are too much inclined to clothe ourselves in modest apparel, and wear the prayer head covering in church and Sunday school, and then clothe ourselves more according to the vain fashions of this world when we go into society and thereby destroy all our influence for good?

Oh, let us be consistent and not think that we can serve the Lord on Sunday in Sunday school, and then serve the world and the devil the remainder of the time. We need to let our light so shine that men will see our good works and thereby glorify our Father which is in Heaven. We are either lights to illumine or tempests to destroy.

Every sister is a center of influence for good or evil. We may sometimes forget this influence, but we are exerting it by our deeds, by our words, and even by our attire. Let us throw out our influence for good. Let us not be discouraged if our labors seem to be in vain for they may bring forth fruit in years to come. If we are true to the Sunday school, true to those around us, true to ourselves, and true to our God,

we have the assurance of a reward in the heavenly mansions above, where the wicked will cease from troubling and the weary are at rest. How sweet 'twill be at evening if you and I can say, "Good shepherd we've been seeking the lambs that went astray; heart-sore, and faint with hunger we have heard them making moan, and so we came at night-fall and bring them safely home!"

Oh let us so live that when our labor is done in this life we may expect that message, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

Nappanee, Ind.

#### MINUTES

Of the Fourteenth Annual Meeting of the Mennonite Evangelizing Board, held at the Elkhart, Ind., Menomonic M. H., on the 7th of October 1896.

The meeting was called to order by the President, Bro. Herman Yoder, and after singing, Bro. Michael Horst led in the opening prayer.

Bro. J. S. Hartzler was then appointed chairman by the President.

To the roll-call the following members responded:

1. Herman Yoder, Elkhart, Ind.
2. J. C. Driver, Rice, Mo.
3. L. E. Yoder, East Lynne, Mo.
4. Silas Yoder, Goshen, Ind.
5. Noah Hoover, S. West, Ind.
6. Daniel Burkhardt, Ayr, Neb.
7. Jos. H. Loucks, Scottsdale, Pa.
8. G. L. Bender, Elkhart, Ind.
9. C. K. Hostetler, Elkhart, Ind.
10. A. B. Kolb, Elkhart, Ind.
11. S. S. Herner, Mannheim, Ont.

The Treasurer's Report (see another page, this issue) was then read, and after some discussion, was, upon motion, adopted.

The Secretary's report was next given verbally. Nearly all places where requests were made for ministerial help have been supplied. It was a matter for deep gratitude to know that notwithstanding the universal financial depression, the contributions to all departments of the year have increased, and the end of the year leaves a balance in the treasury. The contributions and expenditures of all previous years show that there has been a steady growth, and a growing interest in the work of soul-saving. The total amount contributed up to date is \$7,921.24.

The district members present then gave their reports of their respective districts.

John C. Driver.—Held quarterly meetings in our congregation to consider church work, which includes evangelistic work.

L. E. Yoder.—District includes Cass, Morgan, Johnson and Hickory Cos., Mo., and Peach Orchard, Ark. Our ministers held meetings at all places where appointments have been made. Received and spent the money received from the board, in evangelistic work. Collections are held in home congregations the first Sunday in each month, the first three for Evangelizing Fund, the next three for foreign missions, the following three for Chicago mission. The work is in general in a prosperous condition, but the need of good and strong teachers, there being some dissatisfactory features at some points, in the line of a tendency toward worldliness.

For three years:—A. B. Kolb, C. K. Hostetler, G. L. Bender.

For two years:—David Garber, Silas Yoder and A. Z. Rook.

For one year:—J. K. Hartzler, S. S. Herner and L. E. Yoder.

Silas Yoder.—Work in his part of Ind. district in a prosperous condition. Some complaints that home congregations are sometimes neglected on account of ministers being engaged in evangelistic work.

Noah Hoover.—About all points in Ind. districts visited and work in general in prosperous condition.

Daniel Burkhardt.—Work prospering, but not enough ministers to supply all places. At one mission point a congregation of 20 members has been organized.

Jos. H. Loucks.—Work in prosperous condition, and the members generally in favor of Evangelizing work. Systematic giving has been found most satisfactory. Members in home congregation were seen personally and asked to contribute a certain amount every quarter. The system has been quite satisfactory.

G. L. Bender.—Better condition in Ind. district exists now than ever before. A warmer feeling toward evangelistic work. Meetings have been held at almost every point with good results. S. S. Herner.—Work in reality just beginning in Ont. district, outlook for the future promising.

There being no further routine business on hand, the adoption of the new constitution and by-laws under a state charter was proceeded with.

Bro. J. S. Coffman stated the reason for this change was that in order to legally hold donations, legacies and bequests to the Board for any use that might be specified by the donors, the board must be a corporate body, incorporated under the laws of the state. The by-laws of the benevolent organization of Mennonites incorporated for this purpose under the laws of the state of Illinois, were so revised and arranged as to meet the needs of the new organization. The former constitution and by-laws of the Mennonite Evangelizing Board were also revised as to meet the needs of the corporate organization and the by-laws of these two organizations (for which see HERALD of August 15th), were adopted.

The meeting then adjourned for dinner to meet again at 1 P. M.

#### AFTERNOON SESSION

was opened by singing. Prayer by Bro. M. S. Steiner.

On motion it was decided that the articles of incorporation, constitution and by-laws of the Mennonite Evangelizing Board be translated into the German language and printed in pamphlet form, also published in the HERALD OF TRUTH.

On motion it was Resolved, That the Secretary receive \$125.00 per year as compensation for his services.

The election of officers resulted as follows:

President.—A. B. Kolb, Elkhart, Ind.  
Vice-President.—Silas Yoder, Goshen, Ind.

Secretary.—G. L. Bender, Elkhart, Ind.

Treasurer.—C. K. Hostetler, Elkhart, Ind.

The election of directors resulted as follows:

For three years:—A. B. Kolb, C. K. Hostetler, G. L. Bender.

For two years:—David Garber, Silas Yoder and A. Z. Rook.

For one year:—J. K. Hartzler, S. S. Herner and L. E. Yoder.

The election of District members resulted as follows:—

Jos. H. Loucks, Scottsdale, Pa.  
C. Z. Yoder, Wellerstown, Ohio.  
Daniel Shenk, Elida, Ohio.  
S. S. Herner, Mannheim, Ont.  
Jacob Hahn, Jr., Dutton, Mich.  
Silas Yoder, Goshen, Ind.  
C. Albrecht, Tiskilwa, Ill.  
David L. Ebersole, Freeport, Ill.  
S. S. Wyse, East Lynne, Mo.  
W. T. Lineweaver, So. English, Iowa.  
Joseph Hawler, Milford, Neb.  
Daniel Burkhardt, Ayr, Neb.  
L. E. Yoder, East Lynne, Mo.  
John C. Driver, Rice, Mo.  
R. J. Hestwole, Trousdale, Kansas.  
A. L. Landis, Union, Oregon.  
Cornelius Friesen, Mountain Lake, Minn.

Considerable time was spent in deliberating on the mission work in Chicago. Bro. M. S. Steiner gave some valuable advice regarding the conducting of the mission work in cities, and showed that unless there is full consecration on the part of the workers, and the hearty support and encouragement of the church in general, mission work cannot be carried on successfully. It was then:

Resolved, That the M. E. & B. B. accept the Chicago Mission, and support the same, and that we send a minister there to take charge of the work, with the help of the members resident in the city, and that the minister and the three sisters already devoting their time to the work, be supported by the Board.

Resolved, That Bro. Noah Metzler of South West, Ind., be appointed to take charge of the work in Chicago, and that he be supported by the Board.

Bro. Metzler responded by signifying his willingness to be used in the Chicago mission work, on condition of receiving the support of the church. Others also added many valuable thoughts as to how the church may and does discourage or encourage religious work. Many were also so revised as to meet the needs of the corporate organization and the by-laws of these two organizations (for which see HERALD of August 15th), were adopted.

On motion the afternoon session was adjourned, to meet again at 7 P. M.

#### EVENING SESSION

was opened with singing. Prayer by J. S. Coffman.

The Orphan's Home was next taken into consideration. Bro. David Garber was called upon and gave an account of the general condition of the work at the Orphan's Home, and without its discouraging features, yet there are also encouraging features, the Ohio Annual Conference having declared itself in favor of the maintenance of an Orphan's Home (See Annual Report, Ohio Conference page 182 of HERALD). The following resolution was then adopted:

Resolved, That this Board heartily favor the benevolent work recently established at Orrville, Ohio known as the Orphan's Home, and that we urge our district members and our ministers to bring the fact of the existence of this noble work before our people and encourage them to support the same with their contributions, good will and prayers.

Resolved, That this Board will cheerfully receive and hold in trust any funds, legacies, bequests or donations intended for the Orphan's Home now in charge of the brethren Solomon Plank

and David Garber of Orrville, Ohio, and will discharge the duties pertaining thereto to the best of our ability.

Resolved, That we the members of the Mennonite Evangelizing Board do petition and request that the work done at the annual meeting held in Elkhart, Ind., on Wednesday, October 7, 1896, be considered by the Annual Conference of the Indiana and Michigan Conference district, also the incorporating of said organization, and, if deemed expedient, to further advise and direct the work of said organization, so that the results may be a perfect harmony between our church conference and the M. E. & B. Board, and for the highest good of the cause of Christ and the salvation of souls.

Resolved, That it is the sense of this Board that a General Conference would be a great advantage to our church, and that it is our desire in connection with our district conferences to work under the direction of such a General Conference.

Resolved, That this Board reaffirm the resolution adopted at the Annual meeting for 1894, and which reads as follows:

Resolved, That this Board urge upon our ministers and bishops the great need of more men to labor in the evangelizing field, and that, in accordance with our Savior's last commission, and the action of our brethren in conference at Augsburg in 1827, our Amish and Mennonite ministers co-operate in finding and ordaining men especially qualified for this work, that the home congregations may be properly cared for, and that a force of men be kept in the field continually to do evangelizing work; and that we every organized congregation try in every way to secure that of ministers occasionally preach a sermon on the need of having laborers in the field, and in doing all they can to acquaint themselves and our people with the needs of the work.

Resolved, That we hereby express our gratitude to the different railway companies by whose kindness and liberality we have been assisted in the work in their granting reduced rates to our evangelists and workers and that we impress upon all that these reductions have been granted only for doing mission and evangelizing work.

Following the adoption of the last resolution, prayer was offered by Bro. J. F. Funk, after which, on motion, the meeting adjourned.

Aside from the district members and officers of the board and other brethren present, the following bishops and ministers attended this meeting.

#### BISHOPS.

Michael Horst, Orrville, Ohio.  
J. P. Smucker, Goshen, Ind.  
D. J. Johns, Goshen, Ind.  
J. F. Funk, Elkhart, Ind.  
J. J. Buchwalter, Dalton, Ohio.

#### MINISTERS.

J. S. Hartzler, Elkhart, Ind.  
J. S. Lehman, Elkhart, Ind.  
J. S. Coffman, Elkhart, Ind.  
H. W. Veldy, Wakarusa, Ind.  
Noah Metzler, S. West, Ind.  
Jas. McGowan, Nappanee, Ind.  
M. S. Steiner, Cranberry, Ohio.  
David Garber, Orrville, Ohio.  
Harvey Friesen, Bristol, Ind.  
S. F. Coffman, Elkhart, Ind.

#### SECRETARY.

G. L. BENDER.

## HERALD OF TRUTH.

October 15, 1896.

## SUBSCRIPTION PRICE.

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"God is the only safe guide through

life. He offers to lead each one, and

he is most happy that can say, 'He lead-

eth me.'"

I WOULD not go to the foreign field

without seeing if I could first reach peo-

ple in my own city. If you cannot

move people here, you surely can't do it

in India, Africa, China or Japan.—D. L.

Moody.

## SUNDAY SCHOOL LESSONS.

LESSON IV.—OCTOBER 25.

## THE PROVERBS OF SOLOMON.—

Prov. 1:1-19.

(Read Prov. 1:1-33.)

GOLDEN TEXT.—My son, if sinners entice thee, consent thou not.—Prov. 1:10.

## INTRODUCTION.

TIME.—Probably the last half of Solomon's reign. B. C. 965-975.

PLACE.—Doubtless the greater part of Solomon's writings were composed at Jerusalem his home and his capital.

THE BOOK OF PROVERBS.—Three names are given to proverbs in verses 1 and 6. (1) "Proverb" signifies originally, "a comparison," and it is highly probable that all proverbial sayings were at first literally comparisons.—W. Harris. (2) "Dark sayings," or intricate things, literally, "knots" to be untied, on which people sharpen their intellects. (3) "Interpretation," verse 6, a puzzle, an enigma, a mystery. "Dr. Oort conjectures that some of our proverbs were originally current among the people as riddles."—Pekah. From his own statements we learn that the Book of Proverbs is a compilation, at different dates and not wholly by one author. The chief author, however, was Solomon.

DIVISIONS OF THE BOOK.—I. Introduction, chapters 1-9. A discourse on wisdom. Wisdom personified. II. Solomonic Proverbs, chapters 10-22:16. The largest and earliest section. To this properly belongs III. Words of the Wise, chapters 22-24. Instructions to his son or pupil. IV. Hezekiah's collection of Solomonic Proverbs, chapters 25-29. V. Words of Agur, chapter 30. Striving to comprehend God. VI. Words of Lemuel, chapter 31:1-9. VII. The Virtuous Woman, chapters, 31:10-31. An alphabetical acrostic.

## DAILY READINGS.

M. (Oct. 19.) The Proverbs of Solomon. Prov. 1:1-19  
T. The way of understanding. Prov. 2:1-9  
W. Better than rubies. Prov. 8:1-11  
T. Wisdom and folly. Prov. 10:1-14  
F. Looking to the end. Prov. 14:1-12  
S. Rejecting reproof. Prov. 15:1-12  
S. Good and evil. Prov. 15:20-33

## MISTAKES.

It has been said the only people who never make mistakes are in the graveyard. Next to the desirability of making no mistakes is that of getting the most good from our mistakes. Horace Greely once said: "I have made plenty of mistakes in my life, but they were always new mistakes." It is not only the part of wisdom to avoid the same mistake twice, but to also study the disposition and tendencies that lead to mistakes, and seek to make correction there. It is bad enough to have the pipes foul for our water supply, but it is even worse to have the fountain-head unclean. Only One has ever lived of whom it could be said, "He hath done all things well." Mark 7:37. He can, not only help us to rectify the mistakes we have already made, but He is able to so change the lead and control the life as to spare us from errors which have greatly marred our peace and blessing in the past. "He that walketh uprightly walketh surely."—The Christian.

## BUILDING THE TEMPLE.—

1 Kings 5:1-12.

(Read chapters 5 and 6.)

GOLDEN TEXT.—Except the Lord build the house, they labor in vain that build it.—Psalm 127:1.

## INTRODUCTION.

TIME.—B. C. 1012. The temple was begun at this date in the 4th year of Solomon's reign, and finished seven and a half years later.

PLACE.—Jerusalem. The temple was built on Mount Moriah, the eastern hill of Jerusalem (2 Chron. 3:1). Here Abraham's faith was tried when he was commanded to offer his son Isaac.

HIRAM OF TYRE.—Hiram was an old friend of David, and was one of the first to send congratulations to Solomon when he was made king. Solomon informed him of his intentions to build a temple. Hiram promises to fur-

nish cedar, fir, or cypress wood for the temple, as good building timber was not found in Palestine. The timber was sent in rafts to Joppa. Solomon in exchange gave wheat and olive oil. Solomon secured from Hiram also stone cutters as the Hebrews were not builders.

DISCOVERIES.—Great quarries have been discovered under Jerusalem, which are now called the "Cotton Grotto," the entrance to which is at the base of the gate. Low down at the very base of the excavations, in a niche cut out of the rock, was found a Phœnician jar. It is believed that the Phœnician masons sent by Hiram placed it there. Jar handles and pieces of pottery found in the grotto have on their inscriptions in Phœnician characters. Thus the Bible account which tells of a master builder, a Phœnician being the architect, is absolutely correct.

PREPARATIONS.—David seems to have spent much of his time during the later years of his life in gathering materials, and workmen, and treasures for the temple which Solomon was to build. "The weight of gold laid up, chiefly during David's prosperous reign... was about 500 tons; of silver, more than 1000 tons; of brass, about 1100 tons; and of iron, 6000 tons, perhaps chiefly for tools (1 Chron. 22:14; 29:1-7)."—James Linn.

MATERIALS.—The temple was built of white limestone, largely taken from quarries under the city, with beams and inner walls of cedar, fir, and red sandalwood (almug trees), overlaid, as was the roof, with pure gold. The inner walls and doors were carved with palm trees, cherubim, and flowers all overlaid with gold, and garnished with precious stones.

## DAILY READINGS.

M. (Oct. 25.) Building the temple. 1 Kings 5:1-12  
T. The temple finished. 1 Kings 6:1-14  
W. A beautiful house. 1 Kings 6:21-30  
T. Seven years in building. 1 Kings 6:31-38  
F. Site of the temple. 2 Chron. 3:1-10  
S. The pattern of the temple. 1 Chron. 28:11-21  
S. A spiritual house. Eph. 2:13-22

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## CORRESPONDENCE.

SPRING FORGE, YORK CO., PA. SEPT. 27th 1896.—Dear Brethren, to-day as I read the article, "Christianizing," in the HERALD OF TRUTH of Sept. 15, I thought of the beautiful little hymn, "Help just a little." How beautifully it corresponds with that Sunday school address:

"Brother for Christ's kingdom sighing,  
Help a little, help a little;  
Help to save the millions dying,  
Help just a little.

Cho.—Oh, the wrongs that we may  
righten!  
Oh, the hearts that we may lighten!  
Oh, the skies that we may brighten!  
Helping just a little.

Is thy cup made sad by trial?  
Help a little, help a little;  
Sweeten it with self-denial,  
Help just a little.—Cho.

Though no wealth to thee is given,  
Help a little, help a little;  
Sacrifice is gold in heaven,  
Help just a little.—Cho.

Let us live for one another,  
Help a little, help a little;  
Help to lift each fallen brother,  
Help just a little.—Cho.

Thy thy life is pressed with sorrow,  
Help a little, help a little;  
Bravely look t'ward God's to-morrow,  
Help just a little.—Cho.

LUCY ROTH.

THROUSDALE, HARVEY CO., KANS. SEPT. 23d 1896.—Bro. J. S. Coffman of Elkhart, Ind., held a number of meetings here recently that were very much appreciated.

Having just recovered from a fever he was very weak when he came, but he gained strength day by day, until he left us on the 21st for Lyon Co., from whence he will go to the conference in Missouri. Bro. E. M. Shellenberger and wife and John Shellenberger and wife of Harper Co. are visiting with us at present on their way to conference at West Liberty. Bro. E. M. preached two sermons here after Bro. Coffman left. The brotherhood here are grateful to God for the messages of grace received, and for the mercy bestowed upon us through the labors of our dear brethren in the meetings just closed. Eight souls have also been won for Christ, which occasions much joy and gratitude.

FROM THE PLEASANT VALLEY (FORKS) CONG., LAGRANGE CO., IND.—While Bro. D. D. Miller was in the West this summer working in God's vineyard, our neighboring brethren kindly remembered us. On Aug. 20, Bro. J. H. McGowen of Nappanee and Bro. J. S. Hartzler of Elkhart preached here from Matt. 27:1. Bro. McGowen also preached in the evening after our Bible reading. Sept. 13, Bro. D. J. Johns of Goshen preached to a large congregation. After the services, six persons who had decided to live for Jesus were baptized and received into church membership. Another person was received on confession, having been baptized in another denomination. Since spring 16 have been added to this congregation. The Lord give them grace to live and labor faithfully for the Master.

COR.

FROM COMESTOGA, WATERLOO CO., ONT.—We have recently had a pleasant visit from our brethren, Pre. Christian Alobach, Pre. Henry Wismer and Dea. Henry Krupp and wife all of Montgomery Co., Pa. They held services in every congregation in Waterloo County. They arrived on the 14th of September and remained until the 25th when they went to Lincoln County, and on the 27th they left for home. May their words of encouragement and admonition be attended with much blessing.

HIRAM WEBER.

FROM GOSHEN, IND.—The Sunday school at the Clinton Brick meeting house agreed to continue the Sunday school instead of closing it at the approach of winter as heretofore. We re-elected our officers as follows: Bro. Frank Gardner, Sup't., Bro. Daniel Schrock, assistant; Bro. David Blough and Bro. Arber, choristers; Bro. Samuel Honderich, Secretary. Our school averaged about 100 during the

COR.

FROM TUB, PA.—Our communion services were held by the Folk Cong. on Sunday (Sept. 27) and many commemorated the death of our Lord and Savior. The previous day there were baptismal and preparatory services. Five souls were willing to confess their Savior before God and man, and were united with His people by baptism. Bro. Jonas Blauch of Cambria Co., Pa., was with us during the services and also preached at the Casselman meeting house in Md., Sunday evening. May the Lord bless the brother in his labors, and may the seed he has sown bring forth fruit in abundance, and especially may the souls who have just enlisted in the warfare of the Lord fight His battles bravely and finally hear the blessed words, "Well done." ED. MILLER.

GARDEN CITY, MO., SEPT. 28, 1896.—We are glad to be able to report that one of our ministers has been in our midst. Bro. Andrew Shenk of Jasper Co., Mo., arrived here the 19th and filled five appointments. The marked attention of the congregation showed that there was spiritual food for all, for hungry souls. We can but rejoice to hear grand truths presented so impressively. It is for us to consider well and comply with the Word, that we be not hearers of the Word but doers also. On the 23d Bro. Shenk and Bro. Dan'l Kauffman went to Johnson Co., expecting to fill an appointment there, after which a number of brethren and sisters accompanied them to the conference in Morgan Co., Mo. May God richly bless the work done here and elsewhere, to His honor and glory.

COR.

FROM JOHNSTOWN, PA.—On the 25th of Sept. Bro. John N. Durr of Woodside, Pa., came to us and preached the same evening and Saturday evening again in the Blauch meeting house. Sunday forenoon in the Weaver meeting house. In the afternoon he conducted the closing exercises of the Stahl Sunday school. In the evening he preached in the Roxbury meeting house. May the blessings of a kind heavenly Father go with the brother as he goes to preach God's Word. May we as lay members at all times hold up the arms of our ministers and help them along in the cause of God.

LEVI BLANCH.

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COR.

summer. We have nine teachers. We also have Young People's meeting every two weeks, in the evening. While this meeting is not attended as largely as it might be, yet those who attend take great interest in it and enjoy it. Our prayer is that the work here at Clinton may prosper.

ABR. HONDERICH.

## MENNONITE EVANGELIZING AND BENEVOLENT BOARD.

TREASURER'S REPORT FOR THE YEAR ENDING OCT. 1ST, 1896.

Balance on hand Oct. 1, 1895, \$20.56  
Receipts during the year:—  
For Evangelizing, 1021.87  
" Armenian Fund, 882.31  
" Chicago Mission, 218.40  
" Orphan's Home, 3.29

\$2215.34

## DISBURSEMENTS.

## Evangelizing.

J. S. Coffman, trip to Ohio, \$ 7.45  
L. E. Yoder, for Evang. work in Mo. during '95, 14.30  
J. F. Funk, trip to Minn., 9.50  
Daniel Shenk, Evang. work in O., by different ministers, 0.00  
S. F. Coffman, trip to Canada, 6.50  
D. J. Johns, Evangelizing work in Ind., 10.00

J. F. Funk, Evang. work in Mich., and Clay and Owen Co's, Ind., 16.10  
Jos. R. Loucks, Evang. work in S. W. Pa. Conf. district, 61.74  
J. S. Coffman, trip to Mo., 17.50  
Noah Metzler, trip to Clay and Owen Co's, Ind., 7.50

David Garber, for work in Ind., 12.00  
R. J. Heatwole, for work in Kansas during coming year, 8.00  
John Blosser, for work in Mich., Daniel Shenk, for work in Ohio, and trip to Tenn., 50.00

Levi E. Yoder, for work in Mo., J. F. Funk, for trip to Tenn., 20.00  
D. D. Miller, for Evang. work in Illinois, 12.50  
J. S. Shoemaker, for Evangelizing work in Mich., 18.20

D. H. Bender, for work in Ohio, Ind., and Ont., 46.90  
J. S. Coffman, for work in Logan and Medina Co's, O., 7.25  
D. D. Miller, for trip to Minn. Co., Pa., 30.00  
J. C. Driver, for Evangelistic work in Mo. and Iowa, 50.00

S. S. Wyse, for Evangelistic work in Iowa, 11.32  
David Garber, for Evang. work in Howard and Miami Co's, Ind., 5.75  
D. C. Wenger, for Evang. work in Iowa, 5.00  
E. M. Hartman, for Evang. work in Minn., 30.00

Balance due D. D. Miller on trip to O., Pa., and Md., 4.90  
D. D. Miller, trip to Ill. and Iowa, 20.00  
Jos. R. Loucks, for Evang. work in S. W. Pa. Conf. Dist., 30.00  
H. H. Good, for Evang. work in Tenn., 10.00  
Daniel Shenk, for Evang. work in Ohio, 30.00  
S. F. Coffman, for trip to Keokuk, Co., Iowa, 13.00  
J. S. Coffman, for trip to Kans. and Mo., 12.00  
Jos. R. Loucks, for Evang. work in S. W. Pa. Conf. Dist., 30.00  
P. Y. Lehman, for trip to Clay and Owen Co's, Ind., 9.00

Total \$2215.34  
Disbursements 1912.12  
Balance \$ 303.22



Clay and Owen Co., Ind. cong. 4.00  
Total, \$131.94

For Chicago Mission.  
McVetty, Ind. Bible Class. 8 1.75  
Sister Meyer, Campden, Ont. 1.00  
"Canada." 6.00  
Lizzie Diner, Wilmor, Pa. 1.00  
T. I. S., Lombardville, Ill. 5.00  
A Friend, Pelham Union, Ont. 10.00  
A Friend, Campden, Ont. 10.00  
A Sister, Sterling, O. 3.00  
Folk cong., Tib. Pa. 12.00  
Casselman cong., Garrett Co., Md. 10.00  
Kunka S. S., Larned Co., Kans. 4.15  
"Friends," Elkhardt, Ind. 7.45  
Ohio S. S. Conference. 22.47

Total, \$89.58  
Orphan's Home Fund.  
Lizzie Diner, Wilmor, Pa. \$1.00  
Fannie and Lizzie Meley, Mechan-  
icsburg, Pa. .20  
A Friend, Millersville, Pa. 1.00  
Total, \$2.20

Armenian Fund.  
Young People's Paper Ass'n. \$12.80  
A Friend, Pelham Union, Ont. 5.00  
A Friend, Campden, Ont. 5.00  
Bible Class, Allen'sville, Pa. 2.25  
Total, \$29.05

Total Receipts \$131.94  
For Evangelizing, 89.58  
For Chicago Mission, 29.05  
For Armenian Fund, 2.20  
For Orphan's Home, 2.20  
Total, \$249.77

## DISBURSEMENTS.

To Daniel Sherk, for Evang.  
work in O. \$ 30.00  
To S. F. Coffman, trip to Keo-  
kuk Co., Iowa. 13.00  
To J. S. Coffman, for trip to Mo.  
and Kans. 12.00  
To Jos. H. Loucks, for Evang.  
work in S. W. Pa. Conf. Dist. 30.00  
To P. Y. Lehman, for trip to  
Clay and Owen Co's, Ind. 9.00  
To Samuel Yoder, for trip to  
Branch Co., Mich. 1.30  
To Chicago Mission workers, for  
expenses during Oct. 30.00  
To Armenian Relief Fund, New  
York City. 26.05  
Total, \$151.35

Expenses of Chicago Mission itemized.  
Rent, Mission Rooms, \$ 8.00  
Rent, Living Rooms, 4.50  
Board and Fuel, 15.35  
Sister Lima's R. R. fare, 5.10  
Expressing trunk, .50  
S. S. Supplies, .28  
Incidentals, 1.71  
Total, \$35.44

It might be well to explain that the Evangelizing and Benevolent Board will forward all donations that have been made for the Orphan's Home, to David Garber, Orrville, O., and would advise all those desiring to help that work along to do the same.

We would further state that it is not the wish of the executive committee of the Board to assume any responsibility in controlling the management of that institution, but that whatever money may be donated to us for that purpose will be gladly forwarded.

Respectfully submitted,  
C. K. HOFFMAN, Secy.

Treas. M. E. and B. B.

## REPORT

of Annual S. S. Conference for the dis-  
trict of Indiana and Michigan, held  
near Kokomo, Ind. in the M. II.  
of the Howard and Miami  
Co's congregation, Sept.  
24 and 25, 1896.

On account of the anticipated large  
attendance the brotherhood provided a  
tent in which to hold the meetings, fair  
house, though quite large, being too  
small to accommodate so many people.  
The newspaper reports of this confer-  
ence were very much exaggerated.

The conference met on Thursday  
morning at 9 o'clock and the meeting  
was opened by Bro. E. A. Mast, fol-  
lowed by an address of welcome by Bro.  
J. S. Slabaugh, N. Grove, Ind.

A committee was appointed for the  
selection of officers, who were selected  
by acclamation. Bro. J. Kurtz, Ligon-  
ier, Ind., Moderator; Bro. E. A. Mast,  
Kokomo, Ind., Assistant Moderator; Bro.  
N. King, Waupesung, Ind., Bro. Levi  
Eash, Middleburg, Ind., and Bro. S. F.  
Coffman, Elkhardt, Ind., Secretaries; and  
Bro. Benj. Troyer, Kokomo, Treasurer;  
and Bro. J. F. Slabaugh, N. Grove, Ind.,  
and Bro. Ansel V. Coffman, Elkhardt,  
Ind., Chorists. The Gospel Hymns  
No. 5 & 6 were used in singing.

The first subject, "What has the Sun-  
day school done for me?" was quite  
ably treated by Sister Clara Yoder, of  
Goshen, Ind., who read an essay, and  
Bro. A. I. Yoder, of Dickson, Tenn.  
Some of the thoughts presented were as  
follows: The Sunday school influences  
us to live Christian lives. Many ear-  
liest impressions toward Christianity are  
received by the teaching and adminis-  
tration in the Sunday school class. It  
creates a love for God's word by reveal-  
ing truths that were not previously un-  
derstood. It creates a spirit of love,  
charity, and meekness by the associa-  
tion of the old and young, rich and poor,  
and the teachings of the Word on these  
subjects. It takes away from many the  
spirit of pride and self-exaltation. It  
creates a love for usefulness which gives  
many an opportunity to grow in the  
work of the Lord. It brings us down  
to the feet of Jesus, and raises us up  
morally and spiritually to heavenly  
places in Christ Jesus. Many practical  
thoughts were presented in the spirited  
discussion that followed.

The forenoon session was closed by  
devotional exercises by Bro. A. I. Yoder.  
Meals were served in the meeting  
house near by.

In the afternoon Bro. N. Metzler, of  
South West, Ind., read Acts 2 and Bro.  
McGowen of Nappanee, Ind., lead in  
prayer.

The subject, "Proper methods and  
the true spirit of singing" was pre-  
sented by Bro. Henry Culp of Nappa-  
nee, Ind., and Bro. A. B. Kolb of Elk-  
hardt, Ind. Singing as a part of the  
worship of God must be to the honor  
and glory of God, not as a form which  
we have adopted in our religious gather-  
ings. The heart can sing when the lips  
are dumb. It is singing "with the  
spirit and with the understanding"  
which is acceptable to God. The leader  
or chorister should continually keep be-  
fore the minds of the people the true  
spirit of song. Without the spirit the  
finest music is only scientific noise.  
Since singing is so effective in touching  
the hearts of people, the gospel can often  
be presented to them in this way when  
no other means is effective. All singing  
should suit the occasion. Singing should

be in union, and harmony should also  
be sought; hence the necessity of learn-  
ing the notes; the necessity of classes  
or instruction in the art of singing.  
Sacred music, well sung, takes away the  
appetite for light music. The S. S. be-  
comes more interesting and is better  
attended where the singing is good; but  
let it be the true praise and prayer to  
God.

Bro. E. Stahley of Nappanee spoke on  
the subject, "Some failings of the aver-  
age S. S. teacher—the remedy." Punc-  
tuality is often neglected in the school.  
The teacher should aim to teach this by  
example. Nothing should be intro-  
duced into the class recitation but that  
which pertains to the lessons. Lack of  
spirituality means a great loss of souls.  
All need improvement in this respect  
and should feel the importance of the  
salvation of souls. Avoid loud talking  
in the class.

Bro. Sylvanus Yoder, Wayne Co., O.,  
on the same subject, spoke of the neces-  
sity of private meditation and study,  
lack of zeal and interest in the individ-  
ual members of the class. No pains  
should be spared to become deeply in-  
terested in the lessons and classes. Be  
consistent and earnest in every act.

"Should Sunday schools hold special  
Christmas and Easter services?" was  
the subject next taken up, by Bro. D. J.  
Johns of Goshen, and Bro. Noah Metz-  
ler of South West, Ind. These special  
occasions are looked forward to with  
special interest by the children, and  
their young minds should be impressed  
with the real truth about these days.  
Since special work always brings special  
results in the Lord's vineyard, so special  
services on these days will have a ben-  
eficial influence on the minds of the chil-  
dren. The exercises should be such as  
teach the children about the birth of  
our Savior and what He brought us,  
and the resurrection of Jesus and what  
He has done for us. These services  
should not be an exhibition of clothes  
and talent, but true worship of God.  
Since God put forth special efforts to  
birth and guide His people, under His  
blessing we may also take advantage of  
these special times. Christmas and  
Easter should be so impressed upon the  
mind of every child that it will think of  
the birth and resurrection of Jesus, and  
not only of Christmas presents and  
Easter eggs. We cannot favor Christ-  
mas trees on account of the disorder  
and frivolity and meaningless of such  
exhibitions. Other thoughts were  
suggested by different persons who were  
interested in this subject.

After taking up a few queries which  
were handed to the secretaries, the fore-  
noon session was closed with singing.  
Prayer by Bro. D. D. Troyer of Goshen.  
Between the afternoon and evening  
sessions the time was profitably spent in  
an interesting song service conducted  
by different leaders.

The evening session was opened with  
remarks and prayer by Bro. J. S. Leh-  
man of Elkhardt, Ind.

The subject, "The influence of litera-  
ture," occupied the time of the evening.  
Bro. Levi Yoder of Shipshewana, Ind.,  
brought out the thought that all men  
are characterized by the literature they  
read. Good literature has a good influ-  
ence on the mind. Our Christian char-  
acter is aided by reading the best book  
the Bible. Good literature, only, should  
be put into the hands of the young.  
Careful, thoughtful reading should be  
practiced by all, that good may be de-

rived from good literature. Bro. John  
W. Zerbe of Elkhardt, Ind., presented a  
large number of illustrations of men  
who were influenced for good or evil by  
the literature which they read. So also  
will we be influenced. Our influence  
for good also depends largely upon what  
we leave the world, good or bad litera-  
ture. Sunday newspapers are classed  
with bad literature by able judges.  
Newspapers in general do not rank with  
the best literature. Bro. A. R. Zook of  
Topeka, Ind., recommends careful selec-  
tion of S. S. literature, such as is free  
from the light class of reading matter.  
The literature for the home should be  
especially carefully selected, that its in-  
fluence may tend toward building a  
beautiful Christian character in the  
children.

Other thoughts presented were, that  
we should get our literature from a reli-  
able source. Our Publishing House sup-  
plies good literature, the character of  
which we need not question. It is bet-  
ter to pay more for good books and  
papers than to get a poor class because  
it is cheap.

The closing exercises were conducted  
by Bro. Noah Metzler.  
On Friday morning conference met  
again and the meeting was opened by  
singing, after which Bro. D. J. Johns  
read a scripture lesson and led in  
prayer.

The subject next considered was, "A  
model S. S. exemplified." The lesson  
used was Lesson No. 8, of the Third  
Quarter, S. S. Lessons for 1896. Open-  
ing exercises were conducted by Bro.  
Silas Yoder, Goshen, Ind. A class of ad-  
ults were taught by Bro. W. P. Coffman  
of Elkhardt, and the superintendent's re-  
view was given by Bro. S. F. Coffman.  
Criticism, as follows, show it to have  
been far from perfect: The prayers of  
the leader should not be too general,  
should include the children, especially,  
should suit the occasion. Opening ex-  
ercises should be varied. The teacher  
should not be too historical in teaching  
the lesson; should be interested in every  
pupil; should see that all are in their  
places or know why they are absent or  
late. The whole class should take part  
in the recitation, and the whole school  
take part in the exercises. The teacher  
should gain and keep the attention of  
all in the class. None of the exercises  
should be long and tedious; everything  
should be interesting; the children  
should never be overlooked in any of  
the exercises.

Sister Bertha Zook of Topeka, Ind.,  
opened the subject, "The Sister's rela-  
tion to the Sunday school." Sister Mary  
Ringenberg of Nappanee, Ind., and Sis-  
ter Addie Brunk of Elkhardt, Ind., fol-  
lowed. The papers read were full of  
thought and instruction. We are related  
to Christ as sisters in the church, so we  
also have a work to do in the church.  
Though the sister does not assume the  
leadership of the church work, the Word  
teaches us that she is to be a laborer  
with Christ for God's kingdom and here  
it is that one of the grandest fields of  
labor opens up. Women by their nat-  
ural disposition, are adapted to this  
work in some respects better than men.  
They can adapt themselves to the chil-  
dren, win their confidence, sympathize  
with them, bear their little troubles and  
difficulties and then teach them the  
right way to live. The sisters need not  
disobey the law of Christ to teach. If  
the sister cannot go out into the world

and do great things, let her ever be  
ready to do the little things in the  
church, Sunday school, home and neigh-  
borhood.

The brethren J. F. Slabaugh, G. L.  
Bender and W. P. Coffman were ap-  
pointed as a committee on Resolutions.  
Forenoon session closed with prayer by  
W. P. Coffman.

Bro. J. S. Horner opened the after-  
noon session by reading 1 Cor. 13 and  
then leading in prayer.

The discussion of subjects was again  
taken up with excellent interest. "Mis-  
sion Sunday schools" was the subject  
assigned to the brethren, Noah King,  
secretary, and E. S. Hostetler of Ada,  
Ohio. The work of Christ in missionary  
work and in that sense all are mission-  
aries in the S. S. at home. It is neces-  
sary to do more work than we can do  
at our own S. S. and churches. We can  
pray, talk and give. Our church has  
had difficulty in getting S. S. established  
for fear of entering into worldliness.  
We see good resulting from the S. S.  
work, let us carry it on further. S. S.  
work can and should be extended into  
different neighborhoods, and into every  
locality where the gospel can be taught.  
The spirit of the gospel is a missionary  
spirit. Many remarks were made con-  
cerning the good results of this kind of  
work.

The brethren, Henry Davidhizer of  
Wakarusa, Ind., A. L. Buzard of Elk-  
hardt, Ind. and J. S. Lehman, Elkhardt,  
Ind., spoke on the subject, "Dollars and  
souls—their relation." God gives us the  
dollars, we use them. We should make  
a proper use of all that God gives us.  
Use the dollars for the dissemination of  
literature, the spreading of the gospel  
and in whatever way we can help to  
save souls. One of the great hindrances  
in the work of the Lord to-day is that  
we do not appreciate the relation exist-  
ing between dollars and souls; and the  
work of the Lord in the church in-  
creases there is a greater demand for  
work. God does not command us by  
law to give one tenth, but God loveth  
a cheerful giver. The church work is  
suffering largely to-day because the  
members are misappropriating the  
Lord's goods. If we sow bountifully  
we shall reap bountifully; if sparingly  
we shall reap sparingly.

"Hangers that threaten our young  
people" was the subject discussed by  
Bro. J. B. Smith of Ada, Ohio, Bro.  
G. W. North of Kokomo, Ind. and Bro.  
Jas. H. McGowen of Nappanee, Ind.  
The principal dangers pointed out are,  
Wrong associations which lead many  
away from Christ and the church, im-  
pure companions, conversation and se-  
cret practices. Pride and love of the  
applause of the world. Secret societies  
are gaining many young people. Wrong  
influences in schools have been leading  
many away. Young people should not  
be sent into the world or away to school  
before they are converted. Intemper-  
ance habits, and a strong hold on  
them. Parents should be careful as to  
the character of those who come into  
their homes or with whom their chil-  
dren associate. Parents should put be-  
fore the children the brightest example  
in order to keep them from the many  
evils in the world.

Quite a number of queries were an-  
swered at the close of this session. The  
entire session was interesting and full  
of good points.

Bro. J. S. Lehman conducted the de-  
votional exercises at the close of this  
session.

The Thursday evening session opened  
with reading John 3 and prayer by Bro.  
S. F. Coffman.

Miscellaneous business was trans-  
acted. The program committee was  
re-elected. A resolution as follows was  
adopted:

Whereas there is much impure litera-  
ture circulated in the land, and whereas  
some of it comes into some of our Sun-  
day schools, It is resolved, That it is  
the sense of this conference, that all  
schools of our denomination represented  
here should use the S. S. supplies pub-  
lished by our Publishing House, and  
that it is the duty of all S. S. workers to  
use their influence in keeping the afore-  
said literature pure, and be it further  
resolved, That all our members should  
be regular subscribers to our own pub-  
lications.

The number of S. S. superintendents  
present was 11; teachers, 65; schools  
represented, 38. The collection amounted  
to \$25.00 was used to defray ex-  
penses. Half of the amount left was  
contributed to the evangelizing work  
and half to the mission work.

"Growth in grace" was the subject of  
the open conference which was partici-  
pated in by many. Thoughts presented  
showed that grace must first be obtained  
by faith in Jesus Christ. We grow in  
grace but not into grace. It is blessed to  
be in grace. We should throw off all  
hindrance to our growth by giving up  
all for Christ's sake.

An invitation was given to all who  
wished to begin living a Christian life  
to make it known. Many said that at  
such conferences as this they were per-  
suaded by the spirit of God to live for  
Christ. Two souls confessed Christ at  
this conference. May God grant His  
blessing to rest upon this work.

A resolution of thanks was offered to  
the brethren and sisters of this congre-  
gation for the generous and Christian  
manner of the entertainment afforded  
the visitors. The conference closed  
with remarks by the moderator and  
prayer by Bro. D. J. Johns.

"God be with you till we meet again."  
Noah King, {Secretaries.  
Levi Eash,  
S. F. Coffman }

For the Herald of Truth.

## REPORT

Of the Annual Mennonite Conference  
of Missouri.

Conference was called to order and  
devotional exercises led by J. S. Coff-  
man.

Organization followed, and resulted in  
the election of J. F. Funk, moderator;  
Jonas Wenger, assistant moderator;  
M. S. Steiner and Danl Kauffman, sec-  
retaries. A committee of three to decide  
on questions to be discussed was ap-  
pointed which consisted of J. F. Funk,  
D. F. Driver, and Andrew Shenk.

While the committee retired the assis-  
tant moderator occupied the chair and  
called for the report of the churches.  
The reports as a rule showed favor-  
ably. There were during the year some  
forty conversions and accessions. The  
condition of the churches bespeaks unity  
and prosperity. There was a great de-  
mand for more help and min-  
isters. The reports of J. C. Driver,  
member of the Evangelizing Board  
urged the necessity of more workers

and more money to carry on the work  
successfully. Andrew Shenk was of the  
opinion that money would be forth-  
coming if we only had the workers to  
fill the field.

The ministers and deacons present  
from Missouri were:

## Ministers.

D. F. Driver, Versailles,  
D. Kauffman, Garden City,  
D. F. Yoder, Garden City,  
Andrew Shenk, Oronogo,  
Jos. Weaver, Oronogo,  
L. J. Johnston, Cherry Box.

## Deacons.

I. B. King, Garden City,  
J. C. Driver, River,  
Chr. Good, Oronogo.

From other states:

J. F. Funk, Elkhardt, Ind.,  
J. S. Coffman, Elkhardt, Ind.,  
M. S. Steiner, Cranberry, Ohio,  
J. G. Wenger (Deacon), Ilarper, Kans.

A number of questions decided upon  
by the committee were submitted for  
discussion. The first and one of the  
most important was, "What can be done  
to extend the mission work in our Conf.  
district?" Many excellent points were  
brought out, among them that the church  
in apostolic times gloried in spreading  
the gospel and in seeing men and wo-  
men converted to God in great numbers;  
that what is needed are teachers who are  
able to teach, and instruct, men that fill  
the qualification of 2 Tim. 2:15. The  
trouble is many men—good men—oc-  
cupy the pulpit who can admonish, pray  
and possibly conduct the services satis-  
factorily to members of the church but  
when it comes to setting forth the word  
so clearly that the outsiders and "gain-  
sayers" will be "convinced" they are  
not able because of a lack in teaching  
qualifications. Teachers of marked  
ability are greatly in demand, especially  
so if they are ready to comply with the  
Lord's command "Go." But it is not  
only necessary that the first part of the  
command is observed. Teachers must  
not only "go" but they must teach also  
the "all things." One part of the com-  
mand is just as important as the other.  
There was a general feeling expressed  
that greater efforts should be put forth  
to secure and ordain able men to the  
ministry and if they are not to be found  
in Missouri that a call be made on some  
of our larger congregations in the East  
that they spare of their number to help  
the cause on in the West.

Such questions as, Does this confer-  
ence advocate the publication of a new  
hymn and time book? Why do we hold  
examination meetings? What is the  
relation of the ministers—(a) To his  
congregation; (b) To his church confer-  
ence? Of what use is the lot in ordain-  
ing ministers? were presented. The  
discussions on these questions were  
seasoned with the spirit of love and  
consideration, and many good points were  
brought out. The effects of the discus-  
sions are voiced in the resolutions  
adopted. It will not be necessary to  
mention the same points here. The first  
day's work was brought to a close by  
devotional exercises.

FRIDAY.  
Bro. Andrew Shenk opened the meet-  
ing by remarks and prayer. The mod-  
erator followed with a discourse on  
1 Cor. 2:9—11. Some of the points  
brought out were that we are living in  
an age of responsibilities. The ministers  
have responsibilities resting on them, so  
have the churches.

The cause of increased responsibility is  
because there never was a time in which  
there was such progress made as at  
present. Great changes are taking  
place. Formerly we were a German  
people; now we are becoming English;  
instead of holding so strenuously to the  
forms of worship and the established  
customs, our people are becoming more  
liberal in their views, and various other  
changes are taking place, all of which  
should prompt us to be on our guard.  
People are very apt to run to extremes.  
We should be very careful both in ac-  
cepting new doctrines and adopting new  
methods. The present condition of  
other denominations should cause us to  
be on our guard, so that we may not fall  
into the same errors into which they  
have fallen. There is a continual ten-  
dency towards worldly conformity, and  
all forms of liberalism, which should  
by all means be avoided. There are two  
things we should observe. 1. That we  
have the true foundation, which is Jesus  
Christ and the other is that we build on  
it, not wood, hay, stubble, but gold, sil-  
ver, and precious stones.

The tendency of the church is to drift  
away from former teachings. There are  
some things in which we may and  
ought to advance and make progress.  
These are things which bring us more  
in line with the Gospel and which make  
us more pious and devoted Christians,  
but there are lines of advancement that  
lead away from the Gospel. There is  
no reason why we should leave doctrine  
simply because our forefathers taught  
it. There seems to be a desire or a pur-  
pose on the part of some of our minis-  
ters, (and others also) to become more  
like the popular churches, in the man-  
ner of conducting services, selecting  
reading matter, singing, choice of  
songs and other things. We should be  
called little things; but they have  
their influences in eventually leading us  
out into the popular stream.

The doctrines and teachings of our  
church, in which we differ from other  
denominations should be clearly kept be-  
fore us. It is a matter of the very highest  
importance that we maintain the iden-  
tity of our peculiarities.

Our ministers should be in earnest to  
make advances in the work but this  
should always be done on Gospel lines.  
We should not limit any one in the  
amount of work he does, only so that it  
is done in accordance with principles of  
the Gospel and with the established  
usages of the church.

The first principles, or the doctrines  
of the Gospel should be emphatically  
taught at all times. Repentance, con-  
version, regeneration or the new life;  
and with this, also the ordinances and  
rules of order, spoken of by the Apostle  
Paul as the traditions, should be main-  
tained and constantly held up before the  
people. Let each subject receive proper  
consideration, and all will work together  
for good. Forget not, co-laborers, the  
promise that "they that be wise shall  
shine as the brightness of the firmament;  
and they that turn many to righteous-  
ness as the stars for ever and ever."

Ministers were asked to give a word  
of testimony, and some were present.  
Thoughts were presented. One brother re-  
marked that "our life should be a witness  
of what we preach." Another defined  
repentance to be "a turning away from  
sin." A third, "that unity in effort  
gives strength," and all heartily endorsed  
the teachings and doctrines presented  
and accepted them. The forenoon ses-

slon was closed with prayer by D. F. Irivier. Dinner was served at the church.

J. S. Coffman opened the afternoon session by prayer and remarks suggested from Acts 15. He stated the object of conferences, and their worth. In the course of his remarks he said, "Union is not the only thing to be aimed at. We must have union but on Bible principles and teachings, if good is to be the result. I met a man on the train several years ago who was a member of a church in Elmira, N. Y., and he told me that they had a line church, that there was perfect harmony and unity among the members although half of them were pronounced infidels. Now there was unity but what does that kind of unity amount to? No, let us have peace and unity, but on gospel principles."

A question relating to the office of the ministry and bishops working together in unity, and the raising of funds to advance the work of the Lord were presented, and disposed of with interest and good feeling pervading.

A number of subjects were presented, acted upon, and the following passed:

That J. C. Driver be re-elected member of the Evangelizing Board with instructions to recruit Bro. Levi Yoder as co-laborer and they two divide the work between them.

That Dan'l Kauffman be re-elected committeeman of the General Conference Committee.

That solicitors pay all collections to the state treasurer except money for evangelizing and mission purposes which is to be forwarded to the Evang. Board, Elkhart, Ind.

That Andrew Shenk be elected state evangelist for the coming year and that he be delegated the authority to send others in case he cannot go himself.

That this conference ordain two bishops, one for the churches north and one for the churches south of the Osage River.

That a minister may be ordained in the Mt. Zion congregation, in Morgan Co., and in any other congregation in the conference district where it may be deemed necessary, at any time during the year.

That next conference be held in Jasper Co., and on a date to be decided upon by the Jasper Co. congregation with the consent of the ministers of the conference district.

(By visitors) That we who have attended this conference from a distance express our thanks to the brethren and sisters and friends for their kindness to us while with them.

(By home people) That the members of this congregation express their hearty thanks to our visiting brethren for their presence and help during the conference.

The closing address was made by the moderator after which the conference was adjourned by a benedictory prayer. We herewith append the questions and resolutions passed during the conference session which have more direct bearing upon all the congregations in the conference district.

1. What can be done to extend the mission work in our conference district? *Resolved*, that it is the sense of this conference:

1. That more ministers be ordained in our several congregations.

2. That an evangelist be kept in the field.

3. That an effort be made to locate a good Sunday school worker wherever there is a prospect for building up a church.

4. That we assist in the work by contributing prayers, means, and time.

5. That we appeal to our larger congregations in the East for ministerial help to extend the work in our western field.

6. That a committee of three be appointed to see after this work.

In accordance with the last section of this resolution the brethren I. B. King, J. C. Driver, and Benjamin Weaver were appointed as members of the committee.

2. Does this conference advocate the publication of a new hymn book?

*Resolved*, that since churches in this conference district are generally using hymn books different from those used by the church in other places, and are not pleased with the present arrangement of "Hymn and Tunes," we favor a re-arrangement or a revision of the work, so that it may meet with more general favor, and be more universally used.

3. Why do we require our churches to hold an examination (council) meeting before communion?

*Ans.* It is to keep the whole body soundly together; to afford an opportunity for brethren and sisters to examine themselves according to 2 Cor. 13:5, and find out the spiritual condition of the church; and also to afford an opportunity for us to confess our faults one to another, and, in case of difficulties, to open the way for reconciliation.

The question was also asked, in case difficulties presented themselves, and some have become negligent of their calling, whose duty is it to look after them to adjust these matters?

*Ans.* This work can be done by ministers, deacons, or visiting brethren, (who are full of the spirit of love), who may be appointed to look after such matters.

4. What relation do our ministers sustain:

(a.) To the congregations in which they are at home?

(b.) To their respective home conferences?

*Resolved*, that it is their individual duty:

(a.) To serve as shepherds, teachers, and examples to their flocks. While the elder has the oversight of the churches of his district, his labors must be seconded by his co-workers. Ministers should see that the congregations are supplied with rich spiritual food, and should exercise a vigilant oversight of their members especially the wayward ones. At the same time they should be submissive to the voice of the church.

(b.) To yield submissively to the decisions of conference. Christ is the head of the church, and has given the authority of church government, to the church. Conference is the representative of this authority, and gives expression to the faith and practices taught in the Bible and indorsed by the church. Therefore, all members, including ministers, should be subject to the decisions of conference. All our ministers should hold allegiance to some one of our district conferences, and be especially subject to that conference.

5. Of what use is the lot in the ordination of ministers?

*Ans.* The lot is to find out what is not already known. When there is but

one brother in a congregation that fills—or most nearly fills—the qualifications required by the Scriptures, there is no need for the lot. When there are several brethren whose qualifications appear to be about equal, and the church gives her voice for all of them, the lot may be needed to decide between them.

6. A brother feels impressed with the fact that so many souls are traveling to eternal ruin. While not an ordained minister, he feels as though he ought to go out and warn them of their danger. What advice has the church to give him?

*Ans.* Every member of the church, as a child of God, should feel a deep interest in souls who are perishing in sin, and should be willing to do all in his power that is reasonable and right and best for their salvation. Brethren and sisters should work faithfully in the Sunday school, be prayerful teachers in their homes, and exhort and reprove in private wherever they find that the Lord can use them to give light to those who are in darkness, and they may give testimony at opportune times. Brethren may even teach if invited by the ministers who have charge of the meetings and necessity demands it. The preaching in public should be done by ministers called of the Lord and ordained by his church.

7. What relation does the bishop sustain to the rest of the ministry?

*Ans.* In the visible church, we have bishops, ministers, deacons, laymen, etc., each standing on a common plane before God, and each having a distinct charge to fulfill. It is expected that the bishop exercise a vigilant oversight of the ministers and congregations under his charge, and give such advice and directions as he may see fit, at the same time remembering his position as a servant of the church. Having a general oversight of his church in all things pertaining to his office, his directions should be followed by his co-workers in the ministry. Bishops should counsel with their co-workers in the ministry on all matters pertaining to the well-being of the church, and ministers should take no important steps without consulting the bishop.

8. What can we do to best promote unity in the church, and especially among ministers?

*Ans.* We can promote unity:

1. By teaching that true repentance means a turning away from all sin, as well as sorrow for sin.

2. By a thorough study of the Bible.

3. By giving all members (ministers and laymen) enough work to keep them busy.

4. By laying more stress upon the essentials of a Christian life.

5. By frequent meeting in conference work.

6. By seeking unity in the mode of Christian work.

7. By conforming ourselves to the voice of the church, rather than the voice of individual members.

8. By reading our church literature.

9. By exercising care that we are not side-tracked by false ideas of liberalism.

10. As it becomes necessary for district members of the Mennonite Evangelizing and Benevolent Board to attend the annual meetings of the Board held at Elkhart, Ind., whose duty is it to bear the traveling expenses of such district members when attending the annual meeting of the Board?

*Ans.* The lot is to find out what is not already known. When there is but

*Resolved*, that whenever it is thought best by the conference that its representative on the Evangelizing Board attend the annual meeting of the Board, that the congregations composing the conference district defray the expense.

10. What is the best method for providing means for carrying on the Gospel work?

*Resolved*, that each congregation of this conference district have a solicitor to raise funds to defray the expense of the church work, evangelizing purposes, visiting ministers, etc., and that the ministers of this conference district be requested to preach at least one sermon during the coming year on the importance of mission work.

M. S. STEINER,  
DAN'L KAUFFMAN.

## REPORT

of the Sunday School Conference of Missouri.

The Sunday School Conference for the State of Missouri met at the Mount Zion meeting house in Morgan Co., on the 28th of September, 1896, and continued till the afternoon of the 29th. There was a full attendance of the members in Morgan Co., and a number were present from Cass, Shelby and Jasper counties, and several from outside the state. Many of the residents near by also attended. The sessions were interesting and instructive throughout.

The exercises were opened on Monday morning at 9 o'clock by remarks and prayer by J. F. Funk of Indiana.

The 24th Psalm was read as a lesson. In the comments attention was called to the fact that "the earth is the Lord's and the fulness thereof, the world and they that dwell therein." All these Sunday school workers are the Lord's, and the children in whose interest they live are also His, and should be especially looked after that they be brought up in the fear of the Lord.

Bro. I. B. King was chosen moderator and Bro. M. S. Steiner of Ohio assistant. The brethren J. S. Coffman of Indiana, and Wallace W. Kauffman of Olathe, Kansas were chosen secretaries.

Introductory remarks were made by L. H. Shank of the Mount Zion congregation. All were heartily welcomed as workers and helpers whether their names were on the programme or not. The arrangement of the programme was followed and the many vital questions concerning Sunday school work and the salvation of the young were well treated by the different speakers, some in extemporaneous speeches and others in ally written essays. The general discussion which followed the presentation of each subject brought out many excellent thoughts which must prove of practical benefit to the attentive Sunday school workers present. A number were heard to say that they could go to their work better equipped than ever before. One special feature of this Sunday school conference, as well as the Sunday school conferences generally, was the deep interest manifested, not only in the instruction of the young, but bringing them to Christ for the salvation of their lives and their souls. This was shown to be the great end in view when children are gathered Sunday after Sunday to be taught in the Sunday school.

It was pleasant to see brotherly feeling and mutual interest in the Sunday school work so vividly manifested.

Also the deep piety and the enthusiasm that appeared to grow till the close of the conference.

The first general question considered was "Mission and Sphere of Sunday School Conference Work." L. J. Johnson of Shelby Co., was the first speaker. He said, one of the parts of the Sunday school conference work is to prepare the workers better for their duties. By coming together and exchanging ideas in successful institutions it is found necessary for those who carry on the work to come together to confer with each other and advise and plan. The end of all this work is to teach God's truth to the children and bring the young people to Christ and into the kingdom of God.

[Only a small portion of these speeches can be presented in this report.]

M. S. Steiner of Ohio followed on the same subject. First, we come together in Sunday school conference to study the word of God in connection with our work as superintendents and teachers. We here consider the passages of Scripture which relate to the training of children.

In the second place we come together to confer with each other just as the name of our meeting—conference—denotes. We consider how to organize our schools properly so that they can be carried on successfully, and that we learn from each other the best methods to advance the work. We also aim to wake up an enthusiasm in the work. It was so in the gathering of Israel of old and the early disciples. We have noticed in our Sunday school conferences the last part of the meeting the workers become deeply enthused as they could not be on the first hour of the meeting.

Next, we consider the field. The field is the world. We should expect to reach out in some way as far as there are children. Our first attention is claimed by our immediate surroundings. We must care for the neglected fields far away. In places where the church work has gone down, because of members moving away, or from other causes, the Sunday school should lend its aid, for it is a great power in such places. In Hancock Co., Ohio a mission Sunday school was organized at a little distance; also at Bluffton. In a short time these mission Sunday schools were larger than the home schools. In many places where such mission schools are started there are prospects of establishing a church.

The Sunday school is not a place from which scholars graduate. The work continues, and is as much for the older people as for the young. We should not allow any one to outgrow the Sunday school. Let all come, old, young, little children, and babies. In some localities the old people are in the Sunday school and the young people are—who knows where.

Again, it is the duty of the Sunday school conference to encourage in every sphere the Sunday school work. I have had cause to notice how the Scriptures refer to and encourage good works. Young workers are especially exhorted. Notice the following texts: Titus 3:8; 2 Cor. 1:10; 1 Tim. 6:18; 1 Tim. 2:9, 10; 2 Cor. 9:7-9; Eph. 2:8-10; Phil. 2:12; Luke 7:22; Matt. 21:19; 28:20-46.

The Sunday school is to maintain good

works. It gives especial advantages to young workers. The Sunday school work, however, should not grasp into the church work. The Sunday school conference has led largely into the mission work which our people are doing, and encouraged the move toward a general conference of our churches. We must look to the young people to carry the church work very soon as the older members will soon be gone.

A caution should be held out to the young people that they be not enthused so far that their enthusiasm run away with them, and possibly lead them away from the church if the church does not act as promptly and aggressively as they think to be best.

The second question was: "Appointment of teachers—what classes demand the most competent teachers?" Laura Bettelwer of Shelby Co., and Emma Shank of Morgan Co. each read able essays on this subject. A. D. Driver followed in well directed remarks. It is the solemn duty of those having the ap- pointing to do that they appoint the teachers to the classes to which they are best adapted. I thought once with the writer of the last essay that the youngest classes need the best teachers, but I have changed my mind somewhat. I now believe according to the first essay on this subject that the youth need the most competent teachers. I need the most competent teachers. I had a younger class which has grown to be an advanced class. They were a mixed class—some converted and some not, and it has been my highest joy to see some of them recently converted to Christ. It is clear to me that such classes should have able teachers if possible. This is a critical period in their lives.

The third question was: "As a teacher, what can I do to arouse an interest in my class?"

W. W. Kauffman spoke on this subject, reading the text, Acts 20:30. Love must be the underlying principle. This love, if benevolent, will arouse interest. Love of complacency will not arouse the desired interest. We must be filled with the Spirit. But let us be sure that this filling of the Spirit is followed by the fruits of the Spirit rather than the feeling that may be manifested. Interest in the teacher, prompted by love, will drive him to action, and this will lead souls to Christ. God will hold us responsible if we fail to do our work with interest, arousing interest in the spirit of true Christian love. Some excellent general remarks followed only one of which can here be given. "The matter of personal salvation should be pressed upon young people in the classes."

The same should be done in the Sunday school conferences, and has been done with direct results. Souls have given up to serve the Lord in a number of our Sunday school conferences.

Afternoon the devotional exercises were held by Daniel F. Yoder of Cass county.

The fourth question was now taken up—"Hindrances to Sunday school work." It is impossible to give in this report even the excellent thought in the secretaries' notes. Henry Shenk of Jasper Co. spoke of hindrances in a way that showed much considerate thought on the subject. One of the greatest hindrances is incompetent teachers and

superintendents. Some are hindering the work of the Sunday school when they do not think so—by doing nothing. The Sunday school work is frequently hindered by some who speak evil of those who are trying to do what they can for it. The engineer at Flood did not hinder us from coming to Tipton, but if he had not taken hold of the throttle he would have hindered us. We must do what we can or we will hinder. The remedy for all hindrances is first to come to God and receive power from above.

Levi Yoder next spoke on the same subject. He compared the children to innocent lambs that have to be fed, that must be led but cannot be driven. I was, said he, once a hindrance to the Sunday school by being superintendent of the Sunday school and at the same time holding the office of Township Trustee. I was out of place. My conscience condemned me. I should not have been in either place those two years. I left that public office because as Christians we have no business with these offices. "Poor singing and dull teachers are great hindrances."—Steiner.

The fifth question was: "Are Modern Innovations Conducive to Spiritual Growth?" Joseph C. Driver gave some interesting suggestions on this subject. This is an age of innovations. In the business, world, the educational world and the social world there are innovations with every generation—innovation after innovation. The question with regard to them is, are they for benefit or for amusement. A few texts will settle that: 1 Cor. 10:31; Col. 3:17. Those things which lead the soul in the direction of eternal life are conducive to eternal life, even if they employ new methods. If new things come into use the question should always be, Does it lead into the spirit of deep piety? Boys' brigades, which some Sunday schools have used (not among our people however) is an innovation to be condemned. Children's days, against which I would not say too much, are not the proper thing in the way they are generally used. We want every Sunday a children's day. The Sunday school picnic is another innovation that leads in the wrong direction. The Sunday school conference in which we have met is something new. It may be a good thing and be followed by blessings if made a power that leads to piety and fuller consecration and more energetic work in the Lord as we must believe it has done.

J. S. Coffman spoke, among other things, as follows: Innovations have good and bad features. They may be one or the other. They must be tested by the word of God and the results that follow. I believe that it is not well for any church or Sunday school to settle down to the methods of the grandfathers. Some of them are good and should be used. But some of them may not meet the needs of the present time, and will not stand the test, even if they were just what the grandfathers needed. Changes are not always improvement. They are sometimes made for the worse—exchanging that which is had for that which is still worse. Theatrical singing and musical instruments in particular are innovations that do not promote spiritual growth. Noise is not music; if we were just what the grandfathers were, we might use the use of loud wind instruments. Sound without meaning is not conducive to intelligent spiritual life. Trained voices make

beautiful singing, which is much to be desired. When this is rendered with the spirit and the understanding it raises the soul to intelligent higher spiritual life. Boys' brigades, already mentioned, have in them not only that which is antagonistic to Christianity, but against common humanity. It is right that Sunday schools should be attractive, but it is not conducive to spiritual growth to use the attractions which please the sinful world. It is not the greatest crowds or the largest Sunday school in which the greatest number of souls are saved. If you have to use the devil's tools to attract the world, you will have to pay high rent for them. In this way you are doing very little to elevate the world. Use new methods if they are found necessary to elevate souls in true piety and virtue. Methods different from what we may have been using may be instrumental in raising mind and soul into a higher plane of spiritual life. But it is an easy thing to employ methods which are only common, modern innovations, which appeal to sensuality and carnality, and affect that part of the human mind which leads the soul down. The true object of the Sunday school is lost when we introduce methods which lead children away from piety and the deeper Christ life. A number of brethren followed with timely remarks.

The sixth question was: "What should be the attitude of our people on the question of plain clothing?" An able essay was read by Daniel Kauffman, which appears in the columns of the HERALD OF TRUTH. A spirited discussion followed, showing that the Sunday school conference had many young people who are firm defenders of the principle of plainness practiced by our people.

At 4 P. M. the conference adjourned to meet on Tuesday at 9 A. M.

On Tuesday the exercises were interesting throughout the day as they had been on Monday. But since this report is occupying unusual space there will be only a brief reference made to the exercises.

"Object of Teacher's Meeting" was the first question for the day. Daniel Kauffman gave a vigorous talk on the subject, followed by M. S. Steiner and A. D. Driver.

"Christian service, what it includes" was the next theme. J. G. Wenger of Harper Co., and D. F. Yoder of Cass Co., treated the subject ably.

The next question, "The proper use of Sunday School Lesson Bibles," brought out many practical hints as to the use and abuse of these much-used and much misused aids to the Scripture texts. F. H. Funk of Cass Co. spoke on the subject, and was followed by a number of short speeches from others. One brother suggested that it would be a great advantage to teachers and others to save their quarters. In this way, under the present arrangement, they will have quite a good commentary on the Bible in six years.

Now followed quite a large number of general questions which were answered very appropriately by different speakers.

The first question taken up in the afternoon was "How may the truths of our Sunday School Lessons be converted into the life of scholars?" This subject was treated first by Sister Ida Driver in a well prepared essay, which will be published.



Bro. Andrew Shenk followed with forceful truths. We should be so with the life of Christ and the truths of the Bible that the Sunday school pupils cannot help receiving from us these truths.

P. P. Lehman: Teach by example. If our conduct is not a good example, all our teaching by precept is in vain.

The brethren Eli Zook, L. H. Shank, M. S. Steiner and Benjamin Uhrich added other practical thoughts on this subject. Sociability, sincerity, integrity and kindred qualities are necessary. Many a child is impressed by an unkind act or word that will last through life. We must have the truth, we must have the proper way to impart it and God must give the increase to the work done.

Sister Maggie Driver followed with an essay on "Hileneas." This was followed by a beautiful essay on "Seeking the Lost" by Sister Anna Blosser.

The topic, "True motives for attending Sunday School," was presented by Bro. John Driver.

Our motives are true only when we do all things to the glory of God, 1 Cor. 10:31. If we fail to aim to glorify God we fail to have the highest motives. If we know God's truth we should obey it from motives of love.

Sister Annie (Kaufman) Driver followed with an excellent essay, in which the thought was borne out that we serve because the Master has set us free.

Sister Nancy Hartzler followed with an essay on "Necessity of prayer and consecration of the Sunday school teacher."

Another essay on "Obedience," by Bro. John Shank was also received, as was the one on the same subject by Bro. William Detweiler.

Bro. David H. King followed with an essay on "Love, the underlying theme of all Christian principles." As most of these essays will be published, we refrain from further comment.

Following this, fifteen questions which had been sent in were answered.

After the transaction of some business, the closing address was made by Bro. Andrew Shenk. It abounded in good advice to all, and an earnest admonition to heed well the useful lessons learned at this conference.

The following resolutions were also adopted:—

1st. That we as workers together in the Sunday school conference assembled feel that we have been strengthened spiritually, and have been richly taught in God's Word. Those Gospel principles conducive to a pious, holy life have been forcibly brought to our minds and we feel that our work here will be an aid in our future work.

2nd. That we put forth an honest effort to make these instructions practical by applying them to our lives.

3rd. That we extend our labors in Sunday school work as far as our means and workers will enable us.

4th. That we endeavor to supply our Sunday schools with beautiful literature.

5th. That it is the sense of this conference that our publishing house publish juvenile Lesson Hints suitable for smaller children.

6th. That in all things the phrase "Thy will be done" be made the motto of our lives, and the Word of God be our Standard.

In the closing remarks Bro. Andrew Shenk of Jasper Co., said: In surveying our field of work in this district we realize perhaps as never before the force of our Lord's words when He said, "The harvest truly is great, but the laborers are few." While we are glad for the many earnest young laborers present who are filled with enthusiasm in the Sunday school work, at the close of this conference, we must confess that the above words of the Master come to us with a power of conviction which assures us that they are as applicable to-day as when they were first spoken. May God send forth many into His harvest. Your earnestness is certainly right, and will be a great help to you in your efforts. But please take this little advice, young workers. Let your zeal be coupled with wisdom. I wish you God's blessing in your efforts to be instrumental in the salvation of souls. Superintendents and teachers, be so full of the Spirit and the lessons that there will be a natural out-gushing of God's truth as you appear before your class to teach the Holy Word as the will of our Father in Heaven. God bless you all.

#### OBITUARY.

THE ISAAC B. WENGER.

Our beloved brother, Isaac B. Wenger, passed from earth into the land beyond, with the bright hope of a blessed immortality, on July 7th 1896, aged 28 years, 10 months, 7 days. He leaves a widow and three children to mourn his early departure. The remains were interred in the Weaver cemetery on the evening of the 8th. Funeral services on the 9th, at the residence of the deceased, by Bro. Samuel Wenger and brethren Abraham Burkholder and John Shank. He was a son of Bro. Abraham B. and Sarah H. Wenger of Dayton, Rockingham Co., Va. Early in life he was teaching as his profession, and by diligent application to books and other helps read at hand, he acquired such a degree of education that he was able to occupy the school-room where he spent many pleasant and useful days in teaching the youth of the community in which he lived. In 1891 he was married to Ella Haldeman of Winchester, Va. In 1891 he and his wife were received into the Mennonite church by the rite of baptism, administered by Bro. Samuel Coffman. He was an earnest worker in the church and was greatly concerned about the souls of his fellow-men. He was also a faithful and useful teacher in the Sunday school in which he labored. On the 14th of April of the present year, he was called to preach the gospel of Jesus Christ, and was ordained to the ministry by Bro. L. J. Heatwole. With willing hands and a heart filled with resignation to God's will, he at once began work in his new field of labor, and in our opinion his efforts were well directed and earnest. Thus ended a life which seemingly had many days to live, but which was destined to be useful and well spent. The church in which he labored has sustained a kind of bereavement, and the hand of God can supply. Surely the Lord's ways are not our ways. In the home circle he was a faithful and devoted son, a brother, a faithful and devoted husband and a fond, yet prudent and discreet father.

After the death of her son, was left a widow, and the heart-broken wife as well as the whole family assembled in tears to witness the funeral. The loss of one in whom many bright hopes had centered. Yet while they are "passing" and they wish to say, "God's will be done."

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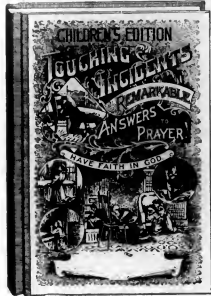
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Those desiring full information on the subject, and particularly those who wish to seek a new home or purchase land, are requested to correspond with Harry Mercer, Michigan Passenger Agent, 7 Fort Street W., Detroit, Mich.

18-20396.

### MENNONITE PERIODICALS.

"HERALD OF TRUTH," organ of sixteen Mennonite conferences in the United States and Canada; a 16 page semi-monthly. The paper is devoted to the interests of practical piety, and as a record of Christian work among the Mennonites. J. F. Funk, Editor. Price, per year, \$1.00.

"HEROLD DER WAHRHEIT," the organ of the above conferences. German. Same number of pages, etc., as the English. J. F. Funk, Editor. Price, per year, \$1.00.

Both of the above papers to one address, per year, \$1.50.

"MENNONTISCHE RUNDSCHAU," a German four page weekly, devoted to the interests of the German Mennonite residents in America. D. F. Jantzen, Editor. Price, per year, 75 cts.

A monthly edition of the above is published for exclusive circulation in Russia and other foreign countries. Price, per year, 50 cts.

"WORDS OF CHEER," an illustrated four page weekly, for the Sunday school and home circle. A. B. Kolb, Editor. Price, per copy 50 cts. Single subscription, per year, 50 cts. 5-10 to one address per year, each, 42 cts. 10-20 " 6 months, " 31 cts. 20-40 " 6 months, " 28 cts. 40-50 " 6 months, " 18 cts. 50-60 " 6 months, " 15 cts. 60-70 " 6 months, " 12 cts. 70-80 " 6 months, " 10 cts.

"DER CHRISTLICHE JUGENDFREUND," a German four page weekly, illustrated, for Sunday school and home. A. B. Kolb, Editor. Price same as Words of Cheer.

"LESSON HELPS," for the Sunday school. J. S. Coffman, Editor. A 52 page quarterly, giving concise comments on the International S. S. Lessons, and practical thoughts for every day life. Price, 1 copy per year, 50 cts. 5 or more copies one year, each, 12 cts. 5 or more copies 3 months, each, 3 cts.

"LEKTIONS HEFTE," a German edition of the above, at the same price. All of the above papers are published by the Mennonite Publishing Company, Elkhart, Ind.

"YOUNG PEOPLE'S PAPER," an eight page bi-weekly. C. K. Hostetler, Editor. An excellent paper for young people, undenominational. Price, per year, 75 cts.

"DER CHRISTLICHE RUNDSEHER," organ of the General Conference of Mennonites of North America. I. A. Sommer, Editor, Berne, Ind. An eight page weekly. Price, per year, \$1.50.

"DER KINDERFREUND," an illustrated four page semi-monthly paper for children and Sunday schools. I. A. Sommer, Editor, Berne, Ind. Price, per year, 30 cts. Single subscription per year, 20 cts. 10 copies or over, per year, each, 25 cts.

"THE MENNONITE," an eight page monthly. A. B. Shelly, Editor, Milford Square, Pa. The Mennonite is published by the Eastern branch of the General Conference of Mennonites. Price, per year, 50 cts.

"THE GOSPEL BANNER," a sixteen page weekly, organ of the Mennonite Brethren in Christ. H. S. Hallman, Editor, Berlin, Ont. Price, per year, \$1.25.

"DER ZIONSBOTE," organ of the Mennonite Brethren of North America, is a four page weekly. J. F. Funk, Editor, Hillsboro, Kansas. Price, per year, \$1.00.

"MENNONTISCHE BLAETTER," an eight page monthly. H. van der Smis, Editor, Alfons, Germany. Price, per year, 50 cts.

"DAS GEMEINDEBLATT," an eight page monthly. Jakob Illeg, Editor, Elbeheim, near Sinsheim, Baden, Germany. Price, per year, 60 cts.

"DER ZIONSTREUER," organ of the Mennonite church in Switzerland. Published semi-monthly, by J. H. Kipfer, Langnau, Gl. Rode, Switzerland. Price, per year, 50 cts.

"DE ZONDAGSGEDRUK," organ of the Mennonite church in Holland. Four page weekly published by P. Feenstra, Jr., IJlague, Holland. Price, per year, 50 cts.

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Effective Jan. 1, 1896.

GOING NORTH. STATIONS. GOING SOUTH.

No. No. No. No. No. No. No. No.

28. 104. 102. 305. 101. 27.

am pm pm am pm pm am pm pm

8:30 2:10 8:45 Benton Harbor 7:30 1:30 5:30

8:02 1:22 5:45 Niles 8:02 1:57 6:57

7:28 12:57 6:52 Grand Haven 7:28 12:57 7:28

7:30 12:30 5:07 Elkhart 8:46 2:44 8:10

12:17 4:57 Grand Haven 9:00 5:08

A. M. 4:24 Milford Jct. 9:31 8:27

11:27 3:56 Warsaw 10:02 5:56

10:56 2:45 Warsaw 11:35 5:15

9:13 1:54 Marion 12:21 5:58

10:30 12:40 Anderson 1:40 7:15

6:35 4:15 Indianapolis 3:10 8:45

11:02 Rushville 8:20

10:52 Greensburg 4:30

9:55 N. Vernon 5:26

8:30 Cincinnati 7:30

All trains daily except Sunday.

G. A. Henry, Ticket Agent, Elkhart, Ind.

Oscar G. Murray, Traffic Mgr.,  
Cincinnati, Ohio.

D. B. Martin, Gen. Pass. & Tkt. Agt.,  
Cincinnati, Ohio.

Elkhart & Western Ry.

ELKHART TIME TABLE.

No. 1. Going west, leaves..... 4:30 a. m.

No. 2. Coming east, arrives..... 8:30 a. m.

No. 3. Going west, leaves..... 12:40 p. m.

No. 4. Coming east, arrives..... 3:45 p. m.

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DARTON F. COE, Traffic Manager. H. R. BUCKLEY, General Manager.

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Organ of 16 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., NOVEMBER 1, 1896.

VOL. XXXIII. No. 21.

JOHN F. FUNK, EDITOR.  
J. S. COFFMAN, ASSISTANT EDITORS.  
ABRAHAM B. KOLB, ASSISTANT EDITORS.

Entered at the Post Office at Elkhart, as second class mail matter.

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### EDITORIAL NOTES.

Bro. S. F. Coffman left Elkhart for Pennsylvania on the 13th of Oct. He will remain in that state for a month or six weeks and then return to Canada his former field of labor.

Bro. A. D. Wenger spent the first part of the month of October visiting our congregations in eastern Pennsylvania, and attended the Franconia conference at its regular semi-annual session.

Let every member who appreciates his church paper show his appreciation by getting others to read the paper regularly. If you appreciate it you will make an effort to have others share its benefits with you.

We are requested to announce that the General Conference Committee will meet in Elkhart, Ind., on Friday after the national Thanksgiving Day, (Nov. 27), to consider further the matter of holding a General Conference.

Another laborer called home. With deep sorrow we are called to chronicle the death of our aged brother and fellow laborer, Samuel Godshalk of the Deep Run church, Bucks Co., Pa. He died on the 20th of Oct., and was buried on the 24th. Age 79 yrs., 5 mos., and 3 days. We hope to give a more complete account of his life in a future number.

Sister Emma Shank, whose obituary notice appears in this issue, bequeathed \$250.00 to the Evangelizing

and Benevolent Board to be used in sending forth ministers to preach and teach the gospel. This is a most worthy example and indicates the value which she attached to the dissemination of Gospel truth among those who know not Christ.

The publishing interests of the Brethren (Dunkard) denomination which were formerly owned and controlled by the Brethren's Publishing Company, have been formally transferred to that denomination, the General Missionary and Tract Committee having assumed control. The plant of the Brethren's Publishing Co., is valued at about \$50,000.

Change of address. Bro. Noah Metzler, from South West, Ind., to 168 W. 18th street, Chicago, Ill. Bro. M. will do evangelistic work in the city during the coming winter and labor at the mission which has been opened at the above address. Let the prayers of a united church ascend in behalf of our dear brother and his fellow-workers in their noble effort for the salvation of souls.

Let us remember, as the election draws near, that not the gold standard, nor the silver standard, nor bimetalism, but "righteousness exalteth a nation." While one or the other of these conditions may affect the prosperity of the people to a greater or less extent, as the case may be, nothing so affects the nation for good as the happiness which righteousness in public and private life brings. Let God be first in all things.

"Touching Incidents and Remarkable Answers to Prayer." This excellent book has been translated into the German language at our office by Bro. D. F. Jantzen, and we are now able to give to the German people of the United States a book which has been read with intense interest and much profit by hundreds of thousands of people. The translator aims at simplicity of language, so that old and young will be able to read it with equal benefit.

We are informed that the sudden and sad death of Dr. Enos Barge and his lady friend at a railway crossing in Lancaster Co., Pa., has made an unusual impression upon the young people of that community, which has already resulted

in causing a large number to seek salvation in the accepted time, and in the day of grace. May this loud call lead many more to accept Jesus as their Savior, for we know not what a day may bring forth, and in the twinkling of an eye the soul may be called to its final account. Jesus says to all, "Be ye therefore also ready, for the Son of man cometh at an hour that ye think not."

Protestant marriages have again been declared illegal by the Chamber of Deputies of Peru, South America. A project had been on foot in Peru to legalize Protestant marriages, but it has been defeated, and the abuse will continue. In Peru, Ecuador and Bolivia, no one can be legally married without being a Roman Catholic. As was mentioned in these columns sometime ago, an effort to have this abuse corrected, but the matter has been receiving cold shouldered attention from the pope down, and now the case has been definitely settled by Peru.

There are many church members who think that because their congregation gives so much or does so much toward spreading the gospel, they as individuals are excusable for giving or doing nothing. They seem to think that they can sail into divine favor on other people's credit. Never! God looks at and deals with the individual, and as He demands a personal account at the judgment, so He excuses no one for inactivity or selfishness who, because he happens to live in a community where all the rest are cheerful doers and givers for the good cause, thinks his church or his community has done enough. We will never sail to heaven on the credit of our friends, or relatives, or fellow church members.

There is a quiet movement on foot among the general passenger agents of the railways west of Chicago to put a stop to the long established rule of selling tickets to ministers at reduced rates. In the East this matter has been considered several times but nothing general has as yet been done, although several individual roads have refused to grant any reduction to ministers. Last year the granting of clergymen's permits passed into the hands of the Western Passenger Association, which, on pay-

ment of 50 cents by the applicant, gave him a permit that was honored by all the railway lines in the Western Passenger Association. The matter will no doubt be decided shortly. We speak of this here because it affects our ministers and bishops, especially those who do evangelistic work, and those whose field of work is very large and requires travel on the road.

While the office editor and the foreman of our composing room were attending S. S. Conference at Kokomo, Ind., an advertisement was put into the HERALD announcing a Home-seekers' Excursion to Knoxville, Tenn. on Oct. 20th and in which a very annoying mistake occurred, and which we are much grieved to learn caused several cases of disappointment. The mischief-making part of the announcement was that the fare for the round trip was \$2.00.

Several parties to whom this rate seemed ridiculously low wrote us for information, and to them the correct fare was given by letter. Others took it for granted that the fare was really only \$2.00, and learned of the mistake only when they were going to purchase their tickets. In explanation of it we will state that the clerk who dictated the "ad" to the compositor made a mistake, so that instead of the last sentence reading "Fare for round trip, \$2.00," it should have read, "Single fare for round trip, plus \$2.00."

The "Christliche Rundseher," organ of the "General Conference of Mennonites in North America," presents an interesting table in its issue of Oct. 15, giving the statistics of that branch of the Mennonite denomination. There are 48 congregations belonging to this branch, with a membership of 8,023. In 33 of these congregations votes are taken for ministers, and in 13 of which the ministers are ordained by lot; in eight of the congregations the manner of selecting their ministers is not specified. The total amount collected for ministers' salaries and other expenses of the church in the year is \$14,841; amount collected in S. school \$83,096; amount collected for home mission purposes \$15,509; for foreign missions \$3,867.37; for other purposes \$3,706; total, \$28,233.77. The largest congregation—that of Swiss cons. at Bluffton, Ohio—numbers 870 members; the next, New Alex-





should "be preached in all the world for a witness unto all nations," and history shows that this had been fulfilled before the destruction, and that within 25 years after the outpouring of the Holy Spirit upon the apostles of Christ, the gospel had been carried by them into every part of the then known world, so that it was also carried to all the Jews wherever they may have been scattered. The destruction of Jerusalem and the Temple however did not occur until about 37 years after the resurrection of Christ.

As already stated, I desired to present herewith several thoughts on this passage of Scripture. Perhaps some one has clearer ideas, and if so I shall be glad to receive them. I desired to be brief.

Henderson, Neb.

#### IT IS A FACT—

That the three leading worldly amusements are cant playing, dancing, and theatergoing.

That the Bible demands that Christians shall be separated from the world. (See Matt. 6:24; John 17:15, 16; 2 Cor. 6:14-18; James 4:4; 1 John 2:15, 17, etc.)

That not a single evangelical denomination approves of these amusements, and many have formally declared against them.

That unchristian people, when brought under conviction for sin, invariably believe that these amusements should be renounced.

That persons wanting to become Christians never want a dancing, card-playing, theatergoing professor's assistance in learning how.

That the worldly minded members of any church contribute little or nothing toward the spiritual forces and work of their church.

That any church sanctioning these amusements is spiritually inert.

That unchristian people have little or no respect for the religious professions of church members who indulge in these amusements.

That the persons most difficult to win to Christ are the children of church members who approve of these pastimes.

That indulgence in these pastimes has led multitudes to disgrace and ruin.

That no one in the dying hour wants one who loves these things to pray with them or speak with them of the life to come.

That church members given to these pastimes have little knowledge of the Bible, and are seldom found in their church prayer meetings.

That if you are a Christian and indulge yourself in all these worldly pleasures, and for the honor and glory of our glorious Savior and Lord will at once renounce them, you will have His sweet approval, the approval of your own conscience, and (Matt. 7:1) as the world cannot give."—*Minibull*.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and be a father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty" (2 Cor. 6:17, 18).

An early friend of John G. Holland's said: "Over cards I have murdered time and lost my soul."—*Minibull*.

#### THE LAND OF SUNSHINE, AND TO THE LAND OF THE MID-NIGHT SUN.

**Editorial Note.**—As Bro. J. S. Lehman has found it impossible to prepare the "copy" for the continuation of his interesting account for this number of the HERALD, it may interest our readers to learn more of the gigantic glacier of which, for fear of making his story too long, Bro. Lehman said but a few words. The account is given by a correspondent to the *Atlantic Journal*, as follows:

"We were awakened early one morning by a booming noise, as though cannons were being fired at some distant point. As I looked out the window of my stateroom I found that we had anchored but a short distance from the Muir glacier and that the booming as of artillery was but the breaking away of huge masses of ice from the frozen wall that stretched itself before us for over a mile and rose to a height of 250 feet. We went ashore in small boats so that we could explore the 'frozen Niagara.'"

This glacier is named for Professor John Muir, the Pacific coast geologist, who in 1879 explored it and so opened the way for thousands to visit it in safety. For some years now during the summer season the steamers always go to Glacier bay.

It is impossible to describe this frozen wonder that through the centuries has been pressing seaward. No words can give one an idea of the grand spectacle. The scene is one that I can never forget. No human habitation was in sight; no canoes glided over the water, but only masses of ice could be seen on every side, while before us rose this great frozen wall, with spires and pinnacles of ghostly white and richest blue flashing in the sunlight like some vast cathedral. In my wanderings in Switzerland I have seen nothing to equal this great Alaskan glacier, at whose feet surge the blue waters of the bay, while beyond Fair Weather peak rears its snowy crest. One thinks not of figures when one is drinking in the marvelous beauty of this glorious ice world, though some matter of fact person at my elbow says it extends back 40 miles, and all of it has not yet been explored.

As we steamed away I watched with eager eyes to catch the last glimpse of this "tempestuous loveliness." I will always carry with me a picture of a sapphire bay, dotted with countless icebergs, that looked like fairy castles. In the distance was a gleaming wall of ice, while far beyond the snow capped ranges stood guard over the scene. Ever and anon we continued to hear the booming sound as great masses of ice crashed down into the water and sent the wild echoes flying. Finally it was lost to view, so I turned away reluctantly and paced the deck alone, not caring to be aroused too suddenly from this dream by every day sights and scenes and faces.

To those who are worn out with the cares of life, and who long for a place where they can enjoy nature at her best and yet be comparatively free from physical exertion, I should advise the inland passage to Alaska, where one glides over placid waters dotted with lovely islands and constantly in sight of mountains covered with perpetual snow.

#### INDIANA CONFERENCE.

Conference for the district of Indiana and Michigan met on the 24th of October 1896, at 9 o'clock A. M., in the Holde-man meeting house, Elkhart Co., Ind.

While the committee of bishops arranged the questions to be considered at this conference a number of very spiritual and edifying remarks were made by different brethren in the audience room.

The organization was made by choosing J. F. Funk moderator and J. S. Coffman and S. F. Coffman secretaries.

The Moderator being called away to attend a funeral the conference sermon was preached by I. J. Buchwalter of Ohio. The following is an extract of his discourse:

The lesson read was 1 Cor. 3, text, verse 11.

It may be well for us to consider the responsibility we are under in this conference session, and the far-reaching effects of our deliberations. What is spoken in a home congregation usually affects only a small district; but the things spoken here go out over a wide field, and have an untold influence. Hence the need of the Divine direction in all that is here spoken.

If the conference would still more firmly establish unity of teaching and practice among the different congregations here represented, if this alone were effected, it would be well worth while for us to labor together in this conference.

In presenting this scripture the first thought that interested the apostle was the foundation of the church. Naturally speaking, when a permanent building is to be erected, a good foundation is the first consideration. We need not have fears concerning the foundation we have for our faith, which is Jesus Christ. This is a safe foundation on which to build. One warned by winds of doctrine is not a safe example to follow.

There has been no lack of search for other foundations on which to build the structure of religious faith. Men have groped about in the darkness of skepticism and atheism, but all to no avail. Mohammedanism, Confucianism and all other religions have failed to plant their adherents on a solid basis. We trust that none here have for their foundation anything other than Jesus Christ. If we accept the Rock Jesus Christ we may rest assured that the foundation is secure. What we need to do is to stay on that foundation.

Claims to stand on this sure foundation are not conclusive evidence that the true foundation has not been missed. The moral man claims that he is in Christ, yet he wants to be independent. He does not wish to be "bound down" to creeds and church restrictions. But here he is seriously mistaken. The Christian is not bound, he has come where there is no law—he serves of love, not because of binding duties and restrictions. The sinner is bound to a hard master from whom his better intentions do not give him power to break away.

We should all be in a position to be builders on the Rock. Builders must be fitted for their work. They must understand it. Do we ask one to build a house when he knows nothing about the business? Surely not. God can use us to build up the kingdom only when we know the Master for whom we build, the foundation on which to build, and the material with which to build.

The material for God's spiritual house must be of the proper order. In a natural house the stones for the foundation, the lumber, the hardware must be substantial in order to build a durable house. We must be proper material for God's house.

As teachers and builders we must have been prepared for the work ourselves. We can never build with the first qualification—regeneration. We must not simply be united with the church, but changed, so that we have the spirit of sacrifice. Then we are instruments that God can use.

The foundation has long ago been laid, and we are engaged on the building which is coming more nearly to completion every day. We need not worry concerning results, but as God's servants do the work He bids us, and leave the rest to Him. He will take care of the results. The farmer hires his help to do the work, not to worry as to what the effects of his labor will be.

The material in the spiritual house must be good. Critical attention must be given in its selection. God will not have in His house, from the foundation up, any material other than that which is substantial and enduring. Gathering unconverted members into the church is certain to make it appear to be drifting away from the principles of the Bible. The church may receive such into her communion, but God will not receive any but truly converted ones into His spiritual kingdom. The church appears to be drifting on account of unfaithful members. We can comfort ourselves that the true church is in the care of an Almighty God while the mighty army of Satan is around her. Yet there must be vigilant watching that she be not destroyed.

Why are we suspicious of the church which is drifting or being misled? First, there may be a lack of earnestness in the ministry. The earnest minister is enthused with the truths of the Bible and especially the teachings of Christ. Think of the great responsibility upon us! When one is filled with the spirit and speaks of this responsibility seriously, it quickens his pulse. We represent not only a great work, but a heavenly power. How necessary to be firm! An untrue man is despised from a worldly standpoint, and the divine nature must be grieved when one is untrue in a spiritual cause. We have become the representatives of Christ; are we true? When we come to the conclusion that our opinion must hold sway we are not right. We must not contend for our own opinions—others have opinions as good as ours. We must be suave, affable; pliable in our relation to our brethren in our work where each has a sincere mutual interest; but not so when we tempt us to forsake the doctrine of Christ's teaching; we should then be firm and immovable. As a conference we should be yielding, so that we may be compacted together as the apostle admonishes in Eph. 4:16. We should be the same shape and the same size, and stand on the same level. Then it is not difficult to be compacted; then there will be no space left between us. Variance of opinion between ministers is one reason why some could say the church is drifting.

Another reason why there might be a drifting of the church away from her principles may be the lack of earnestness in prayer. Too often prayer among the members is something to use when a pious visitor comes along. This neglect of outward reverence to God will cause a church to drift. True prayer is not that form of words one may have learned years ago, and has been repeating at intervals ever since; but it is heart prayer. Pray for your ministers; pray earnestly, pray reverently. The church will not drift if the members pour out their souls in fervent prayer and invite Him, as a silent listener, into our homes, to our tables, into our businesses. The true spirit of prayer will lead the church to prosperity, while the neglect of it will drift her to ruin.

Those who truly love the church rejoice greatly to see her making progress. A nation rejoices when money is plentiful and times are good. But usually such prosperous times are followed by panic. The same is true in its way in the churches. When the spirit of fullness and self satisfaction comes, and each takes possession of a church she will be panic stricken. As ministers we must be careful of the pronoun "I." Let us attribute all cause for joy at prosperity to God to whom alone it belongs.

We must keep our eyes on the building which God is rearing, while He uses us as instruments in His hands. We must bring in converted material. Dishonest lumber will decay, dishonest mortar will crumble. We need to be urged to instruct well those who are received into church fellowship. We must test the material before it is placed in the building, and it must be properly shaped so that it will fit into the place it is to occupy. You may find apparently good material which will prove later to be unsound. One faulty stone may ruin a wall and destroy a whole building.

Be careful, especially careful, in instructing converts. See well that they know what our confession of faith is. Give them a copy if they have none. [Some one should donate some money for this.—En.] They should know well the doctrine. This study of the Bible along with the confession of faith should not however be confined to recent converts. But let no one worship the confession of faith. Christ must be our worship and our life. The Confession arranges for us Bible truths, and sums together the doctrines which we would be slow to set in order. The child must begin at the alphabet, not in advanced study. The student in school takes what he can learn. We should give the beginner the food which he needs. It would be well for us ministers to read occasionally our confession of faith.

As ministers we get into habits that are not edifying—this when we are not aware of it. Some kind friend should tell us when we use wrong expressions, make awkward gestures, and present our thoughts in a disconnected way. To be successful builders we must be careful how we use our tools. The carpenter and the smith are well aware of this in their work. We must study our work that we may prove ourselves workmen approved of God. There are enemies trying to destroy our faith. We must be able to meet infidelity with the Scriptures. We need to know well the Bible.

As to our meetings and manner of worship I might make some suggestions. We may sometimes get into the habit of making our worship so long as to become wearisome and unedifying.

Let us use judgment. Do not get too technical. Do not put ideas before your congregation that they cannot understand or comprehend. It is possible for the minister to discourse on things that he does not himself understand. Be careful not to disgust in any way your congregation. Man is prone to put all things upon God, as though we needed not our own sense and understanding. Prayers should be carefully guarded. Do not use vain repetitions. Sociability should be discreetly used when one has it naturally, and if not he should cultivate it. Foolish talking and jesting should never be mistaken for sociability.

We should recognize people and notice them with interest, sinners as well as Christians. Have sympathy and good feeling for all and act accordingly. Business men have learned the value of their various crafts, of treating persons not only civilly, but with an apparent affectionate interest. They get persons to leave their money and take goods along by showing themselves friendly to and interested in their customers. We will find sociability a great help in getting sinners to take the Gospel along without money and without price.

If our minds are active we can think of many other things that would aid us to be such builders as God would have us be in His sight.

In three things we should as ministers be established beyond the possibility of a doubt: (1) That we are born again; (2) that we are building on Christ; (3) that we are guided by the Spirit. God bless us all as efficient builders upon the true foundation.

Short addresses were made by the other elders or bishops present, namely: Michael Horst, Orrville, O.

Peter Y. Lehman, Goshen, Ind. Jonathan Kurtz, Ligonier, Ohio. The elders J. F. Funk, Elkhart, Ind. and D. J. Johns, Goshen, Ind. were present at the later sessions of conference and took active part.

The following ministers and deacons also expressed themselves as still standing in favor with the truths of the Bible as explained by the doctrines of the church and desirous of maintaining the principles which the church has ever advocated.

Samuel Yoder, Elkhart, Ind. Henry Weldy, Wakarusa, Ind. Amos Cripe, Emma, Ind. Jacob Belle, Nappanee, Ind. John Hygea, Wakarusa, Ind. M. S. Steiner, Cranberry, Ohio. John Garber, Goshen, Ind. David Burkholder, Nappanee, Ind. Noah Metzler, South West, Ind. Jacob Christpher, South West, Ind. Chr. DeWetter, Brutus, Mich. Charles Shank, Elkhart, Ind. Amos Mumaw, Wakarusa, Ind. Jonas Loucks, Wakarusa, Ind. David Garber, Orrville, Ohio. J. S. Hartzler, Elkhart, Ind. Harvey Friesner, Bristol, Ind. S. F. Coffman, Vineland, Ind. John S. Coffman, Elkhart, Ind. J. H. McGowan, Nappanee, Ind.

The latter was present only at the later sessions of conference.

DEACONS.

J. C. Driver, Rice, Missouri. Daniel Long, Elkhart, Ind. Jacob H. Coffman, Elkhart, Ind. John Bare, Nappanee, Ind. Jacob Wisler, Nappanee, Ind.

Abram Culp, Wakarusa, Ind. John Nushbaum, Middlebury, Ind. Joseph R. Loucks, Scottsdale, Pa. Peter Hlooser, Harrisonburg, Va.

All the members present gave expression to their desire to remain faithful to God and to abide steadfast in the doctrines they have confessed, by rising in a body.

The ministers gave a report of the congregations which they represent. Not all the congregations, however, in the district were reported. In the main the reports were very encouraging. The congregations were all represented as being in peace generally; and nearly all have been making special efforts to get sinners converted, and to build up in numbers and in true piety. Nearly all the congregations have had additions to their membership the last year. 135 additions were reported.

The first general question considered by the conference was the following:

1. What is conference, what is its object, wherein lies its governing or ruling power, and who should obey its decisions?

A number of pointed remarks were made by the ministers showing clearly the sentiment of the conference on the subject, after which the following answer was framed and adopted.

From the 15th chapter of Acts, which describes the first Christian conference, we learn that conference is an assembling together of persons to confer with one another, that they may arrive at certain conclusions.

The object of conference we learn also from the conference report in the 15th chapter of Acts. Here there was a lack of understanding and a difference of opinion. The object here attained was to come to the sameness of opinion and a unity of action. The object is still the same.

The governing power is God as He is revealed in His word and through His Spirit. This Word must be taught to the Church, which, as a body, is expected to be in faith and practice in harmony with the Word. Actuated by the Spirit this body (the Church) be-comes, by the authority of God, the ruling power in the Church. Elders, pastors, and teachers, also the conference, are directors of the wishes, and sentiments, and practices of the Church when she is enlightened and established in the doctrines and faith of the Lord Jesus Christ.

The decisions of conference are valid and can be enforced only when they are accepted by the church as a body (this acceptance may not always be expressed), and should be obeyed by all the members of the body—first the members of conference who make the decisions, and then by the body of the Church that accepts the decisions.

2. What are some methods or ways of presenting truths that would be of advantage to ministers in their public discourses?

Among a number of excellent suggestions made the following were written out and adopted:

(a) The minister should use the most simple words, so that very young or inexperienced hearers may understand his meaning and be edified.

(b) He should place the feed so low that the lambs can reach it.

(c) He should be sure that he is speaking so loud that the most distant hearers can understand him, and have the benefit of all that he says.

(d) He should not scream and speak in such a high tone and so loud that it becomes unpleasant to hear him; yet he should be very earnest.

(e) He should take the advice of Paul to Timothy when he said, "Study to show thyself approved, a workman that needeth not to be ashamed, rightly dividing the word of truth."

(f) He should rightly divide the truth by presenting his discourse in an order that impresses the hearer so forcibly that he can scarcely forget what he has heard. Sometimes much precious truth is told in such a scattering and disorderly way that very little is remembered. This is a misfortune to the minister and a loss to his hearers.

(g) He should present all mankind as sinners by nature needing a Saviour.

(h) He should speak to the congregation as though all present were children and knew nothing concerning the plan of salvation. This position can hardly fail to secure attention from young and old.

(i) Touch people's pet sins, and they will be interested at once. The sleepy ones will wake up, and the wide awake ones will not get sleepy.

(j) He should articulate distinctly, say the short words as forcibly as the longer ones, should not speak too rapidly, and should give the hearers time to collect the thoughts he presents. He should remember that it is not the loud speaking that is best understood, but the distinct utterance.

Conference reassembled on Friday the 9th at 9 A. M. The house was crowded at both forenoon and afternoon sessions so that we were greatly interested by a very orderly and well attended congregation. Bro. J. F. Funk again took his place as moderator which place had been very satisfactorily filled by Bro. Buchwalter on Friday afternoon. Prayer was offered by Bro. Horst.

After some preliminary business the following question was presented:

3. Is this conference favorable to a General Conference, and is this conference willing to take steps toward its organization? The conference unanimously elected Bro. David Burkholder of Nappanee to act conjointly with the nine other "committee men" appointed by the District conferences of Western Pennsylvania, Canada, Ohio, Indiana, Illinois, Missouri, Kansas and Nebraska to consider the feasibility, the advisability, and plans of a General Conference.

The next meeting of said committee-men is appointed on the day following the national Thanksgiving day of the present year.

The next subject presented for the consideration of conference was the following resolution from the Mennonite Evangelizing and Benevolent Board: *Resolved*, That we, the members of the M. E. & B. B. do petition and request that the work done at the Annual Meeting of said Board, held in Elkhart on Wednesday, Oct. 7, 1896, be considered by this conference; also the incurred by said conference; and, if deemed expedient, to further advise and direct the work of the organization, so that the result may be a perfect harmony between the Church Conferences and the M. E. & B. B., and the highest possible good for the cause of Christ and the salvation of souls.

The answer was the following resolution by the conference: *Resolved*, That the Mennonite Evangelizing and Benevolent Board should be encouraged to go on with its work in the conference.

(a) He should be sure that he is speaking so loud that the most distant hearers can understand him, and have the benefit of all that he says.

(b) He should place the feed so low that the lambs can reach it.

(c) He should be sure that he is speaking so loud that the most distant hearers can understand him, and have the benefit of all that he says.

(d) He should not scream and speak in such a high tone and so loud that it becomes unpleasant to hear him; yet he should be very earnest.

(e) He should take the advice of Paul to Timothy when he said, "Study to show thyself approved, a workman that needeth not to be ashamed, rightly dividing the word of truth."

(f) He should rightly divide the truth by presenting his discourse in an order that impresses the hearer so forcibly that he can scarcely forget what he has heard. Sometimes much precious truth is told in such a scattering and disorderly way that very little is remembered. This is a misfortune to the minister and a loss to his hearers.

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(j) He should articulate distinctly, say the short words as forcibly as the longer ones, should not speak too rapidly, and should give the hearers time to collect the thoughts he presents. He should remember that it is not the loud speaking that is best understood, but the distinct utterance.



the fear of the Lord according to His word. Also, that the conference sanction the incorporation of said Board; but, as to its workings, that it be referred to a later meeting of conference.

5. Another resolution was presented to the conference by the M. E. & B. B. as follows:

*Resolved*, That this Board reaffirm the resolution adopted at the Annual Meeting for 1894, which reads as follows:

*Resolved*, That this Board urge upon our ministers and bishops the great need of more men to labor in the evangelizing field, and that, in accordance with our Savior's last commission, and the action of our brethren in conference at Augsburg, in the 10th century, our Amish and Mennonite bishops co-operate in finding and ordaining men specially qualified for this work, that the home congregations may be properly cared for, and that a force of men be kept in the field continually to do evangelizing work; and that we urge that our ministers in every organized congregation occasionally preach a sermon on the need of having laborers in the field, and in doing all they can to acquaint themselves and our people with the needs of the work."

This was answered by the following resolution:

*Resolved*, That we appeal to the congregations to continue their efforts to carry out the resolution passed in 1894 relative to the securing of ministers to labor in the evangelizing field.

6. Would this conference advise the ordination of a minister in the Nappanee congregation?

Answer: Yes; provided the elder or bishop approves, and the ministers of that place are favorable, and the congregation consents.

7. Since some would only too willingly discard the prayer-head-covering for the sisters, and many outside influences are brought to bear on our people to lead them away from the teachings of the apostle on this subject, what position should our bishops and ministers take on this question?

Answer: The Apostle Paul teaches very distinctly (1 Cor. 11) that the Christian woman, in order to show her position as a faithful, obedient, God-fearing woman, acknowledging the man as her head, and Christ as the head of the Church, she should have her head covered in accordance with the apostle's teachings. And since this Scripture has for centuries, in our Church, as well as in a number of other denominations, been interpreted to mean a plain covering, similar to that worn by our sisters at present, we cannot without violence to the word of God give our people any other teaching on this subject than that which our church has held in the past and now holds. And in order to do our duty as faithful ministers of the Gospel and overseers of the household of God, we can only recognize those as faithful sisters who are willing also to conform themselves in this particular to the teachings of the New Testament.

8. What relation does the bishop or elder maintain to the rest of the ministry?

Answer: In the visible church we have elders or bishops, ministers, deacons and laymembers, each standing on a common plane, and each having a distinct charge or duty to fulfill. It is the bishop's duty to exercise a vigilant

oversight of the ministers and congregations under his charge, and give such advice and directions as he may deem necessary and advisable. At the same time he should remember his position as a servant of the church. Having the general oversight of the church in all things pertaining to his office, his instructions and directions should be followed by his co-workers in the ministry. The bishop should counsel and advise with his co-workers in the ministry in all matters pertaining to the welfare of the church, and ministers should take no important step without consulting with their elder.

9. What relation do our ministers sustain?

*First*, To the congregation in which they are at home?

*Secondly*, To their respective home congregations?

*First*: It is their duty to serve as shepherds, teachers, and examples to their flocks. While the elder has the oversight of the churches of his district, his labors must be seconded by his co-workers. Ministers should see that their congregations are supplied with spiritual food according to their needs; they should exercise a vigilant oversight of their members, especially of the wayward ones. They should in all things be submissive to the voice of the church.

*Secondly*, It is the duty of ministers to yield submission to the decisions of conference, and also maintain these decisions among the laity. Christ is the head of the church, and has given the authority of church government to the church. Conference is the representative of this authority, and gives expression to the faith and practices taught in the Bible and accepted, ordered and maintained by the church. Therefore all members, including ministers, should be subject to the decisions of conference. All our ministers should hold allegiance to the conference of the district in which they reside, and be subject in all things to that conference.

10. What can be done to preserve our young men from joining secret societies?

Answer: Parents should teach their children the inconsistencies and evils of secret societies in their homes. But this is not sufficient to save them; they must be converted. Every effort should be made to get them converted young, before the secret societies get hold of them.

11. When a member withdraws from church membership for any cause, what action should the church take in his case?

Answer: When all reasonable efforts have been made to reclaim members who have fallen away into sin, or into the ways of the world, or have even joined other denominations, and they cannot be brought back to the church, there should be no neglect to make the fact known to the congregation.

12. How far should our members take liberty to associate in worship with other denominations, and what are the effects of such associations in building up the church?

Answer: Only so far as we can do so according to the teachings of the Bible. When ministers and members spend their time and their strength in working in other denominations they are sure to neglect the work in their own church. Beside this, they are almost

certainly to sanction, directly or indirectly, some doctrines and practices which we believe to be directly contrary to the Scriptures. When we stand well to our own church we do more for the cause of Christ in general than by working in other churches. Yet it is certainly a view too narrow to consider it wrong to go to places of worship other than our own, at opportune times, and in this way show ourselves respectful and friendly to our neighbors, and be edified with all the good that is there done. Good judgment should be used concerning our relation to all professions of the religion which we also profess.

*Resolved*, That this conference elect a permanent secretary, whose duty it shall be to keep a record of the conference proceedings in a book for that special purpose. He shall serve for a term of three years, or until his successor is elected and has accepted the office.

This resolution was adopted and acted upon immediately. It was left to the moderator to appoint a man for the place. Bro. David Burkholder was chosen.

As Bro. David Garber was leaving the conference before its close he was requested to make some remarks in a general way. The following is an extract of his discourse:

Brothers and Sisters:

We all need the assurance that we are guided by the Divine Hand. Some one may say, I do not know how to understand the leading of God in the affairs of my life. A certain able writer suggests a test by which we may know.

(1) The word of God will in every particular where it can be applied to our actions be an infallible guide. (2) The Spirit of God will influence us in perfect harmony with the Word, and we have His additional evidence of divine guidance. (3) Communion sense must be exercised in all the affairs of life as they come before us. (4) Providential leadings are divine leadings when they stand the test of common sense, the Holy Spirit, and the Word. There must be harmony in these tests, then there need be no fear of going wrong.

Jealousy should never be allowed to spring up among ministers. If one appears to be honored more than another because of the service he is to the church and the cause, let each one remember that there is work enough for all to do. If one covets the same honor that he sees conferred upon a hard worker, let him simply go to work and merit it. The field of workers is not by any means crowded. When God blesses and prospers one who goes forth to gather souls into the kingdom, every one of us should rejoice. Let all jealousies be laid aside. When a young man is successful, do we feel jealous? If so, look back into history and see how the Lord used Menno Simon. See his zeal. See also the admonitions of Paul to Timothy. Paul must have known the opposition which naturally rises against a zealous young man.

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Dear ministering brethren, let us all stand at our post of duty, and be workers together with Christ, ambassadors for Christ. Preach the Gospel in love. Let us not attempt to quench the Spirit. Let us not be so narrow minded as to oppose the good work that others are doing, lest we be found fighting against God. Be swift to hear, slow to speak, and slow to wrath when considering the efforts and the motives of our dear brethren.

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Bro. Johns offered the closing prayer.

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#### THE TRUTH OF THE BIBLE.

##### HISTORICAL DIFFICULTIES.

(1) It has been alleged that the Flood is a myth, of the same character as the stories found in the Greek and Roman mythologies. However, such corroborations of the history of the Flood in Genesis have of late years been brought to light as to compel the assailants of the historical accuracy of the Bible to drop the "myth" theory, and to confine themselves to assaults upon the extent of the Flood. Mr. Gladstone, in "The Impregnable Rock of Holy Scripture," after stating that we have through Herodotus and Josephus an account remarkably corroborative of Genesis, says that it "acquires much more antiquity and greater grandeur from the Assyrian inscriptions. 'Their account,' says Schrader, whose bias cannot, I think, be considered as friendly towards the Hebrew record, 'brings the Biblical narrative into much closer relation with the Chaldean flood-legend than could be assumed on the basis of the tradition in Herodotus.' It forms part of the Izdubar legends discovered by Mr. George Smith, who published his account of them in 1872, and who assigns to them a date anterior to 2800 years B. C. under the early Babylonian empire. . . . It gives us the tradition of a flood which was a divine punishment for the wickedness of the world, and of a holy man who built an ark and escaped the general destruction." Belief in the occurrence of a general flood is now found to exist in all the chief divisions of the human family.

(2) The history of the Tower of Babel and of the confusion of tongues has been made another great historical difficulty. Canon Rawlinson, in "Historical Illustrations," tells us that "in Babylon itself there was a belief which is thus recorded by those who have studied its records: 'At this time—not long after the Flood—the ancient race of men were so puffed up with their strength and tallness of their stature that they

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Further examples of the way in which the historical statements of the Old Testament have been and are still daily receiving corroboration from ancient inscriptions that are now being deciphered will be found in Canon Rawlinson's interesting book.

(3) It has been asserted with great positiveness that St. Luke has made an historical blunder in saying that Cyrenius was governor of Syria when the census was made at the birth of Jesus Christ, as Roman history shows that Cyrenius was not governor till ten years later. But now a little further knowledge of those times reveals the fact that Cyrenius was twice governor of Syria, the first time beginning within six months after Herod's death; and St. Luke does not say that Christ was born while Cyrenius was governor of Syria, but he says that Christ was born during the progress of the census, and then defines the census as the first one that was made when Cyrenius was governor of Syria. If the census was begun under Varus and finished under Cyrenius, Christ may have been born at any time during the progress of the census. Prof. Hodge of America sums up an examination of this supposed great historical difficulty: "Thus doubtless it is true that Christ was born under Varus, and yet during the course of the first census of Cyrenius; and this objection to the history of the Bible goes the way of all the others."

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When an historical difficulty is brought forward it is at the very least respectful to examine with all care the order to see, first, what it really does and does not say, and to see whether it is a mere question of numerals, or translation, or MSS. reading, and then next to examine carefully the grounds upon which the allegation of error has been brought against the Bible. Whenever this course has been taken the Bible has always been vindicated, and the truth of that Word established of which Jesus said, "Heaven and earth"—the subjects of science and history—"shall pass away," but my words shall not pass away."—*Am. Messenger*.

#### CHINESE FESTIVAL.

I once attended an immense gathering in honor of the God of Medicine, when an offering of two hundred hogs was made. It was on the birthday of the god, and in a grass hut on a small plateau five miles north of Tamsui the idol was seated. In front of the god,

pork, fowl, rice, fish, eggs, tea and spirituous liquors were set. A Taoist priest performed incantations, bowing, chanting and beseeching the god to be favorable, and to partake of the feast provided. Fragrant incense-sticks were burned, and at intervals much money was offered. Outside the hut men were busy preparing the great feast for the god. Two hundred dressed hogs, were ranged all around in rows, an orange in the mouth of each, and a large knife stuck in the back of the neck. These hogs varied in weight from fifty to four hundred and eighty pounds. Fully four thousand men, women and children were present, each fan displaying its own articles to the best advantage. The evening torches, music and theatrical performances added to the honor of the poor camp-horn-wood god in the grass hut.

The most elaborate and hideous scene I ever witnessed was the "Seventh Moon Feast." The Seventh Month was the time for making offerings to all departed spirits. It was a time of great festivity and excitement. The great festival and excitement. The custom prevailed in all the cities and towns in North Formosa of erecting in an open space of several acres, great cone-like structures of bamboo poles, from five to ten feet in diameter at the base, and sometimes fifty or sixty feet high. Around these cones, from bottom to top, innumerable quantities of food, offered to the spirits, were tied in rows. There were ducks and smaller fowl, dead and alive, pork, fish, cakes, fruits, bananas, pineapples, and all manner of delicacies in season; and fastened everywhere in the mass were hundreds of huge fire-crackers. On one occasion I saw fifty such cones at a feast at Chang-kah. It was a gruesome sight. When night came on and the time for summoning the spirits approached, the cones were illuminated by dozens of lighted candles. Then the priests took up their position on a raised platform, and by clapping their hands and sound of a large brass gong they called the spirits of all the departed to come and feast on the food provided. "Out of the night and the other world," the dead were given time to come and to gorge themselves on the "spiritual" part of the feast, the essence, that was suited to their ethereal requirements. Meanwhile a vast number of hungry beggars, and thousands of hungry beggars, tramps, hucksters, desperados of all sorts, from the country towns, the city slums, or venturing under cover of the night from their hiding-places among the hills—surged and swelled in every part of the open space, impatiently waiting their turn at the feast. When the spirits had consumed the "spiritual" part, the "carnal" was the property of this division. But the time seemed long. At length the spirits were satisfied, and the gong was sounded once more. That was the signal for the mob; and scarcely had the first stroke fallen when that whole scene was one mass of arms and legs and tongues. Screaming, cursing, howling like demons of the pit, they all joined in the onset. A rush was made for the cones, and those nearest seized the supports and pulled now this way, now that. The huge heavily laden structures began to sway from side to side, until with a crash one after another fell into the crowd, crushing their way to the ground. Then it was every

man for himself. In one wild scramble, groaning and yelling all the while, trampling on those who had lost their footing or were smothered by the falling cones, fighting and tearing one another like mad dogs, they all made for the coveted food. It was a very bedlam, and the wildness of the scene was enhanced by the irregular explosion of the fire-crackers, and the death groan of some one worsted in the fray. As each secured what he could carry, he tried to extract himself from the mob, holding fast the treasures for which he had fought, and of which the less successful in the outskirts of the crowd would fain plunder him. Escaping the mob, he hurried to his home, expecting every moment to be attacked by those who thought it easier to waylay and rob the solitary sportsman than to join in the general scramble on the plain.

One cannot estimate the demoralizing effects of such feasts, and it is to the credit of that progressive governor, Liu Ming-chuan, that the barbarities of the "Seventh Moon Feast," have been entirely abolished in Formosa. Such a sight as has been described will never again be witnessed there.

RELIGIOUS INSTRUCTION IN THE HOME.

The statement which has only recently been made, that more young men go into our jails annually than are received into our churches, induces me to call attention to the necessity of early religious instruction in the home. There is a sad neglect there, and some one is responsible for the ruined condition of so many of our young men. Not only is the neglect manifest in the young, but also in many older persons, who are prominent in social and business circles, who have little liking for religion, and in many instances a positive dislike for it. We are more and more convinced of the value of home instruction as we come in contact with the world, and see how selfish men are and how they show by their lives that there has been somewhere a neglect in their training. This work of instruction belongs especially to parents. They can instill into the mind as no one else can the thought of God and a sense of duty. This will be a difficult task if commenced early and the proper course taken. The child is very quick to lay hold of the idea of a Father who loves all and rules over all. Parents are very apt to forget that there is that in the child which must be developed, and which, directed early, will lead to a life of obedience and love.

Just as it is impossible to have a strong building without a good foundation, so parents need not expect a pure religious life in their children if they do not lay a good foundation in youth.

It is then that the mind can easily be impressed and led on from step to step until there has been gained that which is invaluable—a good character and firm trust in God. Parents should feel themselves under obligation to fill the minds of their children with the great thought that there is a God, and that He loves them and has a warm heart for them. These thoughts take hold of the child's heart very forcibly, and when once lodged there cannot easily be driven away. Like the clay in the potter's hands are the children in the hands of the parents. They can mould them as they will, and by their genial influence

help them to build their Christian character. Oh, for more religious instruction at home! It will do your children more good than all the material wealth you can bestow upon them. But if you permit the golden opportunity to pass by, and youth is gone, then all your efforts may be in vain. You may weep bitter tears of repentance, but these will not wash away the consequences of your neglect.

There are certain specific things which parents are to teach their children in order that they may make good citizens and good subjects of the great King. They should teach them to pray. Almost as soon as they are able to speak should they be taught this duty and pleasure. It is something that will cling to them through life. There are no memories that will be so sweet as those which bring back the prayers that were uttered at mother's knee. Mother, begin this task early, so that, when the memory of your child wanders back into the past, it will go into a land of sweetness, whose atmosphere will be redolent with prayer. If you fail to do this, then be not astonished if, in after years, your children lead godless and indifferent lives.

Then there should also be regular instruction in the Word of God. There are stories in the Bible more fascinating than any ever told by man. The young mind will easily lay hold of these and assimilate them. Starting in life with their hearts full of the Bible, there will always be in them a spring-like atmosphere, and, though there may at times be clouds in their sky, yet on those clouds they will see the bow of promise. Neglect not this duty. While you are helping them you are helping yourselves. It is a sad fact that parents do not exercise sufficient care in giving their children right principles. There is great looseness in developing the ideas of honesty, firmness, and truthfulness. The opposite of these are often taught by example, or permitted by indulgence. It will require some effort to give the proper training, but look at the result. Make the home instruction what it should be, and we will not fear much for the after-life of the children. Make the fountain sweet, and the stream will be pure.

#### PRAYING ALWAYS.

We are not like little children, who go forth from their father's house in the morning to spend the day away from him, and only return at evening to find rest and shelter. No, we are with Him all the while, and He is with us. We never leave His presence. He is with us through all our weariness and work to help us. We may tell our needs and look for His aid just as often as we please to ask Him. He will never weary in telling Him all things. Many, many times, as we go through our daily tasks, we may look up to Him, and the brief ejaculations may convey our inmost desires. Sitting at the desk to write—if that be our occupation—how delightful to speak to Him; or, being business with others, some of them sharp-witted, some of them dull and stupid, how much easier to control our temper because of an habitual frame of silent prayer! If we would influence others for good, how much better to do it by the way of the throne of grace! *Christian Advocate*.

the fear of the Lord according to His word. Also, that the conference sanction the incorporation of said Board; but, as to its workings, that it be referred to a later meeting of conference.

5. Another resolution was presented to the conference by the M. E. & R. B. as follows:

*Resolved*, That this Board reaffirm the resolution adopted at the Annual Meeting for 1894, which reads as follows:

*Resolved*, That this Board urge upon our ministers and bishops the great need of more men to labor in the evangelizing field, and that, in accordance with our Savior's last commission, and the action of our brethren in conference at Augsburg, in the 16th century, our Amish and Mennonite bishops co-operate in finding and ordaining men specially qualified for this work, that the same congregations may be properly cared for, and that a force of men be kept in the field continually to do evangelizing work; and that we urge that our ministers in every organized congregation occasionally preach a sermon on the need of having laborers in the field, and in doing all they can to acquaint themselves and our people with the needs of the work."

This was answered by the following resolution:

*Resolved*, That we appeal to the congregations to continue their efforts to carry out the resolution passed in 1894 relative to the securing of ministers to labor in the evangelizing field.

6. Would this conference advise the ordination of a minister in the Nappanee congregation?

Answer: Yes; provided the elder or bishop approves, and the ministers of that place are favorable, and the congregation consents.

7. Shall some would only too willingly discard the prayer-head-covering for the sisters, and many outside influences are brought to bear on our people to lead them away from the teachings of the apostle on this subject, what position should our bishops and ministers take on this question?

Answer: The Apostle Paul teaches very distinctly (1 Cor. 11) that the Christian woman, in order to show her position as a faithful, obedient, God-fearing woman, acknowledging the man as her head, and Christ as the head of the man, and also of the Church, she should have her head covered in accordance with the apostle's teachings. And since this Scripture has for centuries, in our church, as well as in a number of other denominations, been interpreted to mean a plain covering, similar to that worn by our sisters at present, we cannot without violence to the word of God give our people any other teaching on this subject than that which our church has held in the past and now holds. And in order to do our duty as faithful ministers of the Gospel and overseers of the household of God, we can only recognize those as faithful sisters who are willing also to conform themselves in this particular to the teachings of the New Testament.

8. What relation does the bishop or elder maintain to the rest of the ministry?

Answer: In the visible church we have elders or bishops, ministers, deacons and laymembers, each standing on a common plane, and each having a distinct charge or duty to fulfill. It is the bishop's duty to exercise a vigilant

oversight of the ministers and congregations under his charge, and give such advice and directions as he may deem necessary and advisable. At the same time he should remember his position as a servant of the church, having the general oversight of the church in all things pertaining to its office, his instructions and directions should be followed by his co-workers in the ministry. The bishop should counsel and advise with his co-workers in the ministry in all matters pertaining to the welfare of the church, and ministers should take no important step without consulting with their elder.

9. What relation do our ministers sustain: First, To the congregation in which they are at home?

Secondly, To their respective home conferences? First: It is their duty to serve as shepherds, teachers, and examples to their flocks. While the elder has the oversight of the churches of his district, his labors must be seconded by his co-workers. Ministers should see that their congregations are supplied with spiritual food according to their needs; they should exercise a vigilant oversight of their members, especially of the wayward ones. They should in all things be submissive to the voice of the church.

Secondly, It is the duty of ministers to yield submission to the decisions of conference, and also maintain these decisions among the laity. Christ is the head of the church, and has given the authority of church government to the church. Conference is the representative of this authority, and gives expression to the faith and practices taught in the Bible and accepted, endorsed and maintained by the church.

Therefore all members, including ministers, should be subject to the decisions of conference. All our ministers should hold allegiance to the conference of the district in which they reside, and be subject in all things to that conference.

10. What can be done to preserve our young men from joining secret societies? Answer: Parents should teach their children the inconsistencies and evils of secret societies in their homes. But this is not sufficient to save them, they must be converted. Every effort should be made to get them converted young, before the secret societies get hold of them.

11. When a member withdraws from church membership for any cause, what action should the church take in his case?

Answer: When all reasonable efforts have been made to reclaim members who have fallen away into sin, or into the ways of the world, or have even joined other denominations, and they cannot be brought back to the church, there should be no neglect to make the fact known to the congregation.

12. How far should our members take liberty to associate in worship with other denominations, and what will be the effects of such associations in building up the church?

Answer: Only so far as we can do so according to the teachings of the Bible. When ministers and members spend their time and their strength in working for other denominations they are sure to neglect the work in their own church. Beside this, they are almost

certain to sanction, directly or indirectly, some doctrines and practices which we believe to be directly contrary to the Scriptures. When we stand well to our own church we do more for the cause of Christ in general than by working in other churches. Yet it is certainly a view too narrow to consider it wrong to go to places of worship other than our own, at opportune times, and in this way show ourselves respectful and friendly to our neighbors, and be edified with all the good that is there done. Good judgment should be used concerning our relation to all professors of the religion which we also profess.

13. *Resolved*, That this conference elect a permanent secretary, whose duty it shall be to keep a record of the conference proceedings in a book for that special purpose. He shall serve for a term of three years, or until his successor is elected and has accepted the office.

This resolution was adopted and acted upon immediately. It was left to the moderator to appoint a man to the place. Bro. David Burkholder was chosen.

As Bro. David Garber was leaving the conference before its close he was requested to make some remarks in a general way. The following is an extract of his discourse:

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I once attended an immense gathering in honor of the God of Medicine, when an offering of two hundred hogs was made. It was on the birthday of the god, and in a grass hut on a small plateau five miles north of Tamsui the idol was seated. In front of the god,

pork, fowl, rice, fish, eggs, tea and spirituous liquors were set. A Taoist priest performed incantations, bowing, chanting and beseeching the god to be favorable, and to partake of the feast provided. Fragrant incense-sticks were burned, and at intervals mock money was offered. Outside the hut men were busy preparing the great feast for the god. Two hundred dressed hogs, on frames prepared for the purpose, were ranged all around in rows, an orange in the mouth of each, and a large knife stuck in the back of the neck. These hogs varied in weight from fifty to four hundred and eighty pounds. Fully four thousand men, women and children were present, each family displaying its own articles to the best advantage. In the evening torches, music and theatrical performances added to the honor of the poor camphor-wood god in the grass hut.

The most elaborate and hideous scene I ever witnessed was the "Seventh Moon Feast." The Seventh Month was the time for making offerings to all departed spirits. It was a time of great festivity and excitement. The custom prevailed in all the cities and towns in North Formosa of erecting in an open space of several acres, great cone-like structures of bamboo poles, from five to ten feet in diameter at the base, and sometimes fifty or sixty feet high. Around these cones, from bottom to top, innumerable quantities of food, offered to the spirits, were tied in rows. There were ducks and smaller fowl, dead and alive, pork, fish, cakes, fruits, bananas, pineapples, and all manner of delicacies in season; and fastened everywhere in the mass were hundreds of huge fire-crackers. On one occasion I saw fifty such cones at a feast at Gang-kah. It was a gruesome sight. When night came and the time for summoning the spirits approached, the cones were illuminated by dozens of lighted candles. Then the priests took up their position on a raised platform, and by clapping their hands and sounding a large brass gong they called the spirits of all the departed to come and feast on the food provided. "Out of the night and the other world," the dead were given time to come and to gorge themselves on the "spiritual" part of the feast, the essence, that was suited to their ethereal requirements. Meanwhile a very unsprinkled mob, thousands and thousands of hungry beggars, tramps, blacklegs, desperadoes of all sorts, from the country towns, the city slums, or venturing under cover of the night from their hiding-places among the hills—surged and swelled in every part of the open space, impatiently waiting their turn at the feast. When the spirits had consumed the "spiritual" part, the "carnal" was the property of the mob, and the mob quite approved of this division. But the time seemed long. At length the spirits were satisfied, and the gong was sounded once more. That was the signal for the mob; and scarcely had the first stroke fallen when that whole scene was one mass of arms and legs and tongues. Screaming, cursing, howling like demons of the pit, they all joined in the onset. A rush was made for the cones, and those nearest seized the supports and pulled now this way, now that. The huge heavily laden structures began to sway from side to side, until with a crash one after another fell into the crowd, crushing their way to the ground. Then it was every

man for himself. In one wild scramble, groaning and yelling all the while, trampling on those who had lost their footing or were smothered by the falling cones, fighting and tearing one another like mad dogs, they all made for the coveted food. It was a very bad-lane, and the wildness of the scene was enhanced by the irregular explosion of the fire-crackers, and the death groan of some one worsted in the fray. As each secured what he could carry, he tried to extract himself from the mob, holding fast the treasures for which he had fought, and of which the less successful in the outskirts of the crowd would fain plunder him. Escaping the mob, he hurried to his home, expecting every moment to be attacked by those who thought it easier to waylay and rob the solitary sportsman than to join in the general scramble on the plain.

One cannot estimate the demoralizing effects of such feasts; and it is to the credit of that progressive governor, Liu Ming Chuan, that the barbarities of the "Seventh Moon Feast," have been entirely abolished in Formosa. Such a sight as has been described will never again be witnessed there.

#### RELIGIOUS INSTRUCTION IN THE HOME.

The statement which has more recently been made, that there are only nine given into our jails annually than are received into our churches, induces me to call attention to the necessity of early religious instruction in the home. There is a sad neglect there, and some one is responsible for the ruined condition of so many of our young men. Not only is the neglect manifest in the young, but also in many older persons, who are prominent in social and business circles, who have little liking for religion, and in many instances a positive dislike for it. We are more and more convinced of the value of home instruction as we come in contact with the world, and see how selfish men are and how they show by their lives that there has been somewhere a neglect in their training. This work of instruction belongs especially to parents: "They can instill into the mind as no one else can the thought of God and a sense of duty. This will not be a difficult task if commenced early and the proper course taken. The child is very quick to lay hold of the idea of a Father who loves all and rules over all. Parents are very apt to forget that there is that in the child which must be developed, and which, directed early, will lead to a life of obedience and love.

Just as it is impossible to have a strong building without a good foundation, so parents need not expect a pure religious life in their children if they do not lay a good foundation in youth.

It is then that the mind can easily be impressed and led on from step to step until there has been gained that which is invaluable—a good character and firm trust in God. Parents should feel themselves under obligation to fill the minds of their children with the great thought that there is a God, and that He loves them and has a warm heart for them. These thoughts take hold of the child heart very forcibly, and when once lodged there cannot easily be driven away. Like the clay in the potter's hands are the children in the hands of the parents. They can be moulded into any way, and by their genial influence

help them to build their Christian character. Oh, for more religious instruction at home! It will do your children more good than all the material wealth you can bestow upon them. But if you permit the golden opportunity to pass by, and youth is gone, then all your efforts may be in vain. You may weep bitter tears of repentance, but these will not wash away the consequences of your neglect.

There are certain specific things which parents are to teach their children in order that they may make good citizens and good subjects of the great King. They should teach them to pray. Almost as soon as they are able to speak should they be taught this duty and pleasure. It is something that will cling to them through life. There are no memories that will be so sweet as those which bring back the prayers that were uttered at mother's knee. Mother, begin this task early, so that, when the memory of your child wanders back into the past, it will go into a land of sweetness, whose atmosphere will be redolent with prayer. If you fail to do this, then be not astonished if, in after years, your children lead godless and indifferent lives.

Then there should also be regular instruction in the Word of God. There are stories in the Bible more fascinating than any ever told by man. The young mind will easily lay hold of these and assimilate them. Starting in life with their hearts full of the Bible, there will always be in them a spring-like atmosphere, and, though there may at times be clouds in their sky, yet on those clouds they will see the bow of promise. Neglect not this duty. While you are helping them you are helping yourselves. It is a sad fact that parents do not exercise sufficient care in giving their children right principles. There is great looseness in developing the ideas of honesty, firmness, and truthfulness. The opposite of these are often taught by example, or permitted by indulgence. It will require some effort to give the proper training, but look at the result. Make the home instruction what it should be, and we will not fear much for the after-life of the children. Make the fountain sweet, and the stream will be pure.

#### PRAYING ALWAYS.

We are not like little children, who go forth from their father's house in the morning to spend the day away from him, and only return at evening to find rest and shelter. No, we are with Him all the while, and He is with us. We never leave His presence. It is with us through all our weakness and work to help us. We may tell our needs and look for His aid just as often as we please to ask Him. He will never weary of our asking; but we can grow weary in telling Him all things. Many, many times, as we go through our daily tasks, we may look up to Him, and the brief ejaculations may carry our innermost desires—sitting at the desk to write—if such be our occupation—how delightful to speak to Him; or, doing business with others, some of them sharp-witted, some of them dull and stupid, how much easier to control our temper because of an habitual frame of silent prayer! If we would influence others for good, how much better to do it by the way of the throne of grace! *Christian Advocate*.



## HERALD OF TRUTH.

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  13. Missouri.
  14. Kansas and Nebraska.
  15. Nebraska German.
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- (\*) Annual Mennonite.

## Monthly Calendar for November, 1896.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

5; 12; 20; 27.

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## SUNDAY SCHOOL LESSONS.

LESSON VI.—NOVEMBER 8.

THE TEMPLE DEDICATED.—  
 1 Kings 8:54—63.

(Read 1 Kings 8:1—64.)

**GOLDEN TEXT.**—The Lord is in his holy temple; let all the earth keep silence before him.—Hab. 2:20.

INTRODUCTION.

**TIME.**—B. C. 1005. Many commentators think the dedication took place at the great national festival of the tabernacles, probably about the first of October, while the temple was completed about a month later. Others think the dedication took place eleven months after its completion which would put the date B. C. 1004.

**PLACE.**—Jerusalem, on Mount Moriah, at the temple.

**SYMBOLS IN THE TEMPLE.**—It will be noted that there is a gradual progression in the religious life set before the people by the temple arrangements, as a great object lesson.

1. *The Court* is a place where all can come, saints and sinners, Israelites and Gentiles. Here the whole world is invited. Our congregations and public meetings are the outer courts of religion.

2. *The Porch* may represent special meetings for instruction in spiritual life and indoctrination of young converts.

3. *The Holy Place* was lined with gold and adorned with gems. Here were the golden altar of incense, ten golden tables of shewbread, and ten golden candlesticks. These symbolized the Christian life, of pure gold, ornamented and beautiful; with the food of the soul ever renewed. Every heart should be a holy place.

4. *The Holy of Holies* was a perfect cube, 30 feet broad and long and high, covered with gold. Here was placed the ark of the covenant, which contained the tables of the law, and upon which was the mercy-seat ever shadowed by the symbolic cherubim. The Holy of Holies symbolized the presence of God. The ark was the symbol of God's covenant with His people.

**THE DEDICATION CEREMONIES.**—The dedication was the grandest ceremony ever performed under the Mosaic dispensation, and one of the brightest days of Jewish history. Not only were the "elders of Israel, the heads of the tribes, and the chief of the fathers" summoned, but "all the men of Israel assembled themselves" (1 Kings 8:1, 2). "It is an enormous concourse that is gathered in and about the holy city."

**THE DEDICATION PRAYER** was not offered as the prayer of a private person, upon a private matter, but in the name of the whole nation. It did not spring from individual religious views, but from the religious consciousness of the whole community, and may therefore be regarded as a public confession of faith. "There is not a prayer to be compared to this in all pre-Christian antiquity. Had we nothing belonging to Jewish antiquity but this prayer, it would alone suffice to attest the depth, the purity, and the truth of the Israelitic knowledge of God and of salvation, over against the religious ideas of all other peoples."—Bahr.

## DAILY READINGS.

M. (Nov. 2.) The Temple Dedicated.

1 Kings 8:54—63

T. Assembly of the people.

2 Chron. 5:1—10.

W. The word fulfilled.

2 Chron. 6:1—11

T. Prayer of dedication.

2 Chron. 12—21

F. A refuge in trouble.

2 Chron. 6:22—31

S. The cry of penitence.

2 Chron. 6:32—42

S. The glory of the Lord.

2 Chron. 7:1—11

LESSON VII.—NOVEMBER 15.

GOD'S BLESSING UPON SOLO-

MON.—1 Kings 9:1—9.

(Read 1 Kings 9.)

**GOLDEN TEXT.**—The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.—Prov. 10:22.

INTRODUCTION.

**TIME.**—Probably B. C. 992, in the 24th year of Solomon's reign, when in the height of his prosperity he needed another warning.

**PLACE.**—Jerusalem.

**THE NEED OF WARNING.**—Having traced Solomon's course through his great works and his religious privileges and labors, and come to the culmination of his career, we see the dangers to which he was exposed and the need of repeated warnings. No one is safe from temptation, and often the winds blow most fiercely and the cold is most benumbing on the heights of success.—Peloubet.

**THE OBJECT** of this lesson is to persuade the learner to make the right choice and be wise.

DAILY READINGS.

M. (Nov. 9.) God's blessing upon Solomon.

1 Kings 1:19

T. Wisdom and understanding.

Deut. 4:1—10

W. Conditions of prosperity.

Deut. 11:13—21

T. Blessing of the Lord.

Deut. 28:1—14

F. Warnings fulfilled.

2 Kings 25:1—10

S. The heathen reproached.

Jer. 22:1—9

S. Godliness is profitable.

Psalm 112

LESSON VIII.—NOVEMBER 22.

REWARDS OF OBEDIENCE.—Prov.

3:1—17.

(Read Proverbs 3:1—35.)

**GOLDEN TEXT.**—In all thy ways acknowledge him, and he shall direct thy paths.—Proverbs 3:6.

INTRODUCTION.

**TIME.**—B. C. 995 is a date at which we may safely place the writing and compiling of the proverbs, as this was about the time that Solomon enjoyed the experience of his ripper years when he was best fitted for his literary work.

**PLACE.**—Jerusalem. It is probable that Solomon's work was principally done at his metropolis.

**STEPPING HEAVENWARD.**—"This lesson is an invitation to walk in the ways of heavenly wisdom. As in chapters 8, so here wisdom stands by the

gate of the city, at the parting of the paths, and on the high places where she can be seen and heard, and calls to men to hear her voice inviting them to her House Beautiful."—Peloubet.

**THIS LESSON.**—As stated in Lesson IV., the Book of Proverbs consists of four principal sections. This lesson is from the introductory or first section of the book. This chapter is one of the loftiest, most beautiful and powerful in the whole book, and much of it should be learned by heart.

DAILY READINGS.

M. (Nov. 10.) Rewards of Obedience.

Prov. 3:1—17

T. God's word in the heart.

Deut. 6:1—13

W. Blessings to the obedient.

Deut. 6:17—25

T. The safe way.

Prov. 3:19—26

F. Despise not discipline.

Heb. 12:1—11

S. Doers of the word.

James 1:19—27

S. Friends of Jesus.

James 15:1—14

PERSEVERANCE IN PRAYER.

It is thirty-six years and two months since I first began to pray for the conversion of five persons who seemed to be placed on my heart. The request was according to the mind of God. I continually offered the prayer in the name and for the sake of Jesus. I believed that God was able and willing to answer. I thanked God many times that He was going to answer the prayer. I prayed for this every day, sick or well, on land or sea. I prayed eighteen months, and one was converted. I thanked the Lord for the conversion of this one, and continued to pray for the other four. I prayed five years, and another one was converted. I thanked the Lord for the conversion of these two, and continued to pray for the conversion of the other three. I prayed for twelve years, and another was converted. I thanked the Lord for the conversion of these three, and continued to pray for the other two. I prayed fifteen years, twenty years, five and twenty years, thirty years, until now thirty-six years have passed, and two remain unconverted. I am still praying for them.—Geo. Muller.

## BE CAREFUL HOW YOU JUDGE.

A man whose name you would all know well, once went into a church, so the story goes, to worship. He was seated in the pew beside a man whose arms and hands were constantly in motion, altogether a queer man. "I think I must change my seat," said the man to himself. "This person is very disagreeable to me." Just then the minister gave out the sweet old hymn:

"Just as I am, without one sin,  
 But that Thy blood was shed for me,  
 And the queer-looking man began to sing. Such sounds! Then it was time for the second verse, and the strange looking man leaned over and asked for the first line:

"Just as I am, poor, wretched, blind."  
 "Yes," he said, "that's for me. I'm blind and paralyzed," and then he began to sing again. All was changed! The voice seemed no longer harsh.

"Should I ever again complain," thought I, "when this poor, unfortunate man, blind and paralytic, can sing:

"Yes, all I need in Thee I find,  
 Sight, riches, healing for the mind."

We greatly feel the need of prayer in our behalf. There is so much to be done, and our time and strength comparatively so limited that we feel

## CORRESPONDENCE.

WEAVERLAND, PA., OCT. 21st, 1896.—As it may be rejoicing for the readers of the HERALD to note that there are 12 converts at Weaverland that will be baptized and received on November 7.

There is considerable spiritual awakening at Griffiths, Lancaster Co., where there are now 43 converts to be baptized and received on Saturday Oct. 31. May God add His blessing to this encouraging work, and may these young souls become shining lights that will not vanish for want of oil.

D. S. WENGER.

UNION, OREGON, OCT. 4th, 1896.—As I am receiving letters from different parts of the country I thought it best to write a letter to the HERALD OF TRUTH giving the information desired from this place. We have lived here nearly two years, and I can tell more about this country than when I wrote from here about one and one-half years ago. We have a beautiful climate here. We do not have the extremes of heat and cold. We had a few weeks' sleighing last winter, but it was not cold. We could plow every month in the year. We had a heavy crop of hay. The wheat yielded from 15 to 20 bushels per acre. Oats from 10 to 15 bushels per acre. The grain is of fine quality. Fruit does exceedingly well, such as apples, pears, plums, prunes, cherries, some varieties of peaches and all kinds of berries and most kinds of vegetables. There are a number of grist mills in the valley. Farming land can be bought at from \$14.00 to \$30.00 per acre. Fruit land in small tracts near the town is somewhat higher in price. The fruit is sold in car loads at a good price. This is also a good stock country. Lumber is cheap. Wood can be had for \$2.25 per cord, delivered. Or by going up into the hills it can be had for nothing. The valley is level with fine streams running through it. The water is very good and soft. We have some rain in the winter, but most of it in the spring of the year. Some land requires irrigation, but most of it does not need it. The roads are good nearly all the year. One thing that is useful here is a creamery. Any one understanding the business could do well here. We are informed that several families of our faith are going to move here next spring, and we would be glad to have others come so that we may have a church here of our faith. There is a chance for a colony to settle in this beautiful valley. To any one desiring further information from this place, it will be cheerfully given. May the good Lord be with His people wherever they are.

A. S. LANDIS.

FROM CHICAGO MISSION.—One day not long since we visited one of our sister missionaries, missions in the city. It was at their communion season, and three ministers besides a number of brethren and sisters came from a distance to enjoy the time with them. It was very encouraging, and the workers could go on with greater zeal and power to battle for the Lord amid hardships.

It is a wonderful help when we realize that our brethren and sisters everywhere are really interested in us and wishing us well.

We greatly feel the need of prayer in our behalf. There is so much to be done, and our time and strength comparatively so limited that we feel

constrained to use this means of reminding those who are interested in the uplifting of these souls and the scattering of good seed to remember us often and earnestly at the great throne.

There is always a sadness when it becomes necessary for any of our workers to leave us for a time. Sister Eberle has gone to Indiana for a much needed rest of two weeks. Bro. Berkey has also left us, for we do not know how long. He goes to work in the vineyard elsewhere, but we hope that the Lord may open the way that he can again enter the work here soon, as a worker of his capacity is urgently needed, and Bro. Berkey is very well adapted to this work.

While we missed our regular workers last Sunday our hearts were gladdened when we saw how God blessed us with other helpers. Bro. Noah Byers who is attending the university at Evanston, Illinois, took charge of our Sunday school; two friends from the Medical Mission also came to help, and sister Mary Seider of Berlin, Ont., and Esther Gehman of South Bend, Ind., with another friend also joined our band. God wonderfully blesses us if we only trust Him. Bro. M. S. Steiner also stopped with us for a short time on Monday. We greatly appreciated his visit.

There is something very pathetic in the natures of these children. Many of them are very kind-hearted, but they seem to have the idea that to be bad is to be popular, and it is touching to see their ignorance of all that is pure and noble. The seed must be sown "over and over," but we believe some of it is very hopefully growing; many of our little ones are always eagerly waiting to do something for the "teachers," and they are so devoted that they would walk for a long distance if they can only hold teacher's hands and carry her books.

How the dear Shepherd's heart must go out toward these children! May we gently lead them to Him.

THE WORKERS.

## CONFERENCES.

(ANNUAL.)

The Sunday School Conference for York Co., Ontario will be held in the Wideman Mennonite meeting house, Markham Twp., on Tuesday Dec. 29th. A cordial invitation is extended to all. The nearest station in Markham, on the Grand Trunk Ry.

The conference for the Minnesota and Dakota District will be held from the 16th to the 18th of November, in Bonhomme Co., South Dakota. Our railway station is Tyndall, and brethren coming from a distance will be met there on the 13th and 14th. On the 14th the ministers will meet to arrange the questions to be considered at conference. Sunday the 15th ordination services will be held. In the name of the congregation, a cordial invitation is hereby extended to all lovers of the truth to be present with us on the occasion.

HENRY P. UNGER.

*Lorelli, S. Dak.*

"There rests a tremendous responsibility upon that Christian man to whom God has given great wealth. 'Unto whomsoever much is given, of him shall much be required.'"

The difference between the letter and the spirit of the word was pointed out and reference was made to Matt. 18, which, if observed in the spirit of love, is always conducive of good, but if not it is often otherwise.

A motion was made and carried that speaking on the questions should be limited to five minute talks, after which the list of questions was read. Reports of the various congregations were then given, and all expected to hold communion at the appointed time.

## REPORT

of the Kansas and Nebraska Conference of 1896.

The Annual Conference for Kansas and Nebraska met at the West Liberty meeting house, eight miles northwest of Inman, Kansas, on Thursday, October 1st, 1896, at 2 P. M. The bishops, ministers and deacons present, were:

MINISTERS.

S. C. Miller, Monitor, Kansas.  
 B. F. Hamilton, Peabody, Kansas.

MINISTERS.

Caleb Winey, Peabody, Kansas.  
 Dan'l Lapp, Juniata, Nebraska.  
 J. M. Nuemacher, Roseland, Nebraska.  
 Daniel Kauffman, Lyon Co., Kansas.  
 Thuman Erb, Harper, Kansas.  
 E. M. Shellenberger, Harper, Kansas.  
 David Weaver, Newton, Kansas.  
 J. M. R. Weaver, Hesston, Kansas.  
 A. Kuhns, Cherokee Co., Kansas.  
 M. Cooprider, Spring Valley, Kansas.  
 Geo. R. Brunk, Spring Valley, Kansas.  
 John Zimmerman, Inman, Kansas.  
 Jacob Zimmerman, Inman, Kansas.  
 Chas. D. Yoder, Monitor, Kansas.  
 Michael Horst, Tusculum, Kansas.  
 Christian Miller, Canton, Kansas.  
 John Neufeldt, Inman, Kansas.  
 John J. Pauls, Inman, Kansas.

DEACONS.

Lemon Erb, Peabody, Kansas.  
 Jacob Erb, Newton, Kansas.  
 Jonas Wenger, Harper, Kansas.  
 Henry Neufeldt, Inman, Kansas.

A goodly number of brothers and sisters were present from the different congregations in Kansas and Nebraska.

Bro. Hamilton opened conference by reading John 10:1—16, with appropriate remarks, the quaintness of which was, "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11.

Prayer was offered by Bro. Shellenberger and after the singing of a hymn, the conference proceeded to organize.

Bro. Jonas Wenger was elected moderator with Bro. Heuben Yoder as assistant. Secretaries: Geo. R. Brunk and J. C. Hershberger.

The conference address was delivered by Bro. Caleb Winey who exhorted us to be careful to avoid all levity, and enter seriously upon the work before us, seeking to glorify God in all that we should do or say.

The ministers and deacons were then called upon for short addresses, and all responded, bringing out thoughts suitable to the occasion.

Among other things it was remarked that the object of this conference was not to make rules by which to force men into obedience, but to enlighten and guide those who already have the spirit of obedience, and are desiring to know "the way of the Lord more perfectly," and that we were not making a new way, but only searching out the "old paths."

The difference between the letter and the spirit of the word was pointed out and reference was made to Matt. 18, which, if observed in the spirit of love, is always conducive of good, but if not it is often otherwise.

A motion was made and carried that speaking on the questions should be limited to five minute talks, after which the list of questions was read. Reports of the various congregations were then given, and all expected to hold communion at the appointed time.

The following accessions were reported for the past year in the various congregations.

West Liberty, 3; Pennsylvania M. H. 1; Spring Valley, 15; Osborne Co., 7; Harper, 4; Cherokee, 15; Antioch, Neb., 10; total 65.

The following questions were then considered, and resolutions passed.

1. What can be done to interest our brothers and sisters so that they will attend our special meetings, such as harvest meetings, council, examination, preparatory, and business meetings?

*Resolved*, That ministers do all that they can to promote life and a more perfect consecration in the members, and they in one another, and that this be held up as a duty as well as a privilege.

After prayer and song, conference adjourned to meet again at 7 o'clock in the evening.

#### EVENING SESSION.

Conference met at the appointed time, and after scripture reading and prayer, business was resumed.

2. If a minister of another denomination be taken into the Mennonite Church, shall the congregation that received him have the right to say whether that man shall preach for our denomination, or shall it be a matter for conference to decide?

*Resolved*, That for various reasons this should be left for a conference to decide.

3. If a bishop be found to have transgressed, or in any way bring reproach upon himself or the church, who shall attend to the matter?

*Resolved*, That each congregation in such bishop's district appoint a bishop, minister, or deacon and that they act as a committee to attend to the matter.

4. What is the mind of this conference in regard to a bishop transacting church business in another bishop's district without the consent of the residing bishops, or church?

*Resolved*, That it has been the rule of the church for years, for no bishop to interfere in the affairs of another bishop outside of his district, unless called for, and that this conference does not change it.

The evening session closed with singing and prayer, to meet again Friday at 9 o'clock A. M.

#### FRIDAY FORENOON SESSION.

Friday morning, conference again convened as announced, and was opened by the reading of Acts 15:22-29, with remarks and prayer, after which business was resumed.

5. What measures should be taken in cases where a brother preaches without being ordained by the church, and parties encourage him in it, contrary to former conference decisions?

*Resolved*, That such members should be visited by the proper persons and shown their error in the spirit of meekness, and if they are submissive, that they are called to preach should be examined, and if they be found to have the necessary qualifications let them be ordained to the ministry, as "The harvest truly is great, but the laborers are

few." Such examination, however, should be under direction of conference in each case.

6. How should the church deal with members who express peace at council meetings, yet do not commune, and others who do not come to council, nor communion, and still desire a voice in church matters?

Referred for answer to a resolution passed in the conference held in Oct. 1892 at the Pennsylvania M. H., Harvey Co., Kansas in answer to question No. 10 of that conference.

7. Should a member who holds a letter of recommendation from another church for a long time, without presenting it, be received without an explanation?

*Resolved*, That such members should not, and only when the explanation is satisfactory should they be received as members of the church.

After prayer and singing conference adjourned to meet at 2 o'clock P. M.

#### AFTERNOON SESSION.

Conference opened as usual and took up the questions at once.

8. Does the Word require the prayer head-covering to be worn continually?

*Resolved*, That it does not, but only when engaged in devotional exercises. This should not be understood, however, to prohibit the sisters from wearing it continually who wish to do so.

9. Is it consistent for our members to hold or attend Christmas-tree gatherings?

*Resolved*, That it is not, as they do not tend to the glory of God. Col. 3:17; 1 Cor. 10:31.

10. Is it in accordance with the word of God or our faith for a member who teaches district school to have picnics, entertainments, or great dinners?

*Resolved*, That it is not.

The report of the evangelizing committee was given, showing up a very flourishing condition of the work as it once was in 1893 and 1894 throughout Kansas, Oklahoma, Colorado and Nebraska, when our evangelists were continually out among the scattered members gathering them together and bringing others into the fold, and gave the present condition since for a year or more the ministers have been very few that could go, and none at all that could remain six and eight weeks at a time as they used to do. Hence the showing was that much work has been lost on account of it, but the talks that were given on mission work in the S. S. conference has awakened a new interest, and we hope the deserts may again be made to blossom and bring forth abundant fruit.

Bro. A. Kuhns and his little flock in Cherokee Co., Kansas, were, upon their request, released from this conference that they may come into the Missouri conference, as it is more convenient for them in the way of distance, etc.

Afternoon session closed with singing and prayer to meet at 7 o'clock in the evening.

#### EVENING SESSION.

As the time had expired that the ministers of Nebraska were to care for the congregation in Osborne Co., Kans., it was decided that the new committee of Mennonite Evangelizing & Benevolent Board for Kansas and Nebraska should arrange for them for the coming year.

The fourth article of the by-laws of the Menn. Evang. & Benev. Board was adopted by the conference, and the following persons were elected as commit-

tees of M. E. & B. B. for Kansas and Nebraska:—"Bro. R. J. Heatwell was elected to serve one year, Bro. Burkhard of Nebraska for two years, Bro. Jonas Wenger of Harper, Kansas for three years, and a new member is to be elected each year in the place of the one whose term expires."

As the little band at Barrel Springs is desirous of having a minister and deacon ordained at that place, conference gave consent providing there is suitable material there.

It was decided that the next annual conference of Kansas and Nebraska should be held at Harper, Kansas, beginning on Thursday before the first Friday in Oct. 1897. It was also decided that the Thursday before the first Friday in October should be the established time for the commencement of our conferences in the future, and that one person for each congregation is to be elected as a committee-man on the arrangement of questions for next conference and they to have the privilege of choosing others to help them.

Bro. Shifler was re-elected as committee-man to the General Conference and it was decided that a collection should be held in each congregation, for the purpose of raising the necessary funds to defray his expenses, and that we procure a Conference Journal in which to record the proceedings of our conferences and that it should be on hand for reference in all conferences held in the future.

Closing address by Bro. J. M. R. Weaver from Acts 15.

Remarks by Bishops Hamilton and Miller.

Conference closed with prayer and the singing of "God be with you till we meet again."

Communion services were held on the Sunday following the conference, over one hundred participating. The blessings being ours, may all the glory be given to God.

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Secretaries } GEO. R. BRUNK.  
J. C. HERSHBERGER.

#### REPORT

of the Western Amish Mennonite Conference, held on the 17th and 18th of September 1896, near Tiskilwa, Ill.

According to previous announcement a number of bishops, ministers, deacons, and lay members met on the 17th of September, at 10 o'clock A. M., in the meeting house near Tiskilwa, Bureau Co., Ill., for the purpose of conferring together regarding the work of the Lord.

Conference was opened with singing, after which Bro. E. Hartman of Washington, Ill., made appropriate introductory remarks and led in prayer.

Bro. Joseph Buerckey of Tiskilwa, Ill., read John 17:18-23 and followed with appropriate remarks, and then, in the name of his congregation, bade all who had come from a distance a hearty welcome.

Bro. Joseph Schlegel of Milford, Neb., was elected moderator, and Bro. E. A. Mast of Kokomo, Ind., assistant. The moderator appointed the brethren J. Kurtz of Ligonier, Ind., C. R. Gerig of Merrimac, Iowa, and D. Graber of Noble, Iowa, secretaries.

The moderator then read 1 Cor. 3:11 and showed the necessity of continued watchfulness, and of taking heed how

and what we build on our foundation and corner stone Jesus Christ, and that it requires complete submission in order to be able to do successful work for the Master. Then the church can progress in peace and prosperity.

Bro. Mast briefly endorsed the remarks of the moderator, and expressed his desire to continue laboring in accordance with and hold fast to the accepted truth as far as he had grace and power to do so. Morning session then closed.

#### AFTERNOON SESSION

opened at 1 P. M., with singing. All the bishops, or elders, ministers and deacons present then answered for themselves. All were willing to continue with the help of God to build upon the true foundation, Jesus Christ, and to teach that which Jesus said. His apostles taught and practiced, and re-endorsed the 15 articles of our Confession as adopted at Dort, Holland, and to defend and disseminate the same by precept and example, not because they are Mennonite doctrine, but because they accord with the teachings of Christ and His apostles. The brethren and sisters unanimously assented to the same and stated their willingness to support their ministers by prayer and deed, and to help in spreading the gospel and apostolic teachings.

The moderator then showed the necessity of ministers and brethren laboring together hand in hand as one heart and one soul in order to be more successful in the combat against sin.

That we procure a Conference Journal in which to record the proceedings of our conferences and that it should be on hand for reference in all conferences held in the future.

The following questions were then presented to the conference for consideration:

1. What can be done that our congregations and the scattered members in the West, as well as all people, may become better acquainted with the principles which Christ and His apostles taught and practiced?

As this question was considered a very important one, considerable time was devoted to a full consideration of the same. The moderator gave some explanation of the question by showing the conference the condition of some of the smaller congregations in the West, and urging the necessity of paying visits and giving encouragement to them. After further deliberation by others the question was left over for next day and the afternoon session was closed with singing and prayer.

#### SECOND DAY.

Conference opened at 9:30 with singing. Bro. E. A. Mast read Ezek. 34 and added some very practical comments, after which he led in prayer.

The question of the previous day was again taken up and it was

*Resolved*, That our Western field be divided into districts, each district to be placed in charge of a bishop, each of whom shall see that the needs of his respective district is properly supplied and made acquainted with our principles, that each congregation here represented shall occasionally hold collections for defraying the expenses connected with this work.

In order to carry out this resolution, a committee of three brethren was appointed to divide the Western field into districts. Their report was as follows:

District No. 1.—Illinois.

District No. 2.—Iowa and Minnesota.

District No. 3.—Missouri and Arkansas.

District No. 4.—Kansas and Oklahoma.

District No. 5.—Nebraska and Colorado.

These districts were placed under the care of the following bishops:

District No. 1.—John Smith, Metamora, Ill.

District No. 2.—Sebastian Gerig, Wayland, Iowa.

District No. 3.—J. J. Hertzler, Garden City, Mo.

District No. 4.—Joseph Schlegel, Emporia, Kansas.

District No. 5.—Joseph Schlegel, Milford, Neb.

Bro. C. R. Gerig was appointed Secretary and Treasurer and is to report at the next annual conference.

2. How can we most successfully implant the principle of non-conformity to the world into our young people?

*Resolved*, That by influence, precept and example of parents this can be best taught. Deut. 6:5-9; Prov. 22:6; Eph. 6:4; Isa. 3:16-24; Rom. 12:2; 1 John 2:15-17; 1 Tim. 2:9; 1 Pet. 3:3.

3. In what light does this conference hold birthday parties, surprise parties and similar gatherings?

*Resolved*, That since such gatherings are not held to the glory of God, we consider them an injury to the cause of Christ, and advise our members not to have nor participate in them. Job 1:4, 5; Dan. 5:1-4; Matt. 14:6-11.

4. What is the sense of this conference regarding the holding of a General Conference?

*Resolved*, That the brethren John Smith of Metamora, Ill., and Joseph Schlegel of Milford, Neb., shall represent this conference at the meeting of a committee similarly appointed by our other conferences to consider the advisability of holding a General Conference.

Bro. David Dender, of Milford, Neb., Treasurer of the Committee on Charities, then submitted the following report:

Cash on hand at Missouri Conference, Sept. 1895, \$257.00

Disbursements, 226.50

Balance on hand, 30.50

District No. 5.—Nebraska and Colorado.

These districts were placed under the care of the following bishops:

District No. 1.—John Smith, Metamora, Ill.

District No. 2.—Sebastian Gerig, Wayland, Iowa.

District No. 3.—J. J. Hertzler, Garden City, Mo.

District No. 4.—Joseph Schlegel, Emporia, Kansas.

District No. 5.—Joseph Schlegel, Milford, Neb.

Bro. C. R. Gerig was appointed Secretary and Treasurer and is to report at the next annual conference.

2. How can we most successfully implant the principle of non-conformity to the world into our young people?

*Resolved*, That by influence, precept and example of parents this can be best taught. Deut. 6:5-9; Prov. 22:6; Eph. 6:4; Isa. 3:16-24; Rom. 12:2; 1 John 2:15-17; 1 Tim. 2:9; 1 Pet. 3:3.

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The foregoing questions were considered in a very friendly manner, and in all forbearance, and tended to the edification of all present.

Those from a distance were constrained to pass the following resolution:

*Resolved*, That we as visitors here with express our sincere thanks to this congregation at Tiskilwa, Ill., for their love and friendly hospitality during our stay.

Bro. Buerckey, in his closing address, expressed his gratitude to God and the brethren and sisters from other congregations who attended the conference, for the love they manifested in attending.

After further remarks by the moderator and the assistant, and the closing prayer by Bro. Christian Wercy, conference was closed with singing and the benediction. Thus another conference season has passed by, and we feel to say with Peter that it was good to be there.

The following bishops, ministers, and deacons were present.

#### BISHOPS.

J. P. Smucker, Goshen, Ind.

Joseph Schlegel, Milford, Neb.

John Smith, Metamora, Ill.

J. C. Birky, Lund, Kansas.

Benjamin Gerig, Smithville, Ohio.

Joseph Schlegel, Emporia, Kansas.

Joseph Zehr, Flanagan, Ill.

E. A. Mast, Kokomo, Ind.  
C. Wercy, Ames, Iowa.  
E. M. Hartman, Washington, Ill.  
J. J. Hertzler, Garden City, Mo.  
Joseph Buerckey, Tiskilwa, Ill.  
J. Kurtz, Ligonier, Ind.

#### MINISTERS.

John P. Smith, Girdley, Ill.  
Daniel Roth, Morton, Ill.  
Nobertus Sprall, Ambloy, Ind.  
Jos. Litwiller, Tremont, Ill.  
Peter Sammer, Washington, Ill.  
Levi J. Miller, Garden City, Mo.

John Albrecht, Flanagan, Ill.  
Jacob Ringenberg, Tiskilwa, Ill.  
David Morrell, Holden, Mo.

Daniel Nafziger, Minier, Ill.  
Andrew Schrock, Metamora, Ill.

Daniel Orendorf, Flanagan, Ill.  
Isaac A. Miller, Tremont, Ill.

Peter Zimmerman, Rosnoke, Ill.  
C. Rissler, Eureka, Ill.

Peter Gerber, Low Point, Mo.  
Henry Rychner, Holden, Mo.

C. B. Rissler, Eureka, Ill.  
C. R. Gerig, Merrimac, Iowa.

Daniel Graber, Noble, Iowa.

#### DEACONS.

Peter Conrad, Smithville, Ohio.

Henry Albrecht, Tiskilwa, Ill.

Jacob Kinsinger, Cruger, Ill.

#### THE SECRETARIES.

#### CONFERENCE REPORT.

The Virginia Conference convened at the "Zion" meeting house, Lower district on Friday and Saturday, October 2nd and 3rd, at which time we were very pleasantly surprised by a visit from Bishop J. M. Shenk of Allen Co., Ohio.

Nearly all the members of conference were present from the Lower and Middle districts the Upper district not being so well represented probably on account of the big flood, which had swept over the country only a few days before.

There was very little business transacted, only a few questions being presented, but the time was very pleasantly and we believe profitably spent in discussions and exhortations in which lively interest and good feeling seemed to prevail.

Conference adjourned at noon on Saturday, and at 2 o'clock a preparatory service was held and another service at night, and on Sunday a communion service was held at which time a goodly number of brethren and sisters partook of the emblems of Christ's broken body and shed blood.

Bishop J. M. Shenk remained in this district filling appointments until the following Wednesday and then went to Augusta Co., Va., and labored there till the 17th then returned to the Middle district.

On Saturday Oct. 11th a preparatory and baptismal service was held at the Pike M. H. Middle district at which time 7 precious young souls were received into the church by water baptism. On Sunday the communion was observed by a considerable number of members.

On October 17th another preparatory and baptismal service was held at the Bank meeting house, Middle district, when two more souls sealed their faith by water baptism. On Sunday morning another one was received into church fellowship by baptism after which the communion was observed and many brethren and sisters participated in the solemn and sacred ordinances. A good interest seemed to be manifested in these meetings and from the expressions that we have heard made we

believe there were many that could say like Peter when he was with Christ on the mount, "Lord, it is good for us to be here." Bishop Shenk will yet remain and labor with us for some time. May the Lord bless every effort that has been and may yet be put forth in His name to the advancement of God's kingdom and to the saving of souls.

S. M. H.

#### REPORT

of the Semi-Annual Conference for the York County District in Ontario, held in Wideman's meeting house on Friday Oct. 2nd 1896.

Conference was opened by singing hymn No. 433, and prayer led by Bro. Samuel R. Hoover. On account of sickness Bro. Samuel Wideman was unable to be present. Bro. Samuel R. Hoover was chosen to fill his place. He read for a Scripture lesson Eph. 4th and richly admonished the brethren from the word of God, the brethren and sisters testifying that they were in union with the Gospel doctrine as believed, taught and practiced by our denomination and had a strong desire to commemorate the death of our Savior by partaking of the bread and wine.

On motion Bro. John G. Hoover was chosen moderator, and Bro. Isaac Reaman secretary.

The following resolutions were passed:

1. *Resolved*, That we continue the Sunday evening meetings at the Wideman meeting house as before.

2. *Resolved*, That sisters should not be appointed as speakers at our edification meetings.

3. *Resolved*, That the congregation of York district use unfornemented wine at their communion services.

4. *Resolved*, That divine service be held at Altona every two weeks, at the regular hour.

5. Moved by Bro. Samuel R. Hoover, Sec. by Bro. Samuel Reesor that this conference advise that in the future we give more attention to poor people of our church in the way of getting employment for them than we have in the past.

6. *Resolved*, That the Sunday School Conference have the privilege to use Gospel Hymns No. 5 and 6.

7. Moved by Bro. L. J. Burkholder, Sec. by Bro. Daniel Wideman, that we as members of the church at this place request Bro. S. F. Coffman to come and labor with us as the Lord directs.

There being no further business conference adjourned with prayer.

#### THE SECRETARY.

#### CONFERENCE REPORT.

The Semi-Annual Conference for the Eastern District of Pennsylvania convened in the large Franconia meeting house, Montgomery Co., Oct. 1st 1896.

The forty-six ministers and deacons present represented nearly three thousand members located in Bucks, Montgomery, Chester and Berks counties. They unanimously agreed to stand by the principles of Christ and the apostles as the forefathers endeavored to.

No lengthy discussions were heard. The brethren here have still largely the language of our German fathers and the proceedings were conducted in the German language. Everything moved off briefly and smoothly, and conference adjourned to convene again May 6, 1897.

#### NATURE'S HARMONY.

BY DR. HILLIS.

All the stars and planets have been obedient. Like well trained steeds, they have pulled evenly in their traces. No star has rebelled against its pathway. No river has struck against the mill wheel. No wind has refused to help the sails. The hills have not hoarded their treasure, nor have the vineyards put up bars against the sunshine. Men have tormented men, men have been brutal to men, men have destroyed men. But no orchard has set itself in battle array against the husbandman, and no vineyard has lifted its boughs as clubs for striking. Overworked and weary men often need a vacation. When the happy day of release from toil comes they sometimes exclaim: "I am very tired. I think it will rest me to go out and murder some young fawn, or wring the neck of some quail, or kill a beautiful bird." But there are no vines that twist



asking each reformer to maintain his faith. To-day's message to man is a message of waiting as well as of working.

The harvests teach us a lesson of transformation. Nature is a marvelous alchemist. The laboratory cannot turn iron into gold, but nature can make low things high, ugly things beautiful, discordant things harmonious. Man casts a rough, unsightly bulb into the ground and covers it with dirt and mire. Buried under the refuse, the bulb is sought out of God's sunshine and showers. Soon out of the ooze and slime comes the lily's chalice cup, perfect as is no savor vase. The mire and soil have been wrought up into perfect beauty.

And everywhere nature repeats these miracles. Already the north wind has sent out the army of the frosts, all bent on destruction. The sentence of death has fallen upon the forests. The oaks are crimson, the maples gold and scarlet, the sumacs blood red, and all the leaves made beautiful against the day of burial. Soon the leaves will find their graveyard in some corner and fall into decay. But dying, they will make new year's leaves the richer and softer.

The scientist tells us to-day's harvest is the decay and death of last year, worked up into fruits and flowers. As a chemist finds in the refuse of coal oil rare perfumes and healing balms and medicines, so nature receives old ruins and wrecks into her laboratory and out of the remnants leads forth new forms of loveliness.

"Even the cloud feels a stir of night,  
An instinct within that reaches and towers.  
And, groping blindly above it for light,  
Climbs to a soul in the grass and the flowers."

These transformations wrought in the realm of nature are faint hints of the greater changes wrought in the realm of the soul. With man, too, the disasters of yesterday are the food of to-day. The sorrows of yesterday are the seeds of our richest joys to-day. If Moses lost the Egyptian throne, the disaster was overruled that he came unto the throne of all nations. That disaster for Paul, called the loss of the Jewish favor, won for him the friendship and admiration of all the nations of the centuries. Jesus Christ also came to the world's throne by first going into Calvary. All the harvests proclaim that the wrath of man can be made to praise God. Life's adversities and destructions become life's prosperities and successes.—S. L.

#### FARMER RIDLEY'S NOTION.

The church at Bushville was a branch church, the parent congregation being a few miles away in the same township. Increased accommodation was greatly needed for the Sabbath school and other meetings, and a shed was also urgent, as the farmers did not like to drive into the tavern shed opposite; so, after considerable discussion and canvassing, these two buildings were erected at a cost of about three hundred and fifty dollars.

The time came to hold the annual meeting, a beautiful moonlight evening in the early fall. The good minister was in the chair, and after prayer and praise he called upon the treasurer to read the report, by which it appeared that the money had been raised for the school-room and shed, one hundred and seventy dollars for the support of ordin-

ances, seventeen dollars had been sent to the home mission fund, and twenty-four dollars to the foreign mission field. The pastor expressed his gratification at the result of the year's work, and prayed that the Lord would accept the offering. After an earnest address and prayer the meeting was brought to a close.

Farmer Robson and farmer Ridley came out together and drove home in a well appointed conveyance, a short two miles. Robson was an old settler and had grown up with the place; Ridley was a new comer, and what was known of him was good.

"How did you like the meeting?" said Ridley.

"I thought it was good. Think of over five hundred dollars given in one year to the cause of Christ by a mere handful of folks! An improvement on former days, I can tell you! How did you like it?"

"I felt humbled, even to sadness," said Ridley. "I may be peculiar, but it seems to me that men are much more selfish than they think they are. Men seem so strange to the joy of that inner circle of pure devotion to the Master, giving joyfully of their substance, hoping for nothing again. Your big five hundred dollars, to my view, shrinks down to less than a dollar for each member of our little church; for only two items of the report, showing a total of forty-one dollars, can be called thoroughly disinterested giving; the other money we are interested in and get a benefit from."

We want to look a little deeper into the meaning of things. We are fond of the Scripture, "My cup runneth over," but we like to run into our saucer. We are cup-and-saucer Christians, and never improving. When David said, "My cup runneth over," he spoke in harmony with another word, "Eat the fat and drink the sweet, and send portion unto them for whom nothing is prepared."

What portions have our congregation sent out? I heard you pray, Brother Robson, not long ago, "Oh, send out Thy light and Thy truth!" and sometimes we sing,

"My altar, thou mighty Goepp,  
Win and conquer—never cease."

How many feathers have we put into the wing of this evangel flying over the earth with Gospels and tracts in every language? The report did not say a word about the Bible and Tract Society and Mission, and I suppose as a congregation, we have not given a cent.

People think they are giving to Christ when they are building a shed. Is it for Christ or for themselves?

If men give to the sacred cause, looking for something again, they will get a small reward; if their motives are badly mixed they will get nothing; but if they give right out, hoping for nothing again, their reward shall be great and they shall be the children of the Highest, for He is kind to the unthankful and the evil."

A pause and a sigh. At length, Robson said, "Where did you get these notions?"

"I got them from old Hosea, the son of Beeri: 'Israel is an empty vine; he bringeth forth fruit unto himself.'"

The smiled up, and Farmer Ridley shivered off the road and landed Farmer Robson on his milk stand.

"Good night, my brother. I left the meeting feeling splendid; I enter my

door in a different spirit. And I call you to witness that, if life be spared, the next report shall tell a different tale."

Farmer Ridley said good-night and sheered into the road again, the moonbeams shining on his face and a holier light glowing in his soul.

#### WALKING WITH GOD.

The sweets of true companionship are too profound for pen or tongue. When a soul finds its ideal reflected in another the moments go by unheeded in that one's presence. David and Jonathan were happier when together than though they had been sitting upon thrones. Princes in name, they were more in spirit. Neither ambition, nor envy, nor jealousy could find their way from the common passions of men to disturb the sweet union that made each strong in the other. In the heights and depths and breadths of their friendship the majesty of the soul found its expression, and an unfathomable love survived Gilboa. Forlorn, indeed, is any one who knows not the earthly sweets of an abiding friendship. Such must walk their own pathway. "To go alone means often to distrust every one. There is so much treachery. Deceit and hypocrisy lurk hidden like the sword in Job's hand while he offers a kiss. Many a heart carries wounds received from unexpected sources that will never heal down here. Misunderstanding and frailty early press vinegar to the lips. But if a friend dwells within the little realm of our life, whose faithfulness is unchanging and whose love never wearies, inspiring trust takes confidence, and through that one the whole world assumes a virtue it did not have before. Faith in others is increased. The weaker self grows to proportions of strength and majesty it hardly knew belonged to it before. How glorious such friendships. They are the more glorious because they are so few. The world treasures their simple histories with undiminished fidelity."

With this capacity within the nature for some one to love, some one with whom the soul may commune and find recurring delight, there has been provision made for every soul. There is one who seeks the opportunity to travel by the mortal's side. No road is too rugged for Him, for He smooths it. There is no burden too heavy to carry, for He carries it. The dark hours He lightens. In the ideal longing of the soul He reflects the heights and depths and breadths of the divine nature. Reposing in His confidence and love the world takes on new virtue. The soul becomes stronger and majestic. And when the river brink is pressed there is no parting. For the strong arms that rest the veil of the temple in twin clasps the soul safe from death's hurt. He walks on this side and on the other side. Even so Enoch walked and knew not death. So Abraham walked and became the father of the faithful. Moses and Daniel walked that way over deserts and through lion's dens. Even so the heroes of the Christian faith walked through flame and dungeon, their last footfalls shaking tyrant thrones to dust and final words sealing the doom of giant wrongs. To-day the Christian's walk is taking the world to God, for God walks with him. This is the most glorious of all friendships. Divine pledges seal it. It abides forever.—*Omaha Christian Advocate.*

#### HUMILITY IN DAILY LIFE.

What a solemn thought, that our love to God will be measured by our everyday intercourse with men and the love it displays; and that our love to God will be found to be a delusion, except as its truth is proved in following the test of daily life with our fellow-men. It is even so with humility. It is easy to think we humble ourselves before God; humility toward men will be the only sufficient proof that humility before God is real; that humility has taken up its abode in us, and become our very nature; that we actually, like Christ, have made ourselves of no reputation. When in the presence of God, lowliness of heart has become, not a posture we assume for a time, when we think of Him, or pray to Him, but the very spirit of our life, it will manifest itself in all our bearing toward our brethren. The lesson is one of deep import; the only humility that is really ours is not that which we try to show before God in prayer, but that which we carry with us, and carry out. In our ordinary conduct, the insignificance of daily life are the importances and the tests of eternity, because they prove what really is the spirit that possesses us. It is in our most unguarded moments that we really show and see what we are. To know the humble man, to know how the humble man behaves, you must follow him in the common course of daily life.

Is not this what Jesus taught? It was when the disciples disputed who should be greatest; when He saw how the Pharisees loved the chief place at feasts and the chief seats in the synagogues; when He had given them the example of washing their feet. His taught His lessons of humility. Humility before God is nothing if not proved in humility before men.

It is even so in the teaching of Paul. To the Romans he writes; "In honor preferring one another." "Set not your mind on high things, but condescend to those that are lowly." "Be not wise in your own conceits." To the Corinthians: "Love," and there is no love without humility at its root, "vaunteth not itself, is not puffed up, seeketh not its own, is not provoked." To the Galatians: "Through love be servants one of another. Let us not be desirous of vain glory, provoking one another, envying one another." To the Ephesians, immediately after the three wonderful chapters on the heavenly life: "Therefore, walk with all lowliness and meekness, with long-suffering, forbearing one another in love; 'Giving thanks always, subjecting yourselves one to another in the fear of Christ.' To the Philippians: 'Doing nothing through faction or vain glory, but in lowliness of mind, each counting other better than himself. Have the mind in you which was also in Christ Jesus, who emptied Himself, taking the form of a servant, and humbled Himself.' And to the Colossians: 'Put on a heart of compassion, kindness, humility, meekness, long-suffering, bearing one another, and forgiving each other, even as the Lord forgave you.' It is in our relation to one another, that the true lowliness of mind and the heart of humility are to be seen. Our humility before God has no value but as it prepares us to reveal the humility of Jesus to our fellow men. Let study humility in daily life in the light of these words.—S. L.

#### THE MORALITY OF THE PLAY-HOUSE.

We take the following quotation from the *Albany Journal*: "I happened to be at Round Lake last night and went to the theatre. What? Yes, theatre. Any place where a theatrical entertainment is given is to all intent and purpose a theatre for the time being. On this occasion the Auditorium was a theatre, just as much as Harmanus Bleeker hall, or the Leland. The play produced was the 'Mock Trial for Breach of Promise,' and there was a delighted audience because to many it was their first theatrical experience. The good Dr. Farrar and other divines had told them frequently that no Christian could consistently attend the theatre. But they were there and Dr. Farrar, I believe, also. There was nothing to shock anybody in this play, although at times there were lines a trifle suggestive. Real wigs of real hair were worn and stage costumes. There was, however, no grease paint. Had the same people played the same play in the Leland, it would have been a sin to witness it. But at Round Lake, in the Auditorium where eminent preachers have preached, it was different." (?)

Round Lake, N. Y., is a well-known summer resort for Christians, and Dr. Farrar is the president of the association, and general manager.

The theatre, as every one knows, is a public institution, to be estimated by the sum total of its influence, just as the pulpit is. And if the Christians bestow their pecuniary patronage upon it, then are they to that degree responsible for it, and in partnership with it.

Jesus commands His followers to "come out and be separate." He drew a sharp, distinct dividing line between the "walking in the Spirit" and fulfilling the lusts of the flesh—the pleasures of sin and the pleasures of a clean heart and a useful life. There is a tendency in these self-indulgent days to reduce this line to a mere chalk mark easily rubbed out. And when that dividing line is entirely obliterated, then the nominal Christian and the people of the world can dance together in the same ballroom, sit together around the same decanters of wine, and occupy adjoining boxes in the same theatre!

How long will it take for such a Christianity to convert this world to the service of God?

We are familiar with the plausible theory that if Christian people would all agree to sustain an entirely unexceptionable drama by unexceptionable performers, the theatre would be regenerated. It is a lamentable fact that this expedient has not proved successful when fairly attempted. No doubt there are many people who would have the stage everywhere and always a school of pure morals and ennobling influence, but we can not take the theatre as it ought to be, but as it is, and as a totality. The late Dr. Howard Crosby, of New York City, who had every means of knowing, affirmed that "the theatre is a nasty place," and he confirmed his bold remark by a startling array of facts gathered during his long life. Dr. Crosby was a minister of the gospel, and some might contend that his point of view was too puritanical. Mrs. Fanny Kemble Butler was in her early life a celebrated actress, and belonged to the most famous histrionic family that ever lived; in her later years she uttered a

very emphatic condemnation of the upon the general influence of the stage both upon its performers and its patrons.

The brilliant novelist, William D. Howells, has never been regarded as extremely puritanical; but a few months ago, in a leading literary journal, he said that while the theatre is often called a school of morals, "it is far oftener a school of immorals," and that it frequently teaches, by example if not by precept, infamous and atrocious things.

And then back of all this is the personal influence. What influence for good can a theatre goer have upon those he meets at the play house? The unconverted are quick to see the inconsistency of the thing. What do we have a much greater influence than what we say. Here is an instance: A lady who was formerly a social belle, still clung, as so many do, to dancing, card-playing, and theatre-going for years after she made a profession. But finally she gave them all up, consecrated her brilliant social and intellectual gifts and her beautiful voice, entirely to the Lord's work among the lost and degraded. One evening, about two weeks after she had made this full consecration, she went into a little mission room, and was there asked to say something helpful to a poor wreck of a man who had been for many years a gambler. The man looked at her suspiciously.

"Do you play cards?" he asked.

"No."

"Do you dance?"

"No."

"Do you go to the theatre?"

"No; not now."

"Very well," he said. "Then you may talk to me. But I won't listen to one word from your fine folks who are doing, on a small scale, the very things that have brought us poor wretches where we are."

A celebrated actor who had quit the stage from conscientious convictions once said to a friend, while passing the playhouse in which he had often performed, "behind those curtains lies Sodom." It is notorious that a very large proportion of the plays presented in the average theatre contain more or less of immoral teaching; and the exhibition which the theatre makes of itself in the pictorial advertisements that cover the bill-boards is enough to reveal its true character.

The theatre manager is not a professional philanthropist; he "runs" his business simply and solely to make money. He produces what pays best; and if he can spite his evening entertainments with a plot that turns on some sort of sexual depravity, or burlesque of evangelical religion, or a shameless exposure of physical beauty, the temptation to fill his coffers is too strong to be resisted. The licentious stage and the Sabbath-breaking press are both conducted for filthy lucre; and the Christian who contributes to the support of either or both is responsible for the spiritual mischief that they work, whether the performance takes place in the Leland, in Albany, or the Auditorium, at Round Lake or anywhere else.

"Be not partakers of other persons' sins," is a wholesome text for the theatre-going Christian to remember before he purchases his ticket, for whatever he pays the manager to present on the stage, he is to a certain extent responsible for. We are grieved that the Auditorium in which Bishop John P. New-

man preached such a wonderful sermon on holiness, should, two days later, be turned into a play-house. The "Mock Trial for Breach of Promise" will be remembered and lauded by thousands who do not even believe in holiness of heart and life, and for a good reason. If they believed in the Bishop's sermon, the Auditorium would not have been turned into a theatre.—*The Zion's Watchman.*

#### HUMBLE HEROISM.

Negroes frequently exhibit a wonderful heroism in times of danger. An incident of this I witnessed in the spring of 1896, when a freshet in the Alabama River caused the country on each side to be overflowed by water for many miles.

The negroes on the river plantations were the greatest sufferers. Their cabins would be under water almost before they knew that danger threatened them, and hundreds of them were sometimes found huddled together on some knoll sufficiently elevated to be above the water. There they often remained two or three days and nights without food, and exposed to a soaking rain. Fortunately the weather was not cold.

Many relief expeditions were sent out from the neighboring towns to rescue them. These consisted of one or more boats, manned by expert oarsmen and swimmers and filled with cooked provisions, blankets, etc. One day the news came that the negroes on a certain plantation had sought refuge upon a corn barn, around which the water was rapidly rising, and so rendering their condition exceedingly precarious. Two boats started out at once to their assistance.

In one of these I went, accompanied by another white man and a negro. Just before dark we sighted the corn barn, upon which a mass of black humanity clustered like a swarm of bees. A heavy rain was now falling, and daylight beginning to fade away. Their condition became almost distressing as they sat in perfect silence waiting our approach.

But we did not appreciate their extreme peril until the boat struck against the frail log building, which was in the water to the edges of the roof, and visibly shook and tottered. The poor creatures commenced to clamber hurriedly down to the boat.

"Stop!" I cried. "The women and children first."

The men obediently resumed their seats. We took in first the children and then the women, and were about to push off, telling the men we would hurry back for them as quickly as possible or send the first boat we met, when a very old woman (I noticed she was the last to get in the boat and had done so reluctantly), seized the corner of the house, and looking anxiously into my face, said:

"Master, ain't you gwine to take my old man?"

"No, auntie," I answered, "the boat is too full now. He must wait till we come back."

The words were hardly out of my mouth, when with a sudden spring she was up and on the roof again. It shook as she scrambled on it, and took her seat by a little, withered old black man whose hand she seized and held as if she was afraid we would tear her away from him.

"Come, auntie," I cried, "this won't do. We can't leave you here, and we can't wait any longer on you."

"Go on, master," she answered, "I thanks yer, en I pray de good Lawd to fetch you all safe home; but I am gwine to stay wid my ole man. *Ef Shinnu go to gill de water, I gill de water. I gill de water, I gill de water.* We *been together too long to part now.*" And we had to leave her, after throwing some blankets and a lot of provisions to them.

As we rowed off in the rain and night a high falsetto voice, tremulous with age, came across the waters from the crib, where we left the almost certainly doomed group in the blackness of darkness. They dared not have a light for fear of setting fire to their frail support. We stopped our oars to listen to the song. It came clear and distinct. First Lyddy's trembling voice and then a chorus of a dozen or more of the deep bass voices of the men:

"We're a cingint' to de ark,  
Take us in, take us in;  
For de water's deep en dark,  
Take us in, take us in;  
De flesh is p'ken weak,  
Take us in, take us in;  
'Tis de Lawd we gwinter seek,  
Take us in, take us in;  
De Lawd, hole out de door,  
Take us in, take us in;  
Draw de sinners to de lan',  
Take us in, take us in."

We could wait and listen no longer to the weird sounds, but struck our oars in the water and hurried away.

Most fortunately we came across a boat bent upon the same errand as ourselves, which went immediately to the barn and saved all of its living freight. The building had been apparently held down by their weight, for as the last one left it turned over and floated away to the gulf.

Their rescuers told us afterwards that as they neared it the first sound they heard was an old woman's voice singing:

"De Lawd is my'n' doan ery,"  
Answered by the men:

"Take us in, take us in,  
En He'll save us by en by;  
Take us in, take us in."

—*Our Humble Animals.*

#### "IN SECRET."

The most sacred place to a sincerely devout life is the closet. The closet door shuts out the noises of the world and the soul listens to God's voice. There thoughts go straight to the Lord, and worship is in spirit and in truth. Whatever interruption the services of the sanctuary may suffer, this the closet need never, ought never to be interfered with. "Much life may grow languid, but heart life never. The place of public worship may be closed against entrance, but the closet door should be shut with the worshiper on the inside every day. True religion consists more in the secret communion of heart, mind, and will with God than in any external acts of adoration or sacrifice. A considerable portion of the sermon on the Mount is concerned with emphasizing the importance of private devotion. The Lord urges it in a series of contrasts with the characteristics of the religious life of the times which is designated by the words "seen of men." The life he sought to instill is in striking opposition to the established custom, and is described by the words "in secret." Even in Old Testament times when ceremony and daily sacrifices

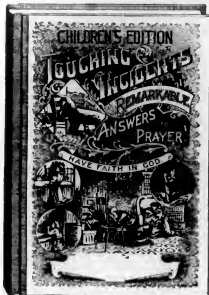
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Semi-Monthly. ELKHART, IND., NOVEMBER 15, 1896. VOL. XXXIII. No. 22.

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#### EDITORIAL NOTES.

There is truly a sting connected with stinginess.

A child of God has no more right to go where he knows God does not want him to go than he has to murder his neighbor.

Bro. J. F. Hershey, of Menges Mills, Pa., informs us that on the 14th inst. a minister will be ordained in the Codorus Cong., York Co., Pa.

If salvation could be purchased with perishable gold and silver, many good people would be lost and many bad people would be saved.

The heart of every individual who is a truly consecrated follower of Christ, contains a copy of God's law, to which the individual's name is a title page, his head an index, and on which his life is a commentary.

Bro. J. F. Funk and wife left Elkhart on the 9th for Minneapolis, Minn. From there Bro. Funk will go to Bonhomme Co., S. Dakota to attend conference. They will return home the latter part of the month.

The petitioner at the throne of grace who is unwilling to include in his prayer the words, "Not my will, but Thine be done," or others of similar meaning, must surely be asking for something to consume upon his lusts, and is therefore asking amiss.

Bro. A. D. Wenger has been spending some time in eastern Pennsylvania, and has held meetings in the different congregations. His sermons are well received.

Bro. J. A. Resser, of Scottsdale, Pa., is at present making a visit of about three weeks in Clearfield, Blair and Somerset counties, Pa. He left home on the 6th inst.

Bro. M. S. Steiner of Cranberry, Ohio is at present in Pennsylvania, and will probably remain for some time visiting our congregations in the different districts. May the Lord use him to the upbuilding of His cause.

At the recent session of the General Conference of the Mennonite Brethren in Christ' faction of the Mennonite denomination, held at Coopersburg, Pa., H. S. Hallman of Berlin, Ont. was re-elected editor of the *Gospel Banner* for the term of four years.

Would not the services on Thanksgiving Day be an opportune time for contributions to be made in all the congregations for evangelizing, mission and charitable purposes? As the Lord hath prospered you, so give, and God will bless the cheerful giver.

The fact that propitiatory sacrifices are and have been prevalent the world over is evidence that it is the general opinion of mankind that men are penitent is not sufficient to expiate sin. Christ's great atonement is typified by the sacrifices of the heathen as well as by those of the Jews.

On the afternoon of the 9th inst. Bro. J. S. Coffman left for Pennsylvania. He expects to remain five or six weeks, and will probably visit in Cumberland Co. first, then go to Philadelphia and the Eastern District congregations, and possibly make a short stay in Lancaster Co. God be with him in the preaching of the Word.

Sister Elizabeth Rich of Rocky Ford, Colorado, begs us to state that the little band of believers at Rocky Ford, numbering six families earnestly desires to be visited by traveling ministers, and they request the prayers of God's children. They have organized a little congregation and desire to labor faithfully

for God. Let us remember them at a throne of grace.

Our pathway in life is surrounded by dangers. If we have wealth there is danger that we may become proud and selfish. If we have knowledge we may become puffed up and vain. If we possess honor and are exalted to high position and enjoy the praise of men we likewise are apt to forget ourselves and give ourselves up to the follies of this world. It is only when we possess true wisdom, divine grace and sincere love to God that we will be preserved from the dangers that surround every avenue of life.

Mr. William McKinley of Canton, Ohio was elected President of the United States at the recent national election. To the 22d electoral votes necessary to elect him he received 49 besides. We trust that his administration will be as peaceful and the country as prosperous as the political contest was stormy and the business of the country stagnant. May God in His infinite wisdom grant unto our rulers that sagacity and integrity in all their dealings that we may lead a "quiet and peaceable life in all godliness and honesty."

Our readers will please take special notice of the excellent offer we make on the last page of the HERALD. We think it is the most liberal offer our Publishing House has yet made in the line of free premiums, and as it is within the reach of all we hope not only to see all arrears paid up but also to secure many new subscribers. We had thought of not offering any premiums this year as the HERALD has been enlarged in size so that it now contains about twice the amount of reading matter that it formerly did, but since we have been placed in a position that we can give a book that we believe should be in every family, we have decided to offer it as a free premium.

We are requested to announce that in accordance with a resolution adopted at the recent session of the South-western Pennsylvania District Conference a Bible Conference will be held at Scottsdale, Pa. on the 28th of December to continue for two weeks. We believe that it is profitable to ministers and all Christian workers to get together and

make the systematic study of the blessed Book the sole occupation for the time being, and two weeks of such study, with the sole object of becoming more acquainted with God's word, and more deeply established in the Truth, and better qualified to teach it, cannot be otherwise than highly beneficial to all who attend. Let all be done in the fear of the Lord and to His glory.

The President's Proclamation for the annual national Thanksgiving Day appears in another column. Many people have wondered how long these annual Thanksgiving Days have been observed in this country. The Pilgrim Fathers who landed on the New England coast observed it in their communities, but whether it was annually observed or at a specified time or not at that time we are not aware. But the first President of the United States of America issued a proclamation setting aside Thursday the 29th of November 1789 for a day of public thanksgiving and prayer. It may interest our readers to know the wording of President Washington's first Thanksgiving Proclamation, hence we publish it herewith.

By the President of the United States of America. A proclamation. Whereas it is the Duty of all Nations to acknowledge the Providence of Almighty God, to obey His Will, to be grateful for His benefits, and humbly to implore His Protection and Favour: And whereas both Houses of Congress have, by their joint Committee, requested me, "To recommend to the People of the United States, a Day of Public Thanksgiving and Prayer, to be observed by acknowledging with grateful Hearts the many Signal Favours of Almighty God, especially by affording them an opportunity peaceably to establish a Form of Government for their Safety and Happiness."

Now therefore, I do recommend and assign Thursday the twenty-sixth day of November next, to be devoted by the people of these States, to the Service of that great and glorious Being, who is the beneficent Author of all the good that was, that is, or that will be: That we may then all unite in rendering unto Him our sincere and humble thanks for His kind Care and Protection of the People of this Country previous to their becoming a Nation;—for the signal and manifold Mercies, and the favorable Interpositions of His Providence in the Course and Conclusion of the late War;—for the great Degree of Tranquility, Union and Plenty, which we have since

enjoyed;—for the peaceable and rational Manner in which we have been enabled to establish Constitutions of Government for our Safety and Happiness, and particularly the national one now lately instituted;—for the civil and religious Liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge;—and in general, for all the great and various Favours which life hath been pleased to confer upon us.

And also, that we may then unite in most humbly offering our Prayers and Supplications to the great Lord and Ruler of Nations, and beseech Him to pardon our National and other Transgressions;—to enable us all, whether in public or private Stations to perform our several and relative Duties properly and punctually;—to render our national Government a Blessing to all the people, by constantly being a Government of wise, just and Constitutional Laws, directly and faithfully executed and obeyed;—to protect and guide all Sovereigns and nations (especially such as have shown kindness unto God, and to bless them with good Government, Peace and Concord;—to promote the Knowledge and Practice of true Religion and Virtue, and the increase of Science among them and us;—and generally to grant unto all Mankind such a Degree of temporal Prosperity as He alone knows to be best.

Given under my Hand, at the City of New York, the third Day of October, in the year of our Lord, One Thousand, Seven hundred and eighty-nine.

G. WASHINGTON.

In Canada the Thanksgiving Proclamation is issued by the Governor General and the time is set one week earlier than in the United States.

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The Fourth General Conference of the Mennonite Brethren in Christ branch of the Mennonite denomination was held at Coopersburg, Pa., on the 7th of October and continued for a week. A great amount of business was done at their sessions, part of the work being a revision of their Discipline, which was considerably altered. Henceforth no person can become a member of this society who uses tobacco in any form or remain one who, while a member, begins its use. No Elder is allowed to be a member of any association whose object is purely financial gain. "Baptism shall be administered to believers, and only by immersion," but "believers may be received into full membership before they are baptized on condition that they be baptized at the first opportunity after their reception. Sisters who are licensed (according to the Discipline of the denomination) may be recognized as evangelists, helpers and missionaries, subject to the Presiding Elder or minister in charge, and shall have a voice in their respective Quarterly Conferences. A constitution was also drawn up by a committee of six Elders, as follows:—

"We, the members of the Mennonite Brethren in Christ church, unite in the name of our Lord Jesus Christ for the purpose of carrying forward the work of the Lord in the justification and regeneration of sinners, the sanctification

of believers, healing of the sick, the general edification of the body of Christ, the preparation of the bride for His coming; and in order to secure a uniform mode of action in faith and practice in the work of our Lord and Master we ordain the following articles of constitution:—

ART. I.  
TERMS OF MEMBERSHIP.  
Sec. 1. The terms of membership of this Society shall be that all members shall subscribe to all the articles of faith and rules of discipline of the Society, as they now are, or as they may be amended.

ART. II.  
CONFERENCES.  
Sec. 1. The Conferences of this Society shall be Quarterly, Annual, and General.

QUARTERLY CONFERENCE.  
Sec. 2. Quarterly Conferences shall be held on each charge.

ANNUAL CONFERENCE.  
Sec. 3. Annual Conferences shall be held on each Annual Conference District.

GENERAL CONFERENCE.  
Sec. 4. The General Conference shall be held every four years.

It shall have power to make or repeal any articles of faith or rules of discipline not included in this Constitution.

It shall define the Annual Conference Districts.

It shall pass no rule at any time to set aside the ordinances of water baptism, feet-washing, and the Lord's supper.

It shall form no rule by which members of secret societies will be admitted as members of our (M. B. C.) church. It shall not form any rule by which the itinerant system will be put away. It shall examine the business transactions of all Annual Conferences, and in case the business is not transacted strictly according to discipline, such Annual Conference shall be brought before the General Conference for trial.

ART. III.  
MISCELLANEOUS.  
Sec. 1. The Chairman of the last Annual Conference of the General Conference term of each Annual Conference district shall be held responsible for bringing the conference minute book of said conference to the General Conference; and if he neglects to bring the same, he shall forfeit his voice in the General Conference session.

Sec. 2. Any preacher (either local or itinerant), officer or member of this Society found guilty of sowing dissension, creating disturbance, or causing disturbance to be created, either directly or indirectly, by advocating false doctrines, speaking against our doctrines, or undermining any preacher, officer or member shall be subject to a public confession or expulsion from the church.

ART. IV.  
ALTERATIONS.  
Sec. 1. These articles of constitution shall not be changed except by request of the General Conference, and confirmed by two-thirds of all the members of the Annual Conferences in session first after the General Conference so requesting.

Sec. 2. As soon as action shall have been taken by the Annual Conference on such change in the constitution, the result of such action shall be officially sent to the chairman of the last

General Conference, who, when the change has been confirmed by two-thirds of the members of the Annual Conferences as aforesaid, shall announce the same in the official paper; and the change thus confirmed shall be in effect from that time; and shall be so entered in the discipline by the Committee on Publication.

Their article of faith on the Millennium is as follows:

"The Millennium (Rev. 20: 1-6) or day of the Lord (2 Pet. 3: 5) will be ushered in by the appearance of Christ in His glory (Luke 21: 27) with His church (1 Thess. 3: 13; Zech. 14: 5), or ten thousand saints (Jude 14), to reign on earth (Rev. 5: 10; Zech. 14: 9) one thousand years, during which time the devil is bound (Rev. 20: 1-6) and Christ reigns in righteousness (Psa. 46: 9; Psa. 72: 8, 10, 11, 17; Isa. 2: 1-4) until His enemies become His footstool (Heb. 10: 13; Isa. 11: 4, 9; Hos. 2: 18)."

A resolution was passed to continue the publication of the *Gospel Banner*, the official organ of their denomination, the German edition of the above paper having been discontinued some time ago owing to lack of support. A committee was also appointed to sell part or all of the *Gospel Banner* printing office stock, pay the old debt on the same, and secure the printing of the *Banner* for the future on the most economical plan.

The editor, who is elected every four years by the General Conference, is to receive a salary of \$450 per year.

Considerable space is devoted in the report in prescribing the duties and restrictions imposed upon the editor.

Not including the statistics of the Indiana Annual Conference, which was not given, the following is a part of the statistics given:

Number of Presiding Elders,	6
" " ordained ministers,	61
" " Probationers,	32
" " " to be ordained,"	"
" " applicants for ministry,	26
" " new converts, in 4 years, 3,596	"
" " baptisms ( " )	12,079
" received into church fellow-	"
ship,	1,569
" received by letter,	312
" withdrawn,	280
" expelled,	270
Whole number of members,	3,879
New appointments,	57
Total number of appointments,	187
Total number of Sunday schools,	79
Total amount collected in 4 years for all religious purposes \$103,840.02	"
Average contribution for each member per year,	\$6.69

The report states that the prospect for the future is full of promise.

#### PRESIDENT'S THANKSGIVING PROCLAMATION.

Washington, D. C., Nov. 4.—The President to-day issued the following Thanksgiving proclamation:

"By the President of the United States: The people of the United States should never be unmindful of the gratitude they owe the God of nations for His watchful care, which has shielded them from disaster and pointed out to them the way of peace and happiness.

Nor should they ever refuse to acknowledge with contrite hearts their prudence to turn away from God's teachings and to follow with sinful pride after their own devices.

"To the end that these thoughts may be quickened, it is fitting that on a day, especially appointed, we should join together in approaching the throne of grace with praise and supplication.

"Therefore I, Grover Cleveland, President of the United States, do hereby designate and set apart Thursday, the 20th day of the present month of November, to be kept and observed as a day of thanksgiving and prayer throughout our land.

"On that day let all our people forego their usual work and occupation, and, assembled in their accustomed places of worship, let them with one accord render thanks to the Ruler of the Universe for our preservation as a Nation and deliverance from every threatened danger; for the peace that has dwelt within our boundaries; for our defense against disease and pestilence during the year that has passed; for the plentiful rewards that have followed the labors of our husbandmen, and for all the other blessings that have been vouchsafed to us.

"And let us, through the mediation of Him who has taught us how to pray, implore the forgiveness of our sins and a continuation of heavenly favor. Let us not forget on this day of thanksgiving the poor and needy, and by deeds of charity let our offerings of praise be made more acceptable in the sight of the Lord.

"Witness my hand and the seal of the United States, which I have caused to be hereto affixed.

"Done at the city of Washington, this fourth day of November, in the year of our Lord, one thousand eight hundred and ninety-six, and of the Independence of the United States of America, the one hundred and twenty-first.

"GROVER CLEVELAND.  
"By the President:  
"RICHARD OLNEY, Sec. of State."

#### TO THE LAND OF SUNSHINE, AND THE LAND OF THE MID-NIGHT SUN.

AN ACCOUNT OF A TRIP TAKEN BY J. S. LEHMAN AND J. K. BRUBAKER.

IV.  
No doubt most of the readers of the *HERALD* have noticed that when the two weeks' time specified for the return from Alaska to British Columbia was up, that all were disappointed. Now, since you have missed the steamer, or rather, since this installment failed to reach the *HERALD* to go along on its semi-monthly visit, you had an extra two weeks in Juneau, making four weeks in all. It will therefore be unnecessary for us to say anything more about Juneau or its surroundings.

The steamer *ATL* left Juneau at about midnight. When we say midnight, it does not mean to say that it was dark. It was light enough to see the Indians' war dance at a distance, which was indeed a great sight. A great crowd of Indians had gathered close to the large building that was erected for the Fourth of July celebration, at which time a great banquet was given for the different tribes of Indians, when thousands of dollars were given away by the

chief in the way of presents to the different tribes.

This large band of Indians which we could see from the ship was engaged in a war dance, and the great noise which they made was almost equal to the shouting of a victorious army or the howlings of a political parade. All at once there was perfect silence. In a few moments a number of dogs joined in the chorus.

You must now imagine yourself on the steamer, leaving the port of Juneau, Alaska. It was indeed a beautiful sight to look back and see the small city of Juneau, and the large steep mountains back of it with their beautiful snow-capped peaks.

Before morning we arrived at Sumdum, a small village, where we discharged some freight.

At 7 A. M. the crew took up some floating ice, which seemed to be just like little specks on top of the water. When their large rope nets were lowered to bring in the apparently small speck of ice for our wants on the ship, and enclosed the derricks raised them up, we found out how true it was that more than two thirds of an iceberg is under water, while less than one third shows above the water. The floating speck of ice which we now mention, when it was hoisted on the ship, was estimated to weigh at least three tons. The ice was as clear as crystal, and no one was to say whether that piece of ice had been frozen a hundred or a thousand years ago. It was once a large iceberg, broken from a large glacier. Floating in the salt water had diminished it to its present size. During the forenoon the weather was very fine, and the sea smooth.

In the afternoon we passed through Wrangle Narrows. These Narrows are dreaded by all sea captains that make the voyage. At 7 P. M. we arrived at Fort Wrangle, at which place the captain gave us 30 minutes time to go ashore. It is not necessary for us to say much about the interesting things that we saw there, for you can imagine that when the steamer comes in once a week or every two weeks, the inhabitants of the fort are very much elated, and it brings cheering smiles to the faces of even the most savage looking Indians. There can be seen the oldest, middle aged and even the infants of the Indian tribes, all of which are indeed a great curiosity to the white man. Time will not permit us to make mention of the curious totem poles, the Greek church, the mission and many other things of interest. The half hour that our jovial captain gave us to go ashore seemed to be but a few minutes. He gave us due notice however, when the time was up, and so all the passengers came to their floating home. We left promptly at the time specified, and bade adieu to Fort Wrangle and to the curious looking inhabitants. We had indeed a very pleasant night on the sea, and felt greatly refreshed in the morning.

During the day we saw snow and ice at least 2,000 feet deep. No doubt our readers will think that we are exaggerating a little. We will say, however, that we had no time nor opportunity to measure the snow and ice, but it was approximately estimated by the passengers and confirmed by the officers of the ship who are better acquainted with that far northern country than we were. We will give you an explanation in reference to the depth of the ice and snow. You will remember that all

along the route from Juneau to British Columbia there are mountains rising almost perpendicularly from two to four thousand feet. There are gaps or canyons in between these mountains, and it was in such places where the ice and snow had filled up almost the height of the mountains. When the were children we were often made happy when the snow was deep enough so that we could track rabbits, and much happier when the snow would fall so as to be of the depth of six and twelve inches, so that we could get out our sleds and cutters and take a sleigh ride. Very little did we think when we were little children when we saw the snow from an inch to six inches deep, that we would some time be permitted to see a depth of 2,000 feet.

July 2nd, at 8 A. M. we touched at Mary's Island, and at 11 A. M. we steamed in at Forces Bay, and unloaded many thousand feet of lumber.

July 3rd. The weather was not so pleasant in the morning, the atmosphere being a little heavy, but it did not take very long until the sun penetrated through the foggy atmosphere, and dispersed everything around us that seemed to be gloomy, and again the mountains on either side became visible.

July 4th. We touched at a few places south towards British Columbia the atmosphere seemed to get a little milder, and the weather during the day was very fine, and the sea very smooth, until we arrived at Seymour Straits, where there are whirlpools by the thousand. You will probably remember that we made mention in our former articles that Russian, British and American war vessels lie at the bottom, and as yet no one has fathomed the depths. There are also merchant vessels that were at the mercy of the rapids and perished. At 6 P. M. we arrived at Naiaimo where we loaded 150 tons of coal. This is probably one of the greatest coal mines in B. C., where all of the principal steamers stop for a supply of coal. It is a British port.

We had almost forgotten to tell you that we had on board a very patriotic crew and passengers as popular patriotic songs. Many dollars worth of fire crackers were bought at Juneau to celebrate the Fourth of July on the water. It was at this port where the patriotic crew celebrated the Fourth of July. All the passengers were entertained by a patriotic dog. We wish to tell you something remarkable about this dog. All the passengers, and even the captain and the crew, were not a little astonished at the courage that this British dog displayed when fire crackers were thrown at him. At first only a few were thrown at him. We saw him eat and actually swallow not less than 8 fire crackers. When the passengers saw his courage, and how he fought them as they came to him, they tied together and threw a number, a whole bunch at him. He never flinched. At one time he flinched probably 50. They hissed at him, and exploded, and it seemed as though he was determined that no exploded powder should disturb his peace, or shake his courage. We saw him pick up one fire cracker that had almost burned down to the powder, and would have exploded in just a moment or two. While it was hissing and burning he picked it up, put it in his mouth, and swallowed it. This may not be of much interest to our readers, but since

it was such a remarkable event, we mention it as we go along.

The bystanders on the wharf were looking at the passengers as they were discharging the many dollars worth of fire crackers as though something more than ordinary had turned up.

July 5th. At 6 A. M. we arrived at Port Townsend, an American port about half-way between Victoria and Seattle. On our return we did not stop at Victoria. At 7:30 A. M. we left for Seattle. It was here that for the first time we were enshrouded in a fog. In the many hundred miles that we had sailed on the Puget Sound we were very fortunate in not getting into a fog. Thousands of passengers have been disappointed in not seeing the beautiful scenery on both sides of Puget Sound, but it was our good fortune that we escaped the fog on our way to Alaska, and almost all of the way on our return until we left Port Townsend. For about an hour the steamer kept up a continual whistle, and the officers were all on duty, for fear there might be a collision. Between Victoria and Townsend, and from Townsend to Seattle and Tacoma many steamers go to and fro, and in time of fog sailing is very dangerous.

At 10 A. M. the sun once more presented itself, and the fog all cleared away, and indeed it was a very beautiful Sunday morning. At 11 A. M. we arrived at the city of Seattle. We were made to rejoice to see the city in which we had spent three or four days before our trip to Alaska. It is a city that does a great deal of business, and is probably one of the liveliest cities of its size in the country. The weather was beautiful and somewhat warmer.

A short time after we arrived we went to the railroad depot to inquire what time the train would leave for Vancouver, B. C., and we were not a little surprised when we met our dear brother, Dr. S. D. Ebersole, of Chicago. He had accompanied his aged mother to Union, Oregon, and since he had a great desire to see the busy city of Seattle, he continued his trip to the above place.

As Seattle is such a pleasant place we will let our readers in fancy enjoy its sights and its cheerful surroundings and its salubrious climate until the next regular trip of the *HERALD*.

For the *Herald of Truth*,  
DIFFICULTIES IN S. S. WORK, AND HOW TO OVERCOME THEM.

Paper read at the Mennonite Sunday school Conference held at West Liberty, W. Va., Kan., Sept. 29-30, 1896.

BY T. M. KIRK.

What are the difficulties in Sunday school work? How shall we overcome them?

Of a Superintendent.  
The first part of this question may be answered in a few words:—Simply naming some of the difficulties that we as superintendents may encounter; but the latter part, "How to overcome them," is that which puzzles our minds, and may very reasonably be classed as one of the difficulties of a superintendent.

It is not so hard to see the wrongs and difficulties of life as it is to overcome them, and how apt is man at any rate to see the wrongs of our brother and point out his difficulties and sometimes a little more than that—to censure him betimes.

We were to take a retrospective view of our own actions and life, and see the many difficulties *we* have in our way, we should soon forget there was anything the matter with our fellow-being.

In the short time of my life and the little experience I have obtained as a superintendent, I find a great many difficulties with which I have come in contact, and shall name some of them and a few thoughts in my mind as to the overcoming.

The very thought of overcoming induces our souls to be joyful, to cause smiles on our faces, praises will be upon our lips, and it prompts us to take glimpses into the great future. We see, as it were, through a glass darkly, the glory that shall be revealed to all those that love His appearing.

Brother superintendents, if we look continually upon our difficulties and never realize there is victory, we shall fail from our important duty in despair.

"This is the victory that overcometh the world, even our faith." 1 Jno. 5: 4.

1st. Lack of devotion.  
2nd. Obtaining teachers in the absence of the regular ones.  
3rd. Interesting the little ones.

4th. Having perfect order.  
5th. Lack of simplicity.  
6th. Conversion the aim or goal.  
1st. Difficulty concerning lack of devotion.

We should never think the Sunday school is a place of fun and frolic, but a place where God meets us, hence how devoted we should be. We are often made to believe that devotion is produced by long and sour faces, weeping and lamenting, feeling somewhat downcast, quietness, &c.

If we expect to become devoted by such a sieve of action, we believe we shall never attain to it. But it is to realize that we are in the presence of a holy and just God, prayer and praise should be foremost, and we should be ready to speak and teach the word of God.

We teach our children that Jesus came to make us happy, and there is joy in being a Christian; therefore let us show by our actions, "which speak louder than words," that we believe what we teach.

2nd. Difficulty concerning the obtaining of teachers in the absence of the regular ones. This, in our experience, has been one of the greatest of difficulties.

We open our schools with singing and prayer, reading of lessons, &c. We say, "Let the teachers now take charge of their classes." We look across the room and behold, class No. 1 has no teacher, and over yonder class No. 4 has none. Now, what shall we do? Well, we go to the Bible class. We say, "Brother will you take that class over yonder?"

The brother answers, fine times of ten. "I haven't studied my lesson this week; get some one else." We go to "some one else," and say, "Brother, will you take class No. 1 to-day?" The answer is, "No, get Bro. So and So, I am not able." We go to Bro. So and So, and ask him. He says, no. We see we can hardly get a teacher, so we insist on some one, not asking if he wants to or not, but simply say, you "please go and take that class." The brother shakes his head, but we say we expect you to take it, and walk away. Finally, when he sees there is no other way he proceeds



to the class and begins his *reluctant duty*. Already five minutes of the most valuable time is gone. But class No. 4 has no teacher. We go and ask a sister to take that class, but we are met with the same excuses we heard from the brethren, probably a little milder, and five minutes more are gone.

Is there not a better way than this? Would it not be a good plan for every teacher to select a substitute or assistant teacher, to teach in their absence or sometimes when the regular teacher is present? Or why not have a regular teachers' class (though this is hard to do where our schools are small), so when a teacher is absent the superintendent knows where to go to get one. We believe if either of these methods were taken, the difficulty of obtaining teachers would be greatly obviated.

3rd. Difficulty concerning the interesting of the little folks. We find this to be one of the most important parts in the Sunday school and also find it to be the hardest to overcome.

If we expect to confine our explanations principally to spiritualize the lesson and to explain the figures and prefigures of Bible events, we miss the desired end, i. e. the interesting of the little ones. Children will become interested through the sense of sight a great deal better than through the ear only. Then why not use illustrations to bring out a point or two in each lesson, get the eye of a child and you have the mind. If we fail in one let us try something else. Not long since, while talking to a class of little ones, asking them simple questions concerning the lesson, we saw they were not interested; we called them by name and asked them to listen, but still there was no interest; so we asked them what kind of play things they had at home and what they work for papa and mamma, what the dog's name was, and so forth, and we soon had a very interesting class. They began to answer in their childish way, and we got their attention. Then we could tell them something about the lesson.

Christ nearly always taught by parables making impressions that otherwise could not have been done.

4th. Difficulty concerning order. God is a God of order, and where no order is there is confusion.

We cannot expect perfect order at once, but must take the time to exercise ourselves that way, by not asking too much all at once and by and by we may be overcomers.

5th. Difficulty concerning simplicity. It seems to be a great difficulty on our part as superintendents to be simple enough so that a four-year-old boy or girl can understand what we mean. We as parents may read some incident or story at home to our children out of a book or paper, and it may be as plain as a b c to our minds, but invariably those children will ask, when we get through, "What does it mean?" Tell me all about it, mamma. Then we start out and make the statement as childlike as possible and the children will fully understand what the story was about. Likewise in Sunday school the children would have matters simplified. And we are certain if that little boy or girl understands what we say the older ones surely will. Brother superintendents, let us try with all our God-given powers not to make the lessons so hard and overcome the difficulty concerning simplicity.

6th. Difficulty concerning conversion our aim or goal. Last but not least is this important topic. Though we overcome the lack of devotion, though we have plenty of teachers, and to spare, though we interest the little ones, that we are awestricken, though we have order to perfection, and though we make matters so plain and simple and fail to accomplish this most important part—the bringing of those lambs to Christ—"it profiteth us nothing." Ah! the injunction to Peter, "Feed my lambs," meant something. The words of Christ, "Suffer the little children to come unto me, and forbid them not," was not said for naught. It was better if we had a few children out in the open air under some bush with no equipments and the heart in the work to touch the hearts of those children, than to have all the comforts of a suitable house with blackboards, charts, diagrams, music and everything else to make things interesting, and would not touch those tender hearts, but leave them far away from God in the barren and wild fields of sin. God forbid that it should be said of us, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me," Matt. 15:8.

Fathers, mothers, pray for the conversion of your children. Superintendents, work and pray for the conversion of your schools. Teachers, pray for the conversion of your classes. Scholars, pray for the conversion of yourselves and classmates.

Harper, Kansas.

#### For the Herald of Truth. THE PRAYER HEAD-COVERING.

BY D. D. MILLER.

There are two chapters in the New Testament—John 13 and 1 Cor. 11—that would be blotted-out by some Christian professors if it were possible. The former teaches humility, the latter subjection. Both are enemies to the carnal mind. Hence the great effort to obscure or evade these teachings. But I trust that you, my dear reader, are desirous of knowing just what is meant by these as well as all other Bible teachings. I therefore trust that you will, with an unbiased mind, notice the teaching of the apostle Paul in 1 Cor. 11:1-16. In verse 1 Paul shows that his object is not to teach humanity to follow Paul—thus to show his authority—but to follow Paul as he follows Christ.

Verse 2, he begins with a commendation of w<sup>at</sup> was praiseworthy in the Corinthians. Many of them, it is probable, needed not this reprehending that he was about to give, and therefore Paul takes occasion to address the body of the church under this good character.

Verse 3, he lays the foundation for his reprehension. God the Creator is the head of Christ; Christ is the head of the man; man is the head of the woman. Verse 4 and 5 plainly state that the thing he reprehends is the woman, praying or prophesying with her head uncovered or the man doing either with his head covered.

Verse 6 shows that it is to be an artificial covering, and not the hair, as is often argued in connection with verse 15. I challenge any one to harmonize verses 15 and 6, in explaining that the hair is the covering to which Paul refers. Note, "If the woman be not cov-

ered let her also be shorn." Now, if the hair is the covering and the woman be not covered, she certainly would have no hair, and then how could she also be shorn?—an utter impossibility. Just what that covering shall be Paul does not say, but something to show to those about her that she is in subjection to man as God has designed.

It is to be a *special prayer head-covering*, otherwise it will show nothing to those about her. That which is worn as a protection from heat or cold, or that which is worn for fashion, shows no subjection to any one.

Verses 7-10 give the reasons or object of this command.

In verses 11 and 12 he guards his argument with a caution lest the inference be carried too far and woman be made a slave and man a tyrant. "As it is the will of God that woman should know her place, so it is His will also that man abuse not his powers."—*M. Henry*. Verses 13-15, he enforces these arguments that he just made by referring to what nature teaches. Notice, *nature* teaches that there is a difference between the natural man and woman. Man is to have short hair and woman long hair. *Nature* teaches that, it does not take the Bible to teach it. Even the uncivilized Indian observes that difference, man wears short hair and woman long hair. So Paul refers to what nature teaches just to emphasize what he has been teaching, viz., that man should pray or prophesy with his head uncovered and woman should do so with her head covered.

Verse 16. After he had given his argument *how* the woman should appear in public worship, and why, and emphasized it by what nature teaches, he tells them that the customs and usages of all the other churches of God were in harmony with what he was teaching them.

Now, my dear reader, if that was the way the women were to appear in the apostolic church, why not appear the same in the Christian church now?

The following are some of the arguments and questions that are used by some to explain away this command:

1. "The hair is given for a covering."

*Ans.* Verse 6 plainly teaches that Paul has reference to an artificial covering.

2. "Is there any salvation in that piece of cloth that your sisters wear on their heads?"

*Ans.* Just as much as there is in that water that is poured upon the head in baptism, or as much as there is in the bread and wine in communion.

3. "It is all right for married women, but it does not mean the unmarried."

*Ans.* Verses 1 and 5 teach about *man and woman* and not husband and wife.

4. "Why don't these other denominations observe that if it is a command?"

*Ans.* Many of the popular churches and especially the founders of said churches taught this command just as the Methodists do now. But popularity and a compromising hiring ministry have robbed the church of this peculiarity as they term it. Let us profit by such examples.

5. "Paul is the only writer that mentions this in the New Testament, therefore it is not so essential."

*Ans.* If we have a right to reject this teaching of Paul, we will also have a right to reject *all* of Paul's teachings. The same reason is sometimes given for not observing feet washing "because

John only taught it," as they say. Now, if we reject the writings of John and Paul we will have a large part of the New Testament rejected.

6. "How will I look? What will people think of me?"

*Ans.* These questions are, as a rule, the foundation of all the excuses for not observing this command. Oh, proud heart! How do you suppose Christ our Redeemer and Savior looked when He wore a crown of thorns for you and me?

If Christ had yielded to Satan's questions of "how will you look" and "what will the people say or think of you?" you and I would never have been redeemed. And now, when His word teaches subjection and humility, and the outward manifestation of the same, can we be unkind enough to reject such teachings? "If ye love me, keep my commandments." "If ye know these things, happy are ye if ye do them."

*Middlebury, Ind.*

#### "I CAN'T COMPLAIN."

These words, often heard, furnish a curious illustration of the mental attitude of certain persons. The boy who, when inquired of about his sick mother, said, "She complained of being much better," might perhaps represent an extreme case; but when inquiring after the health of a person and hearing him say, "I can't complain," the natural inference would be that complaining was the proper thing to do when practicing, and that every opportunity for complaint was seized upon; but that if a person was so free from ills and aches and pains and troubles that he had nothing to grumble about, there was only one thing to be said, and that is "I can't complain."

Would it not be well for Christians to change their attitude, and, instead of being counted among "complainers," take position with those who "rejoice evermore," and glorify God for His mercy and for His goodness manifested to the sons of man? How much we have for which we should be thankful; how much we have for which we should praise the Lord! Life and health and blessing are ours. If, indeed, health is impaired, it is largely through our own errors and mistakes. If we have misfortunes we can often see that we have brought them upon ourselves; and God, with a kind hand, often repairs the mischiefs that we have done, and "giveth us all things richly to enjoy." His bounties are constant, His care is perpetual, His love is everlasting. His rain, His sunshine, His seed-time, His harvest, His summer, His winter, His heat, His cold—all come to us freighted with blessing. And yet there are persons whose lives are a continual scene of murmuring and complaining. Whether it be wet or dry, whether it be hot or cold, whether it be clear or cloudy, whether there be calm or storm, there is always something to murmur at, something to complain about.

If we would take God's providences as blessings; if we would recognize His hand of love which is stretched out for us; if we would see in the blue heavens above us the brightness of our Father's smile, and in the green earth beneath us the upspringing of the seeds which He has sown with bounteous hand, surely we might put away murmuring and complaining, and "rejoice evermore, pray without ceasing," and "in everything give thanks."

—Set. by L. M. J.

#### THANKSGIVING.

I Thess. 5:18.

"In every thing give thanks! What, thanks, for all? Suppose life's brightest sun sinks while 'tis day, Or poverty's relentless gnat takes hold, And friends, and home, and comfort shrink away?"

Suppose the hopes we cherished till they grew To such proportion as to cover all The length and breadth of life, are stricken down?

In everything give thanks, whatever befall! Suppose we're thrown where nothing meets our need No choice is left, and all we gain for most Is all denied, and all things that surround, So contrivance appear that life seems lost?

Suppose the heart that grew into our own, Warped from allegiance that we deemed so true? Its ripened fruit we'd garner in the heavens— Can we give thanks for these? Aye, for these too.

But why should we give thanks, when all seems worst? How can a soul be thankful for its cross? 'Tis easy to be grateful o'er our gifts But how feel thankful when we suffer loss?

Dear soul! you apprehend imperfectly; Your vision is commensurate with earth; Your understanding takes no cognizance beyond The finite and the things of finite worth. Your God is at the helm! and He controls The circumstances that so hedge you round; You fall to trust the Wisdom, Love and Power That made the worlds and holds them in their bound.

He knows you perfectly; your every need He will supply with sure fidelity; But He is King, and rules within His realm Nor will He yield His sceptre unto you. And this is love, because He could not leave Their erring judgment to its own devices. For though you'd choose the things that seem between

Thy soul and Christ's most costly sacrifice! The Wisdom that created knows full well How to compass perfectly life's draught, And gives us all the sweet our souls can bear; Its bitter draught our Lord Himself hath quaffed.

—Set. by L. M. J.

#### For the Herald of Truth. SUNDAY SCHOOL TEACHERS' DIFFICULTIES IN SUNDAY SCHOOL WORK.

BY DANIEL KAUFFMAN.

In enumerating the difficulties of the S. S. teacher, it is necessary first to know what his work is to be. What work can he do? What should he do? What is the limit of the possibilities of his sphere?

The work of the Sunday school teacher is to instruct his pupils in the Word of God; to teach them to apply the truths of the Sunday school lessons to their own hearts; to fit them for the responsibilities of a Christian life. The limit of his possibilities is the conversion of the whole class. This is not always possible, and seldom probable; but it should be the aim of every teacher. Standing in the way of this perfect success are a great many difficulties which may or may not be overcome. It is to these difficulties that we shall now address ourselves.

1. The first difficulty to attract our attention is the *imperfection of the teacher*. In the first place there may be a lack of an aptness to teach or at least a lack of sufficient preparation. The teacher, to be in the highest degree successful, must have an accurate knowledge of the whole Bible to begin with. Aside from this, he must have made a special preparation of the les-

son, so that he may be able to bring in either scriptural passages that have either a direct or indirect bearing upon the Sunday school lesson, as well as the thoughts of some of our best writers. Add to this preparation an aptness to teach, and a life during the week which is in harmony with the teaching on Sunday, and the difficulty of inefficient instruction is largely removed. Every teacher should be supplied with a Bible, a concordance, a commentary, and a good S. S. paper. A weekly teachers' meeting is a valuable aid in elevating the instruction in classes.

2. A second obstacle in the way of complete success is the *indifference of some parents*. They have no particular objection to their children attending Sunday school regularly and punctually; nor do they show any particular anxiety to get them there. Children usually imitate the indifference of their parents, are irregular in their attendance, and, as a result, lose interest. This difficulty may be partly overcome

(1) by ministers earnestly admonishing parents to do their full duty, and not neglect the interests of their children; (2) by superintendents calling attention to the necessity of regular and prompt attendance; (3) by special efforts to interest these children; (4) by personal visits to their parents.

3. The teacher's work is very often hampered by a *lack of preparation* on the part of pupils. No question can be intelligently discussed in class unless both teacher and pupils know at least something about it. To learn a lesson after you get into class is a waste of time. It is just as necessary to prepare a lesson for Sunday school as it is for any other recitation. But there are so many other things that attract the attention of a great many boys and girls, that it is hard to get them to study what they consider a dull S. S. lesson. In this case it is easier to point out the defect than to suggest the remedy; but I think that the first thing to do is to impress them with the thought that whether this hour is spent profitably or otherwise, time goes on just the same. That since they spend the time anyway, they might as well spend it profitably as not. That the more thorough the preparation, the more interesting the recitation, and the more pleasure is derived therefrom. In the meantime the teacher should strive by all legitimate means to make the recitations as interesting and profitable as possible, be so-called, and endeavor to cable with the pupils by personal work, and last, but by no means least, give himself over to frequent prayer, to the end that God might use him to the glory of His kingdom, and the welfare of lost souls.

4. Another obstacle to the teacher's work is the *absence of lesson helps*. These lesson leaves, used as a "help," may be made very useful. Used as a "prop," they are anything but useful. They contain many valuable thoughts and suggestions, which enable us to delve down deeper into the unsearchable riches of God's eternal truths than we otherwise would. But Sunday school teachers and scholars too often make the mistake of allowing these helps to do all their thinking for them. As a fitting climax to this, the teacher very often confines his questions to the questions found at the end of the lesson, and the pupils, like first-class

dummies, sit there and read off the printed answers. The result of this is that original investigation is discouraged, and the capacity to think for one's self is correspondingly diminished. As a remedy for this abuse, some have advised that the use of lesson helps be discontinued; but I see too many good points about them to join in such an advice. I rather think that they should be multiplied the uses and eradicate the abuses if possible. To accomplish this, I would suggest, (1) that pupils be instructed not to look at the questions found at the close of the lessons; (2) that both teacher and pupils read the whole chapter in which the lesson is found, also parallel or corresponding scriptures found elsewhere in the Bible; (3) that the teacher frame his own questions. It is an excellent plan, especially with larger classes, to discuss the lesson by topics.

Having enumerated a few of the difficulties with which a teacher has to contend, I leave this question to your thoughtful consideration. I want to state, by way of a general answer to the latter part of the question under consideration, that many of the difficulties with which we as teachers have to contend, may be overcome by a *thorough preparation* for our work. As Sunday school teachers, we have responsibilities which we cannot afford to ignore. Let us prepare to meet these responsibilities as Christians ought to. Let us, by reading and by meditation, by prayer and by consecration, make ourselves as efficient as possible, and leave the results in the hands of God.

Garden City, Mo.

#### THANKSGIVING.

Thankfulness in man is a natural feeling and not acquired, though in some persons it may be apparently absent owing to a lack of culture, but in every person it exists in a greater or less degree.

The infant when given that which it desires has a countenance expressive of thankfulness. It feels a sense of satisfaction that its desire was gratified and hence, it feels indebted to you. Even the lower animals exhibit a sense of thankfulness when accommodated, indicating that thankfulness is a natural feeling in the entire animal kingdom.

The old saying that "one good turn deserves another" is founded on thanksgiving. The custom of giving thanks is not a modern one. It has been the custom through all generations. Our Savior at the Lord's supper took bread and when He had given thanks He broke it, etc. Thus we have the example of Christ; independent as He was, He saw it to give thanks for bread from heaven.

We are commanded to give thanks in everything. In Eph. 5:20, we read, "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

The Pilgrim Fathers after facing the storms of the broad Atlantic and enduring the hardships of privation and hunger, when they reached their destination at Plymouth Rock safely, said fit to give thanks to God for their safe arrival. It was they also who, after they had survived the first winter, appointed a day for special thanksgiving, and thus they started the custom which has been handed down to each genera-

tion and is recognized by us as a national holiday, and we trust will be recognized as such throughout all generations to come.

We, as a nation, have a great deal to be thankful for. We should be thankful that Providence gave us power to break asunder the shackles of British subjection and slavery and form a union that should grow and develop and become a nation strong and great as it is. We should be thankful that no famine or pestilence of any kind has invaded our land and brought starvation upon us as a nation. And, though we have endured the horrors of war and various attempts have been made to overthrow the government, we should thank Providence that the nation still lives and is still a "land of the free." But above all we should be thankful as a nation that we are a people slow to anger and not easily provoked, and that the intelligence of the nation far surpasses illiteracy. But we should offer thanksgiving not only as a nation but as individuals. We are dependent creatures, depending upon an independent God, and not a single thing can we call our own. Even our very lives are not our own.

The simple fact that all we have and are belongs to God, should show us how thankful we should be to Him; and yet there are persons who have a good deal of this world's goods, and who are regarded by their neighbors as being independently rich, that never realize that it is all given—absolutely and freely given to them by the Giver of every good and perfect gift, and could be taken away from them by Him in a very short time if He wished to do so. The more independent we are the more thankful we should be; but alas! how few there are who realize this fact. As a rule, the greater riches we possess the less we are inclined to be thankful. The more independent we are the less apt we are to feel under obligation to God, but it matters not how rich or how poor we may be, every one, from the king upon his throne down to the poorest of the poor, is under obligation to God far beyond his comprehension.

Here we are, the creatures of His care, we have good health, are sound in body and mind, have good homes, with food, clothing and shelter, and every thing that goes to make life worth living, and all we have to do is to enjoy it and be thankful for it.

We should, indeed, be thankful that our lot was cast in a Bible and a Gospel land where we can worship God according to the dictates of our own consciences, and none dare to molest us or make us afraid. Thousands of our fellowmen have not these precious blessings to enjoy, having always lived in heathendom where law and order are strangers, and where their highest ambition is to take the life of their brother, ignorant of the horror of the deed.

Then again, we should be thankful for the great plan of salvation, that God gave His only begotten Son to become the propitiation for our sins, and not for ours only but for the whole world.

Let us be thankful also that we have a home made with hands eternally in the heavens, where we shall live forever and ever and sing praises and join in thanksgiving to our Lord and Savior Jesus Christ through all eternity.

Christiana Casselroth.





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## HERALD OF TRUTH.

November 15,

## SUNDAY SCHOOL LESSONS.

LESSON IX.—NOVEMBER 29.

THE FAME OF SOLOMON.—1 Kings 10:1-10, 13.

(Read chapter 10:1-29.)

GOLDEN TEXT.—Behold, a greater than Solomon is here.—Matt. 12:42.

## INTRODUCTION.

TIME.—About B. C. 992-994. After the twentieth year of Solomon's reign (1 Kings 9:10), and ten years after the completion of the Temple.

PLACE.—(1) Jerusalem, where Solomon had his royal palace. (2) Sheba, the land of the queen who visited Solomon.

GOD'S WARNINGS TO SOLOMON.—This lesson requires a review of the lessons concerning Solomon, in order that we may appreciate what the queen of Sheba was seeking and what she found, and also what we may see in this story another safeguard for Solomon against falling. It seems as if the Lord, seeing his great danger from wealth and power, and that he was walking on the very verge of a precipice, not only appeared to him again in a dream (Lesson VII), but promised this visit of Sheba's queen as an additional safeguard. Jesus Himself used this story for an illustration (Matt. 12:42), and we may wisely use it in the same way to teach some very important lessons.

SHEBA.—This country is also called Sebea, and was probably the modern Yemen, the southern part of Arabia, near the mouth of the Red Sea, though some traditions have placed it in Abyssinia. It was 1,500 to 2,000 miles from Jerusalem. Arab tradition gives to the queen of Sheba the name of Balkis, but the Abyssinians call her Makeda.

## DAILY READINGS.

M. (Nov. 23.) The Fame of Solomon.

1 Kings 10:1-13

T. Excelling in greatness.

1 Kings 10:14-23

W. Worldwide renown.

1 Kings 10:24-29

T. Unsatisfying.

Ecc. 2:1-11

F. Supremacy of God.

Psalms 89:1-8

S. A greater than Solomon.

Matt. 12:38-42

S. The glory of Christ.

Rev. 1:9-15

LESSON X.—DECEMBER 6.

SOLOMON'S SIN.—1 Kings 11:4-13.

(Read 1 Kings 11:1-13.)

GOLDEN TEXT.—Let him that thinketh he standeth take heed lest he fall.—1 Cor. 10:12.

## INTRODUCTION.

TIME.—About B. C. 990-975; the last third of Solomon's reign.

PLACE.—Jerusalem and vicinity.

SOLOMON WAS NOW 45 years old and the period extends to the time of his death at the age of 70.

A CLOUDY EVENING AFTER A BRIGHT MORNING.—"If we have ecstatically rejoiced in the previous lessons of this quarter, there is a drench of tears and an ecstasy of heartache" in this last lesson on Solomon's career. From the glories of life we turn to look upon a tragedy. We see how "the long bright summer day of the great king's reign was fated to set with gloomy indications of gathering evil." The Script-

ures are too wise to portray the grandeur without also showing its dangers; and they are too truly philosophical not to show the source of the downfall of the wisest of men.—Peloubet.

THE FALL OF SOLOMON.—Solomon and his far greater sire were men, and like men they fell, that the people of God might realize that for them alone, of all the nations, the Golden Age was in the future, when a king should reign in righteousness, endowed with David's tenderness and Solomon's wisdom, but free from all that made them but broken lights of Him.—Moulton.

## DAILY READINGS.

M. (Nov. 30.) Solomon's Sin.

1 Kings 11:4-13

T. (Dee. 1.) Ahijah's prophecy.

1 Kings 11:29-38

W. Wise counsel forsaken.

1 Kings 12:1-11

T. The kingdom divided.

1 Kings 12:12-20

F. Danger of evil companionship.

Deut. 7:1-11

S. Resisting warning.

Jer. 41:1-11

S. Idols of the heart.

Ezek. 14:1-8

## WARNING THE WICKED.

The great Whitefield, in the estimation of Prof. Matthews, is entitled to the distinction of being called the Demosthenes of the pulpit. He was a wonderful orator, and, without exception, the most extraordinary evangelist of his age. He added to his wonderful oratory a solemnity, earnestness, power of denunciation and earnestness which made men feel that every time they stepped they trod on chords that would vibrate to all eternity. By a sentence he could produce a deeper sense of the reality of the day of judgment than most great orators could create in a dramatic appeal of half an hour in length.

On one occasion when Mr. Whitefield and a friend, who was traveling with him, being one night greatly disturbed by a gang of gamblers and carousers who filled an adjoining room with their shouts and blasphemies, impressed the evangelist with horror. He had retired, but could not sleep. "I must go and reproach them," said the holy man. His friend endeavored to dissuade him. But the faithful servant of God, unable to remain any longer in bed, got up, ran to the room where these men were, and, with the eloquence and power peculiar to him, began to upbraid them. But to his words produced no effect nor impression on these tough creatures. Whitefield returned to his room and went to bed. "Well, what have you gained by your discourse," said his friend? "A good sleep," responded Whitefield. In fact, a few moments later the great evangelist was sound asleep.

This conduct of Whitefield is a living commentary of this declaration of Ezekiel 3:19, "If thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."

Alas! how many servants of God sleep more tranquilly than Whitefield because their conscience is less delicate. May God give them more anxiety concerning those souls that are perishing because they have not been warned.—Ex.

1896.

## CORRESPONDENCE.

HINKLETON, LANCASTER CO., PA., Nov. 9th 1896.—Bro. M. S. Steiner of Cranberry, Ohio, has gone through our valley the past week, filling appointments in a number of churches as he went along. Brethren, let us consider the many truths the brother so earnestly presented to us with the power of the Spirit. We thank God that He has given us the privilege to commemorate the sufferings and death of our Lord on Nov. 8th. The day previous 14 souls were received by baptism and one was reclaimed in the Weaverland congregation. Martin Root officiated in both services. At present there are 5 converts here. May the sinners have no rest till they come to Jesus, the fountain of the living water. \*

HINKLETON, PA., Nov. 7th 1896.—We again realize that the Spirit of the Lord is working in our midst, especially in the Groffdale congregation where forty-three dear young souls were received into the church by baptism, and one was reclaimed. Bro. Jacob N. Brubacher conducted the services. Bro. A. D. Wenger who has been visiting here was also present. The house was crowded to its utmost capacity, and many were unable to enter. Surely this was a touching scene. It tendered the heart of the sinner, and created joy in the heart of the saint and among the angels. May these young brethren and sisters stand as shining lights before their associates, that many more may be drawn into the fold for Christ our Redeemer's sake. \*

MEXICO, PA., OCT. 30th 1896.—Again the Sunday school conference for Pennsylvania is a thing of the past, but those of us that were present cannot help feeling that it was a power for good; these conferences have been a blessing to our church here in Juniata county, and we pray that the good work may go on.

Tuesday October the 20th our beloved brother M. S. Steiner, of Cranberry, Ohio, arrived at Millstown, accompanied by Bro. Good and Bro. Kolb, of Chester Co., Pa.; the brethren Good and Kolb were on their way home from Sunday school conference. They visited with us a few days then went home. We feel thankful for their visit, and also for their kind words of encouragement and admonition, hoping that they may continue to strive manfully for the prize of the high calling which is in Christ Jesus.

Bro. Steiner was in our midst one week, during which time he preached ten sermons at six different places. Our meetings were well attended, and many were brought under deep convictions, but so far as we know none made an open confession, but we believe that many were made to feel the need of a Savior and will yet turn to the Lord. The brother left on the 27th for Lancaster county, where he will continue his labors. May God grant him grace to carry out the work assigned to him.

On the morning of the 30th Bro. S. F. Coffman, of Elkhart, stopped with us and preached that evening at Lost Creek church to a large and attentive audience. The brother held four meetings then went on farther east. May God go with the brethren on their mission of love, and may His Spirit induce many more to visit us and to help us on.

## HERALD OF TRUTH.

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In our feeble efforts in trying to win souls for Christ's kingdom, for truly the harvest is great, but the laborers are few. Brethren, let us all pray the Lord of the harvest that He may send more faithful laborers into the field.

\* J. K. HOOLEY.

CHAMBERSBURG, PA., Nov. 3rd 1896.—We have recently had cause for much rejoicing. On October 8th and 9th Jacobs Jacob N. Brubacher and Martin Root, of Lancaster Co., Pa., and Benjamin Zimmerman, of Cumberland Co., Pa., and many ministers, deacons and brethren from this state and Washington Co., Md., and also Bro. Levi Eberle from Tonawanda, N. Y., arrived here to attend conference which was held on the 9th. In the afternoon an instruction meeting was held, when twelve young people were taught from the word of God the principles of our faith. \*

On the 1st baptismal services were held when three dear young souls sealed their vows before God and a large congregation. Bro. Rutt officiating. There was yet another who was baptized the day before (being unable to leave her bed of affliction) making thirteen in all. The Lord lead them in the way of all truth. In the afternoon communion was observed at the house of Bro. Lehman, where there were several aged people who were not able to attend meeting.

On the 11th, Sunday, communion was observed at the M. H., and in the evening Bro. Rutt preached at the Marion M. H., which was his last sermon here for the time. May the blessings of a kind heavenly Father go with him as he goes to preach God's word. At the Marion M. H., there were also meetings held on the evening of the 10th and the morning of the 11th by the brethren Abram Burkholder and Samuel Hess, of Cumberland Co. These were also well attended.

On the 24th Bro. Martin Whistler from Hanover, Penn., arrived, and preached at the Strasburg M. H., in the afternoon, the morning of the 25th at the Howe, the afternoon at Chambersburg and in the evening, and also on the evening of the 26th at Marion. We hope that some of the seed sown at these meetings may have fallen on good ground.

On October 31st Elder Benjamin Zimmerman came into our midst and preached at the Marion M. H., in the forenoon when votes were taken for the ordination of a deacon; in the afternoon services were held at the Williamson meeting house for the same purpose, the brotherhood at those places forming one congregation. In the evening preparatory services were held at Williamson, and on the morning of November 1st communion was observed. An instruction meeting was held on the morning of the 2nd when three brethren who were voted for, with their companions, were taught by the bishop, from God's word, the duties of a deacon. In the afternoon the services were again held at Marion when the lot was cast, which fell on Bro. George W. Ernst. May the Lord bless and sustain him in his duties, and may he be ever as taught by a beautiful hymn that was sung:—

"Looking up with trustful eyes—

Cast his burden—

On the arm that built the skies."

COR.

McVEY TOWNS, PA., OCT. 27th.—We shall not soon forget the visit of Bro. C. Z. Yoder and wife of Ohio and Bro. S. F. Coffman of Indiana. Bro. Coffman preached for us very acceptably on Saturday evening, Oct. 24th and early the next morning hied away across Jacks mountain, to fill appointments near Allensville and Belleville, Bro. C. Z. Yoder and wife and several other brethren and sisters were with us at our communion meeting on Sunday, October 25th. All were glad to have Bro. Yoder with us also at our Bible class, in our meeting house, on Sunday evening. Through the Lord's blessing and presence, we had a profitable and delightful Bible reading on the subject of peace. The exercises were interspersed by "teaching and admonishing one another with psalms and hymns and spiritual songs" in which the house, well filled, entered with heartiness.

## \* A BROTHIER.

WEAVERLAND, LANCASTER CO., PA., Nov. 5th 1896.—On Nov. 4th Bro. M. S. Steiner, of Cranberry, Ohio, came here full of love, sympathy and the Holy Ghost, and ended with power from on high. He brought with him the encouraging news, that in the Peques or Hershey's district where he had just been laboring there is a deep spiritual awakening, and when he left them on Tuesday night, the total number that came forth to seek salvation and confess Christ including others that had come shortly before had increased to eighty-three. Oh what joy there must be in heaven for the word tells us there is more joy in heaven over one sinner that is reconverted than over ninety-nine just ones. He took for his text at Weaverland, Hosea 10:12, and he plowed up some of this fallow ground like the text says, and pointed us to our duties in order to prepare this fallow ground, so that it might bring forth fruit. In order to do this we must work, we must plant, and water, and God will give the increase. He filled four appointments in this district all of which were well attended and before he left us he had the pleasure to hear that seven more souls have come out on the Lord's side to serve Him. Many others are almost persuaded. Let us be up and doing and like the text says, break up this fallow ground, and pray God for the increase.

## \* D. S. WENGER.

TROUSDALE, KANS., NOV. 2d 1896.—In the last thirty days we have enjoyed many spiritual feasts. There have been two conferences at West Liberty, —the Sunday school conference and the Annual Church conference—and one series of meetings in Harvey Co., with eight souls confessing Christ. About four thousand people were present at the opening of the Home for the Friendless near Hillsboro in Marion Co., Kans., where \$823 were donated for its support. It is a fine 45x45 ft., 4 story building with 70 acres of beautiful land with no indebtedness and the above cash on hand to have children brought from Chicago or elsewhere and to care for them.

Another conference was held by some of our Russian brethren five miles south of this place, where about 2,000 people were present, and again several hundred dollars were contributed for the Foreign Mission and support of an Orphan's Home in Berne, Ind. The *Allegiance Conference*, mostly of the Russian

brotherhood—was also very largely attended from far and near. The news paper states that fifty teams came to Newton to take out from the depot those that came from abroad.

Recent guests among us in Harvey county have been Bro. Jacob Ely and wife of Maryland, Pre. Wm. Tieleman of Iush Co., Kansas and Pre. Lewis Shank and wife of Virginia. We feel grateful to God and the brethren for their visits to us and the seasons of grace we were privileged to mutually enjoy together to the honor of Him who always is giving more than we are worthy to receive. \*

COR.

ISMAN, KANS., OCT. 29th 1896.—A very sad accident happened here on the 23rd of October. Bro. Lewis Keim with his next young brother Ira, were out rabbit hunting. They had only one double breasted breast loading shot gun. Ira had shot at a rabbit, and was reloading the gun when it accidentally discharged. The end of the barrel was only about ten or twelve inches from Lewis' right thigh and the whole load entered the outside of the leg about ten inches below the hip, tearing a ghastly wound of about one and a half inches in diameter, and shattering about three inches of the bone into the fragments. Fortunately he was only about eighty rods from his father's house and Bro. Christian J. Bontrager was there with the buggy and the writer was only about three or four rods away. We hastened to the scene and assisted the unfortunate young man into Bro. Bontrager's buggy, who took him home. Three doctors were employed to dress the wound, but all the skill of the doctors could not save him. The accident occurred about 4 o'clock P. M. on Friday October 23rd. Blood poison set in soon after the accident occurred, and on Sunday morning at 8:30 o'clock he passed quietly away, only living about 40 hours after the accident. Funeral on the 25th at the Anish M. H. at 3 o'clock P. M. where a large concourse of relatives, friends and neighbors assembled to pay the last tribute of respect to the departed one. Services by Jonas Bontrager, of Reno Co., Kans., in German from 1st Thess. 4:13, 14, and J. J. Zimmerman in English from James 4:13, 14. The age of deceased was 23 years, 6 months and 15 days.

Soon after the accident occurred, he said it would kill him. He suffered terribly, but he bore it with Christian fortitude and said he did not live as close to Jesus as he should have done. Then he repeatedly asked God to be merciful to him. He continued very earnestly in prayer for sometime, and repeatedly asked God to take him home out of his great misery, but always said, "Not my will, but Thine, oh Lord, be done." He then closed his prayer with the "Lord's Prayer."

Then he was quiet for a little while when he said he was ready to go home. Then he said God had given him something he must say, or he would not be clear, and he was going to say it. So God would not require the blood of those present at his hands. He then very earnestly admonished his parents to try and do their duty in bringing up their children in the nurture and admonition of the Lord, and that they should try and live closer to Jesus. He then admonished his brothers and sister. He lovingly embraced Ira around the neck and kissed him, then said he did





people in religious life may be attributed. They have started in the Christian life with good intentions and noble resolutions, but for lack of exercise in the way of truth, the spiritual life seems to fade away. But instead of a fading or decay the Word of God teaches a growth, "Grow in grace and in the knowledge of our Lord and Savior, Jesus Christ." 2 Peter 3:18. What is grace? The unmerited favor, the boundless love of God, given to us. In order to grow in grace the soul must be planted in the very heart of this divine Love.

A seed requires earth, heat and moisture that it may send forth a plant. The young plant then requires sunlight, air and culture that it may develop into a full-grown plant. As it is with the natural so is the spiritual. Let your heart be cultivated by the divine Husband-man, and be in the sunshine of His presence, and let the dew of heaven come down upon you and see what the result will be. Drink of the waters of His goodness and keep your face turned upward to Him as the flowers do to the sun.

Growth, to be real, is progressive. No parent would be satisfied if year after year his child would remain the same helpless being that it was in the first months of its life. Are we then satisfied to remain in the same spiritual position that we were at first?

We should long earnestly for more fruit of the Spirit, for more love, faith, patience, humility and holiness. Get within you the growing life and then you cannot help growing and this life is the "hid with Christ in God," the wonderful divine life of an indwelling Holy Ghost. Yield yourself to His loving control, trusting our Heavenly Father always. In everything by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God that passeth all understanding shall keep your hearts and minds through Christ Jesus. For the Psalmist says "Those that be planted in the house of the Lord shall flourish in the courts of our God." *Edw. H. H. H. Ind.*

#### HOW TO PRAY.

How necessary for us to know what right praying is. Doubtless it was with a sense of their need that the disciples, on one occasion, asked the Lord that He would teach them how to pray. Why this request? Had they never prayed before? Yes, but when they heard the Master pray they felt that they had never prayed. They saw how near to God He was, how strong His faith, how well He could express His wants and theirs. How poor and lame and faltering our prayers seem to us, when sometimes we catch a glimpse of what they ought to be, or listen to some dear old saint who has lived very near the throne for years.

At some dedicatory service it was asked, "Who will preach the sermon?" and an angel minister replied, "Any one may do that, but who will pray?" It was said by someone that his prayers were even more impressive than his sermon. And for one I never fear for the sermon if the Lord blesses me and leads me out in prayer. "Lord, teach us to pray." This was itself a prayer and of the best kind. It is short, simple, direct. It exhibits a deep sense of need. It is humble, reverent, appropriate. "We know not what to pray for as we ought to." But the "Spirit helpeth our infirmities." We

are taught to pray boldly, persistently, confidently. We are to pray expecting an answer. We are to be on the alert to discover God's way of answering us. His wisdom and goodness preclude answers that we might expect, but answers are sure to come. We are to pray for what the Spirit teaches us to ask. We should pray in the spirit of the New Testament; in the spirit of the coming Kingdom, in the spirit of the Master. Prayer should have a deal of Gethsemane and Calvary in it. Infirmities attach to prayer as to everything else human. Do not be discouraged because you have painfully found this out. Keep on praying. God will teach you in time how to pray.

#### OBITUARY.

PER SAMUEL GODSKALK

of the Deep Run Cong. Bucks Co., Pa., passed away quietly this present life to the life immortal for which he so diligently labored during all these years as far back as the writer can remember. Having been under his charge for nearly thirty years, and attended church services with him for many years, listening to his wise and admonitions, and having had many private conversations with him on religious subjects, I will try and give a brief sketch of some of the trials of his life in this world.

He was born May 17th 1817, and was married in his youth to Elizabeth Myers. At her death she was left with three children and an aged grandmother. His second marriage, Oct. 1850, was with Susanah Yoder (maiden name Yoder), which was a little more than a year ago. When she was a boy of not many years, Bro. Godskalk's family consisted of himself, his wife, nine children and an aged grandmother. On the 26th of April 1853, his wife, the mother of nine children, died suddenly of cholera, leaving apparently without any premonition of the sudden call, at the age of 35 years. At this time the brother with his children must not doubt after having realized the force of the words: "What is home without a mother?"

In the spring of 1861 the dread disease diphtheria broke out among his children and in a very short time four of the aged ones, leaving a husband and four children. In 1862, his wife, Elizabeth, died, leaving a husband and four children. In 1863, his second daughter, Anna, wife of William Gross, died, leaving a husband and four children. In 1864, his son, Sarah, at the time of her death, was a third daughter, Catharine, wife of Peter Belcher, was called away in Jan. 1864, at the age of 19 years, leaving a sorrowing husband and seven children to mourn her death. Her husband died in March 1865. His only remaining child, Abraham, who had always lived with him on the old homestead, had married Mary, daughter of Isaac, who died a year ago, so that at the funeral of his aged father there was, of all his children, but one to follow him to his last resting place.

Bro. Godskalk was an earnest, faithful minister in the Mennonite church for many years. He also followed a profession of teaching for a number of years; was greatly interested in music and taught many singing schools. He was a special friend of the young people and took an active interest in the HERALD OF TRUTH from the time of its publication, greatly enjoying reading it and frequently contributed to its columns. His father also, many years before, was a member of the church, and the necessity of a church paper and left writings in which he expressed his views on this subject.

He died on the 20th of October 1896, aged 79 years, 5 months, and 3 days. He was buried at the Deep Run cemetery near his home, at which place his voice so often was heard to declare the word of God. Funeral services were conducted at the house by Michael Moyer and Abel Horning and at the M. H. by Josiah C. Clemmer and Henry Rosenberger from Heb. 12:17. The funeral was largely attended. He was the fourth one among the ministers of the church moved in this church district from time to time into eternity in a little more than a year's time. Surely God's thoughts are not our thoughts.

#### MARRIAGES.

KAUFMAN-KRAYBILL.—October 13th 1896, at the house of and by Bish. J. N. Kraybill, Bro. Reuben C. Kaufman of East Hempfield Twp., and sister Ellen N. Kraybill of Rapho Twp., Lancaster Co., Pa.

MILLER-STUMP.—On October 26th 1896, at Menges Mills, York Co., Pa., by H. L. Loebe, Charles W. Miller and Sadie Stump both of near Hanover, Pa.

#### DEATHS.

NICE.—On the 25th of Oct. 1896, near Roseland, Tangipahoa Co., La., of a complication of diseases, Mabel, oldest daughter of Bro. George and Rebecca Nice. She was born May 20th 1854 and was aged 42 years, 5 months, and 5 days. Mabel was married to a man of the same name, and was a very pious, patient, and having had many private conversations with him on religious subjects, I will try and give a brief sketch of some of the trials of his life in this world.

He was born May 17th 1817, and was married in his youth to Elizabeth Myers. At her death she was left with three children and an aged grandmother. His second marriage, Oct. 1850, was with Susanah Yoder (maiden name Yoder), which was a little more than a year ago. When she was a boy of not many years, Bro. Godskalk's family consisted of himself, his wife, nine children and an aged grandmother. On the 26th of April 1853, his wife, the mother of nine children, died suddenly of cholera, leaving apparently without any premonition of the sudden call, at the age of 35 years. At this time the brother with his children must not doubt after having realized the force of the words: "What is home without a mother?"

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In 1879 his son Henry went to Kansas, and there out on the open prairie, all alone, he was taken with an epileptic fit and passed from this world of sorrow to the life beyond, at the age of 27 years. This no doubt was one of the severest afflictions of Bro. Godskalk's life.

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love. She was a kind, obedient child, brought up and admonished in the fear of the Lord; and during her illness was converted, and baptized in the name of Jesus by B. G. Welder of the Lutheran church. The funeral was held on Monday and was largely attended. Interment at Weaverland and services in the Weaverland church by Rev. Welder. From Heb. 12:17. The funeral was largely attended. He was the fourth one among the ministers of the church moved in this church district from time to time into eternity in a little more than a year's time. Surely God's thoughts are not our thoughts.

LONG.—Oct. 9th 1896, in Manheim, Lancaster Co., Pa., Bro. John Long, aged 84 years, 6 months, and 12th. Text: John 5:25. Buried at Helly's M. H. One son survives.

MARTIN.—On the 19th of Oct. 1896, in Woolwich Twp., Waterloo Co., Ont., sister Anna Martin, beloved wife of David Martin, aged 34 years, 21 days; leaving a sorrowing husband and one son to mourn their loss. Buried on the 22d in the W. Woolwich graveyard, near Elmira. Services by Paul Martin and David Martin, from Heb. 4:1 and 1 Pet. 1:23-25.

WEBER.—On Oct. 30th, 1896, near Centerville, Waterloo Twp., Waterloo Co., Ont., Susanah, daughter of Theodore and Weber and wife of C. Weber, aged 24 years, 21 days. She was buried on the 2nd of Nov. in C. Ely's cemetery. Sister Susanah and husband had been converted and received into the Mennonite church about a year and a half ago. She was a very faithful and pious to the end, bearing her sufferings patiently, and ready to go at the call of her Master. Funeral services by D. Wismer and N. Stauffer.

SHANK.—On the 26th of Oct. 1896, of diphtheria, Ada Margareta, daughter of Perry and Rebecca Shank, aged 2 years, 4 months, 17 days. Buried on the 27th at the Weaver church near Harrisonburg, Rockingham Co., Va. in the presence of many sympathizing friends. Services by John Blosser and J. M. Shank.

GO.—On the 26th of Oct. 1896, of paralysis, at the age of 36 years, 4 months, 29 days. He was twice married, to his first wife, Maria Ehrisman, on the 5th of March 1861, who bore him ten children, all of whom survive, also seven-teen grandchildren, and after her death he was married to Catharine Hensch on the 15th of October 1865. This union was severed in seven days less than a year, by his death. The sorrowing survivors mourn not as those who have no hope. His remains were laid to rest on the 10th of October in the Washington graveyard, near Rockingham Co., Va. His wife was a faithful member of our congregation and was highly esteemed, as was shown by the very large funeral assembly from Bro. Lindner's church, with great patience. Peace to his ashes.

MICHAEL KINSINGER.

WISMER.—On the 13th of October 1896, in the Asylum at Drifilla, Ontario, Elizabeth Wismer, daughter of Isaac and Mary Wismer, near Preston, Waterloo Twp., aged 14 years, 13 days. Buried on the 14th in the general graveyard. Services by Noah Stauffer in English from Rev. 21:4, and J. B. Gingrich, in German from Job 1:1, 2.

HONER.—Elder's daughter of David and Susanah Honer, of Elmira, Lancaster Co., Pa. Died in the bloom of youth, on Thursday Sept. 10th, after an illness of about three days, of typhoid fever. She was in her seventeenth year and leaves a sorrowing father and mother, four brothers, and many friends to mourn their loss, which is her gain. Ah, no more will she join us in our singing God's praises, for her husband, who have every reason to believe, is in the heavenly mansions above where all is

SHADDOX.—On the 14th of Sept. 1896, at Ft. Pleasant, Ohio, John Shaddox, aged 92 years, 8 months, and 3 days.

GROB.—On the 9th of Oct. 1896, of congestion of the lungs, Susan Grob, aged 77 years and seven months. She was born in Bayham Twp., and when about 24 years old she came to Lincoln Co., Ohio, where she lived for many years. She was a faithful member of the church, and was highly esteemed, as was shown by the very large funeral assembly from Bro. Lindner's church, with great patience. Peace to his ashes.

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where a large number of relatives and friends assembled to pay the last tribute of respect to a friend of all. Peace to her ashes.

SNYDER.—On Friday evening Oct. 30, 1896, near Bloomingdale, Waterloo Twp., Waterloo Co., Ont., of consumption, Irwin and Mary Snyder, aged 21 years, 7 months, 6 days. Irwin was resigned to the will of God and was peacefully resting on Saturday night and there were many wreaths, accompanied by exciting lifeboat and rocket rescues.

A new and less destructive method of getting rubber has been discovered. Herebefore the trees were cut down, but it has been found that the leaves yield a purer and more abundant article, wherefore the trees can be spared.

RELIGIOUS IN ARMENIA.—The Province of Armenia has a population of roughly speaking, 5,500,000 of souls, of which the professing Christians—Gregorians (691,510), Roman Catholics (57,641), and Protestants (79,090)—number only 17 per cent.

The longest Egyptian railway now extends to Girgeh, 329 miles from Cairo. It is soon to be extended to the first cataract, 710 miles from the coast. This means, of course, an ultimate connection with the British possessions in South Africa.

CRIME IN SCOTLAND.—The judicial statistics of Scotland for last year, just published, show a reduction of serious crime during the year. More than 100,000 persons were arrested for drunkenness and disturbance, nearly one-fifth of which number was in Glasgow alone, a few days.

SAN FRANCISCO, CAL., NOV. 8.—Advices from Rio de Janeiro per steamer Rio de Janeiro say cholera seems to have established a footing in Yokohama. Five cases were reported within a few days.

Advices from Manila state that the backbone of the rebellion has been broken and business is resuming.

Dr. Mackay, an English missionary, died of cholera at Wu Chang in September.

BOMBAY, NOV. 8.—The Earl of Eglar, Viscount of India, speaking at a banquet at Alwar on the famine outlook, said that recent news from the Punjab and the north-west provinces was somewhat reassuring. The fact that the Punjab had not yet felt the need of relief works showed that the distress was not yet acute. The measures adopted in the north-west provinces had encouraged the people, who were facing the situation creditably and hopefully.

"The United States and Great Britain have finally come to an amicable understanding regarding the Venezuelan boundary matter, and the case will be submitted to a court of arbitrators, two to be appointed by the Chief Justice of Great Britain, two by the Chief Justice of the U. S. and King Oscar II. of Sweden to form the fifth. It is the pleasant outcome of a long standing trouble, and all interested parties can but only pray that it will further establish peaceful relations between the two great English speaking nations of the earth."

MUSKOGEE, MICH., NOV. 8.—The three-masted schooner Wakarusa, Captain Duncan Corbett, with salt from Ludington for South Chicago, foundered off this port last night, taking six men to a watery grave with her. Frank Debach, the sole survivor, was taken off a raft of wreckage shortly after daylight. Debach asserts that Captain Corbett was directly responsible for the loss of the vessel and the death of five men of her crew. He says that Captain Corbett was inebriated with drink, and not only refused to take proper steps to save the vessel, but also prevented the crew from taking measures to save themselves.

BEAVER FALLS, PA., NOV. 8.—One of the largest petitions ever seen in this or any other country will go out through the mails to-morrow, bearing the National Reform Association of the Covenant Church. Last evening 60,000 memorials

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Sheldon, of Oswego, and Hovey, of Newark, and Dr. H. H. H. of the University of Michigan. The "Burlington Hawk Eye" and the "Yankee Blade" of Boston and "The New York Times" of New York.

Chas. E. Sprague, President of the National Reform Association of the Covenant Church. Last evening 60,000 memorials

#### ITEMS.

—ROME, NOV. 8.—The floods in Italy have been renewed. The town of Rimini, on the Adriatic, has been submerged and the River Cefrone has overflowed.

—LONDON, NOV. 8.—A severe gale prevailed on the English coast on Saturday night and there were many wrecks, accompanied by exciting lifeboat and rocket rescues.

A new and less destructive method of getting rubber has been discovered. Herebefore the trees were cut down, but it has been found that the leaves yield a purer and more abundant article, wherefore the trees can be spared.

RELIGIOUS IN ARMENIA.—The Province of Armenia has a population of roughly speaking, 5,500,000 of souls, of which the professing Christians—Gregorians (691,510), Roman Catholics (57,641), and Protestants (79,090)—number only 17 per cent.

The longest Egyptian railway now extends to Girgeh, 329 miles from Cairo. It is soon to be extended to the first cataract, 710 miles from the coast. This means, of course, an ultimate connection with the British possessions in South Africa.

CRIME IN SCOTLAND.—The judicial statistics of Scotland for last year, just published, show a reduction of serious crime during the year. More than 100,000 persons were arrested for drunkenness and disturbance, nearly one-fifth of which number was in Glasgow alone, a few days.

SAN FRANCISCO, CAL., NOV. 8.—Advices from Rio de Janeiro per steamer Rio de Janeiro say cholera seems to have established a footing in Yokohama. Five cases were reported within a few days.

Advices from Manila state that the backbone of the rebellion has been broken and business is resuming.

Dr. Mackay, an English missionary, died of cholera at Wu Chang in September.

BOMBAY, NOV. 8.—The Earl of Eglar, Viscount of India, speaking at a banquet at Alwar on the famine outlook, said that recent news from the Punjab and the north-west provinces was somewhat reassuring. The fact that the Punjab had not yet felt the need of relief works showed that the distress was not yet acute. The measures adopted in the north-west provinces had encouraged the people, who were facing the situation creditably and hopefully.

"The United States and Great Britain have finally come to an amicable understanding regarding the Venezuelan boundary matter, and the case will be submitted to a court of arbitrators, two to be appointed by the Chief Justice of Great Britain, two by the Chief Justice of the U. S. and King Oscar II. of Sweden to form the fifth. It is the pleasant outcome of a long standing trouble, and all interested parties can but only pray that it will further establish peaceful relations between the two great English speaking nations of the earth."

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Persons not familiar with travel on the transcontinental lines do not understand what the tourist cars are really like. Those in use on the Great Northern Railway are built on the same plan as the regular sleepers but have not the same ornate finish. They have, however, similar berths and bedding, toilet accessories and competent porters. In addition there is a complete kitchen range with ample facilities for its use, and an adjustable table for each section. The Great Northern Railway runs these cars daily from St. Paul to Pacific Coast points, to Portland via the scenic O. H. & N., from Spokane along the Columbia river, without change. Persons contemplating a trip to the Pacific Coast please write to P. L. Whitney, G. P. & T. A., St. Paul, Minn., for printed matter and rates.

Cleveland, Cincinnati, Chicago & St. Louis  
RAILWAY.  
(BIG BLUE ROUTE.)

### MICHIGAN DIVISION.

#### Condensed Schedule of Trains.

Effective Jan. 1, 1896.

GOING NORTH.				GOING SOUTH.			
No.	No.	No.	No.	No.	No.	No.	No.
28.	104.	102.	100.	27.	101.	103.	105.
am	pm	pm	am	pm	am	pm	pm
8:50	2:10	6:45	Beaton Harbor	7:10	1:10	8:30	
8:02	1:22	5:45	Niles	8:01	1:27	6:57	
7:38	12:57	5:25	Grosvonts	8:24	2:22	7:29	
7:20	12:39	5:07	Elkhart	8:46	2:41	7:50	
12:17	4:47		Goshen	9:00	3:06		
A. M.							
11:52	4:24		Milford Jet.	8:31	3:27		
11:27	3:56		Warsaw	10:02	3:56		
10:05	2:45		Walsh	11:25	5:15		
P. M.							
8:13	1:54		Marion	12:21	5:58		
8:00	12:40		Anderson	1:40	7:15		
A. M.							
6:35	11:15		Indianapolis	8:10	8:45		
11:02			Evansville	3:30			
10:55			Grovesburg	4:20			
9:45			N. Vernon	5:30			
8:30			Cincinnati	6:15			

All trains daily except Sunday.  
G. A. Henry, Ticket Agent, Elkhart, Ind.  
Oscar G. Morris, Traffic Mgr.,  
D. B. Martin, Gen. Pass. & Ticket Agt.,  
Cincinnati, Ohio.

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P. S.—Fine hunting and game plenty.

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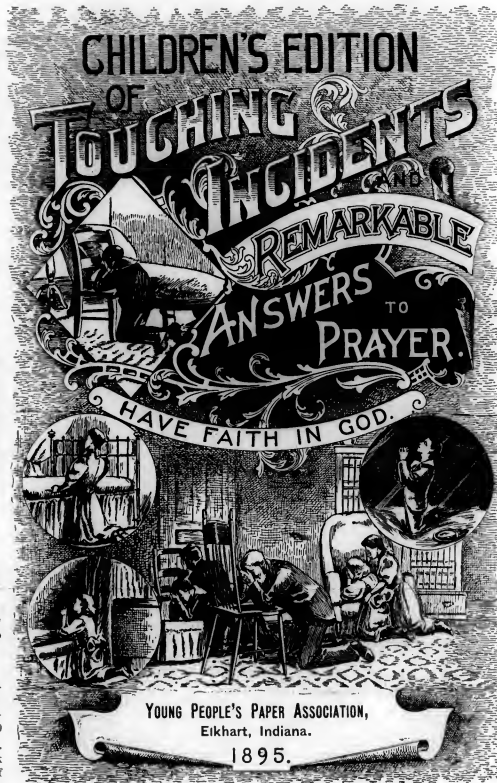
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THE BIBLE IN PICTURE AND STORY, by L. S. Houghton, is a beautiful synopsis of the Bible, and is intensely interesting. Children delight in reading it, and older ones can obtain much valuable information from it. It has 240 pages 8x9 1/2 inches, 268 illustrations, is handsomely bound in cloth, with gold stamp on side and back. Price, postpaid, \$1.25  
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The book will be given as a free premium, but, in sending your remittances ten cents additional must be sent to cover cost of postage and packing. New subscribers who will send \$1.10 now will receive the HERALD from the time their remittance is received, to the end of 1897, and the book. The regular selling price of the book is 35 cents, and since 1895 about a quarter of a million copies



have been sold, but we propose to give it away to every subscriber who will pay up to the end of 1897 and send us ten cents additional for postage and packing, and the reason why we ask for a few bona fide names of non-subscribers is that there are many in every locality who are not yet taking the paper, but whom we would like to have on our list of subscribers. We are making an effort to secure 1,000 new subscribers for the HERALD, and we need your help. Let every one be an agent in this work to the extent of sending us the names of friends who are not yet subscribers. We will try to do the rest. Let us hear from you at once as this offer will not last long.

MENNONITE PUBLISHING CO., Elkhart, Ind.

# HERALD OF TRUTH.

Organ of 16 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., DECEMBER 1, 1896.

VOL. XXXIII. No. 23.

JOHN F. FUNK, Editor.  
J. S. COFFMAN,  
ABRAHAM K. HERR, Assistant Editors.  
Entered at the Post Office at Elkhart, Ind., as second class matter.

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### EDITORIAL NOTES.

Change of address:—Pr. D. Z. Yoder from Smithville, Wayne Co., Ohio, to Ogal, Fauquier Co., Va.

Change of address:—Bro. E. B. Shupe from Birch Tree, Shannon Co., Mo., to Carthage, Jasper Co., Mo.

The new meeting house at Mannheim, Lancaster Co., Pa., which was begun last summer is completed, and the date for opening it for worship was set for Nov. 24th, and regular meetings will be held Sunday afternoon every four weeks.

Bro. J. F. Funk writes from Tyndall, S. Dakota that the North Western District conference was well attended, and very good. The proceedings will appear in the next issue. Bro. E. M. Hartman, of Illinois, was also present at the above conference.

Bro. D. S. Brunk of Elida, Ohio, informs us that the time set for the opening of the new meeting house near Elida, Allen Co., has been changed from Dec. 10th to Dec. 13th, and that the ministers' meeting will begin on the 14th. See notice on page 2 of this issue.

There are now six orphan children at the Orphan's Home, near Orrville, Wayne Co., Ohio to be cared for. Orphans! What a tale of sorrow that word so often tells. We trust that our dear brethren will not forget this new institution of the church, and which, we

believe, has been opened purely out of love for those dear little ones who, being deprived of father and mother love, claim our pity and our care. Contributions may be sent to David Garber, Orrville, Wayne Co., Ohio.

Bro. Henry E. Fast, of Mountain Lake, Minn., expects to visit our congregations in Indiana and farther east this winter. He will probably be on his way eastward before this issue reaches our readers. We bespeak for him a warm welcome from all our eastern congregations.

Bro. Ananias Shantz who, after the death of Bro. A. B. Ramer of Markham, Ontario, acted as our agent at the above place has recently moved to Berlin, Ont., and we desire to state that Bro. M. R. Fretz of Markham has been authorized to act in the capacity of agent in that vicinity for our Publishing House.

Abraham K. Herr of Lancaster, Pa., recently deceased, has bequeathed \$4000 to the Reformed Mennonite church (Longenecker's) at Strasburg, Pa., the interest of which is to go toward the support of the poor members of the congregation. After the death of his widow \$4000 more will be given to the church.

No doubt our brethren and sisters in Clay county, Indiana, were disappointed in not having Bro. Amos Cripe of the Shore congregation pay them a visit the latter part of November. Bro. Cripe had made all arrangements for the visit and had actually left home on the 13th for the South, but unfortunately he went to the wrong depot at Lakeville, Ind., and did not discover his mistake until he saw the train on the Vandavia Road which he should have taken rush up to the other depot several hundred yards away and leave again before he could reach it. Seeing that he could not get to his destination before Sunday, and having, as he states in a letter to us, many home duties to attend to, he concluded to go home. We hope arrangements can soon be made to have the appointment for meetings in Clay Co. filled.

Bro. John Horsch, formerly Assistant Editor of the HERALD DER WAHRHEIT, now Professor of Greek and modern

languages at the Western University, Fulton, Ill., informs us that his mother, widow of the late Bish. Jacob Horsch of Gelschheim, Bavaria, Germany, thinks of moving with her family to America. They will probably settle in California, as Dr. Jacob Horsch, formerly of Elkhart, Ind., and also a son of Sister Horsch, is now residing there. It is probable that quite a number of Mennonites from Gelschheim and vicinity will come together and will form a congregation on a tract of land recently purchased in California by Bish. Jacob Horsch, of Wisner, Neb., formerly of Germany. Pre. John Landes of the Wurzburg and Gieselstadt congregation, Bavaria, Germany, and father of Bro. John H. Landes, at present Assistant Editor of the HERALD DER WAHRHEIT, is also seriously considering the matter of bringing his family to America. In this event it is probable that a large part of his congregation would follow their beloved pastor to the New World. No doubt the mild climate and fertile soil of California would prove to them a delightful place to settle, though much we would be pleased to have them settle in the vicinity of Elkhart.

The Armenians, what will become of them? Many people are under the impression that the troubles in Armenia are about over, but in reality the true condition of things there at present is appalling, if recent reports may be relied upon. Fresh massacres are reported, and the suffering is intense in some quarters. What adds a sadness to it all

and which moves every father and mother heart is that so many poor little destitute orphans, whose fathers and mothers have perished, are exposed to all the terrors of death from cold and starvation. Already many of these poor little ones have succumbed, many more will follow, even with the best efforts of those interested to help them, but much, very much, can be done toward helping thousands who are being temporarily cared for. The thought of so many poor, little, innocent children, left alone in the world to die such a cruel death is well nigh heart-rending.

Miss Clara Barton, who with her corps of helpers has done so much good in Turkey in the last six months, is again in the United States endeavoring to stir up the people to the necessity of

continuing to give for the sustenance of the much afflicted Armenians. Our own people have not been found wanting in practical sympathy for this people, and we believe that there will be a ready response when our people know that help is still needed and needed at once. Let contributions be held, and let them be given with the assurance that those who give unto the poor are simply lending unto the Lord. All contributions for the Armenians may be sent to C. K. Hosteler, Elkhart, Ind., Treas. Armenian Fund, who will promptly forward the same to the field of need.

In the schools of Toronto, Canada, a pledge, so we are told, was put in a conspicuous place in the public schools for teachers to sign, pledging themselves to abstain from wearing feathers of birds that are killed solely for their plumage, some in a very barbarous manner. The pledge however remained without a signature. A few days later the pledge was placed before the 600 lady teachers of the public schools of that city as they received their monthly pay, with the result that six signatures were placed thereon. And these 594 teachers are to mold the thought, train the young mind of Toronto? And Toronto looked upon as the model city of Canada? It is pleasant though to note the position taken and example set by that excellent lady, the Countess of Aberdeen, wife of the Governor-General of Canada, in the matter of wearing feathers and birds. In a recent letter she says:

"I frankly confess that I have allowed these (egret) plumes to be used on my own bonnets without realizing how they were obtained, and I hope the Toronto Humane Society will be able to persuade the women of Canada, as they have persuaded me, to put their faces against this custom. I have always felt that the wearing of little stuffed singing birds on hats not only destroys all of our songsters, but is inartistic, and I am glad to think the fashion is passing away."

We have before this spoken of the cruelty practiced in connection with the gathering of egret plumes at breeding time, and of how the poor young motherless birds are left to perish by the thousand. We believe however that nearly all those who wear these plumes

are ignorant of the above fact. Those who are not and yet wear them may be considered in the same light as aiders and abettors in crime are considered in the light of the law—equally guilty with those who do the killing of these birds. And we believe the folly, the sin, of this and the many other harmful fashions of this thoughtless age should be continually kept before the people; for the education of the conscience is of more importance than the education of the head, and the false education of the fashionable society and much of the education in the public school is of a nature that ignores the finer, nobler part of man and must be counteracted, or at least supplemented by the education of the heart to the true principles of humanity, which after all are the principles of the great young Reformer of Nazareth, the Savior of the world.

In our last issue we mentioned the adoption of a constitution by the Mennonite Brethren in Christ branch of the Mennonite denomination. There has been some inquiry why a church should have a constitution and by-laws. It is because, in some states at least, a constitution is necessary in order to legally hold church property. The constitution of the Mennonite church proper is embodied in the eighteen articles adopted at Dort in 1632 and subscribed to by the ministers present. The reason why the world in general considers our 16 conferences the original Mennonite denomination is because they still adhere to these eighteen articles as their constitution and discipline. Other branches have drawn up and adopted other confessions and disciplines, and this of necessity would compel them to adopt a distinguishing name. The M. B. C. branch however is now the most radical in its constitution and discipline of all the different branches of the Mennonite denomination; for while the confession of 1632 is remarkable for its scope, and breadth, giving to all perfect liberty to work according to their conception of God's teaching on the points of doctrine presented therein, the constitution adopted at Coopersburg, Pa., it seems to us, is forcing the ministers and members into the very same position to which those who went out of our denomination about 20 years ago and now form the M. B. C. branch charged the parent church with, viz., forcing people to certain forms, or disowning all who would not acquiesce in all of the restrictions and limitations. This course, it seems to us, conflicts with apostolic precedent, and must, in the end, defeat the very end for which the M. B. C. branch in its early years claimed the right of existence. It is but natural that dissatisfaction should result, and at least one of their ministers, Bro. George Lambert of Wakarusa, Ind., who was conscientiously opposed to some of the

ultra radical measures taken, and who—because he could not subscribe to them—was, according to their revised discipline, forced to the alternative of being untrue to his convictions or of resigning his charge as minister. He took the latter course and has since severed his connection with the church. It is always a matter of deep regret when such steps are taken, but we fear that, owing to the stringent formality prescribed in some lines of church discipline and work, there will be more difficulty stored up for the future. Bro. Lambert has, since his withdrawal, written an open letter, announcing the step he has taken and explaining his reasons for doing so.

For the Herald of Truth.

#### MINISTERS' MEETING.

As there are some who seem to have taken a wrong impression regarding the nature and purpose of the ministers' meeting I feel to give some further explanation.

The meeting is not to be held on the order of a school with one or two employed as teachers and the rest to be pupils, learning and receiving instructions from the teachers, but every minister and deacon present will be expected or invited at least to give some thoughts or explanation on some given subject after which the subject will be open for further remarks from any one present, and a mutual exchange of thoughts, asking and answering questions on the subject, thus mutually assisting each other, giving and receiving instruction, helping each other to a better understanding of the word and will of God and their duties as workers in the Lord's vineyard, encouraging and building each other up in the most holy faith.

The subjects to be discussed will be taken mostly from the sermon on the mount, but some others will also be considered, as the evangelizing and mission work, the minister's and deacon's calling, the dress question, etc.

Would further say, that while we shall need all the help and all the good thoughts we can get from the brotherhood, yet no one in particular will be depended upon to make the meeting a success save that One—the great Teacher, without whose presence and guidance the meeting would be worse than useless.

Since writing the former notice, time for holding the meeting has been changed. First services are to be held in the new church on Sunday, Dec. 13th, ministers' meeting to begin next day, Monday, Dec. 14th.

DANIEL SIENK.

For the Herald of Truth.

#### DUTY OF GIVING.

BY JOHN R. LOUCKS.

We who have experienced peace with God and have learned to love Him because of His supreme majesty and what He has done for us, should be ever anxious to do something, to render some service, as an evidence of that love and that faith which we profess. We must be co-workers with God. Our efforts may be feeble and even futile, but if we try to help, if we do our best, upon us

rests the Father's approval and we shall share His glory. It is not ours to put a limit on the amount we may do, for the Word says, So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do. Luke 17:10.

But human nature in the natural man is all too selfish, to banish which requires faith in the atoning merits of Christ our Lord. Before we are converted self is the sole motive-power of our lives; our kindest and best actions originate in this root. And after we are converted self is the sole motive-power of our lives; our kindest and best actions originate in this root. And after we are converted self is the sole motive-power of our lives; our kindest and best actions originate in this root.

Satan will not prohibit us from being religious—if only self is the mainspring of our devotion. Hence it is that Jesus Christ is so unrelenting in His demand for self-denial. And it has been the axiom of sainthood in all ages—"Where-ever thou findest thyself, deny thyself." Sword in hand, we must pursue this evil thing—this selfhood—through all the disguises beneath which it hides itself.

But there are times when we clearly know the Lord's will, but seem unable to do it. Our heart and flesh fail. We cover before strong opposition. The good we would we do not. The evil we would not we do. With the spirit of service must also come the spirit of giving, which is more particularly to occupy our thoughts, and that it is important, no one who has the welfare and the progress of the work of the church at heart, can deny.

Our duty as Christians is clearly and very strongly defined by our Saviour in the parable of the good Samaritan. He sets him up as a noble type of the true man. His love for the sufferer overleaped national boundaries and distinctions, and he stood upon the wide platform of Christ Jesus, where "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all." His love expressed itself in helpfulness. He bound up his wounds and poured in oil and wine, in self-denial. He forgot his own comforts, and set him on his own beast. He took him to an inn and took care of him; in continuance, "Whatsoever more thou spendest I will repay thee." Does this not teach us that close and intimate relationship which exists between Christ and humanity? Oh what a Master we have! For our sake He gave up heaven for a hovel, riches for poverty, adoration for men's mockery and hell's assaults, crown of creation for crown of thorns, sceptre for spikes, and then when we treat Him with decent honesty He calls us not servants but friends.

To be loyal, then, requires not only personal service for the Master, but it must express itself also in the consecration of our earthly possessions. Men invest their money in this world to increase their wealth, and it is often placed "where moth and rust corrupt, and where thieves break through and steal." Many thousands counted secure by professedly Christian investors have taken wings within a few years. How much better for the investors and the needy had they invested in the guaranteed stocks of heaven.

But men are so sure they can increase their capital by reinvestment. They cannot afford to give now, but must invest all in the delusive hope of larger future gifts to the Lord. They forget

that to honor the Lord with their substance and with the first fruits of their increase is the sure road to filling their "barns with plenty." We could safely say that more money has been lost by withholding God's share, than has ever been gained by His selfish investment, and more has been thus lost than it would have cost to carry on the Lord's work. Unless we as a church awake to the opportunities at hand to supply that which is lacking in great measure, we will lose her power which would eventually make her a potent factor in the history of Christian organizations. Can we afford to count any sacrifice too dear that she, through her adherents, may arise to the emergency of the hour, that she may take her place as she should? Perhaps there are those who have never been enlightened on the subject of the church's need, nor would I be able to enumerate; but the fact is too plain to be ignored that we have come short in the beneficence bestowed on that which has already been attempted. How shall we acquit ourselves at that great tribunal bar if we intentionally withhold that which is required of us? The prophet called it robbery. Do we want that reproach to rest upon us? Is the "Inasmuch as ye did it not to one of the least of these" not emphatic enough, with the sentence pronounced by the Master Himself, to urge us to be more vigilant in that direction? Let us hope that the self-sacrificing spirit that prompted the poor widow to give her two mites, may prompt us to give according as the Lord has prospered us and thus receive, as she did, the blessing of the Lord our Master. Or will we on the contrary commit that sin which sent Ananias and his wife to the lowest hell? In view of the vastness of the field before us and of the agencies at our command, we should cover our faces in shame when we see how little we have done. We can give the cup of cold water in His name by contributing to the support of those labor to bring precious souls to the light of the gospel. We thus "Honor the Lord with our substance" in acknowledgment that our sub-

Scottsdale, Pa.

#### For the Herald of Truth. DUTY OF PARENTS TO CHILDREN.

BY JOS. R. LOUCKS.

The duty and responsibility of a parent is so often talked about, that we are in danger of losing, by reason of the triteness of the word, the seriousness of the fact. None of us have ever risen to a full appreciation of it, none of us can reach it unless we are able to explore all the hidden avenues by which one soul approaches another, or look over the eternal tract of a soul's history, and follow the connected chain of causes which make it what it is and what it will be. It is said that, in a certain gallery of paintings are two pictures hanging side by side; the one is that of a boy at his mother's knee, with the angel smile of happy childhood upon the face of passing purity and sweetness; the other is that of a prisoner in his cell, a man prematurely old, with grizzled locks and beard, an eye fierce and wicked, and from every feature the hardened villain glaring out.

You look upon the one and are entranced with its heavenly beauty, and you instinctively shrink from the sin-

ister look of the other. You are struck with the strange contrast, but have a deeper interest awakened when you are told that they are life portraits, and of the same person; the angel-like child and the demon-like man are one.

The difference is vast between them, but the gap has very often been passed in this sinful world. How shall the father, as he stands meditatively beside the cradle of his boy, tell through what scenes of virtue or of crime that boy shall go? How shall the mother tell whether or not the sweet baby girl in her arms shall die, a lonely and forsaken outcast, in some garret on a cold winter night? Such thoughts as these have a sort of truthfulness in them, and yet they are not all true. The coming history of a child is uncertain, only when contemplated as a future unrelated to present influences. I believe that God has made this especially true in the sphere of parental influence. Here the laws of cause and effect are found to be marked and palpable. If there were no other observation and experience to teach us, the words of the Scripture are sufficient: "Train up a child in the way he should go, and when he is old he will not depart from it." The language is very plain and emphatic. Here is cause and effect; right parental training will not only produce good results in the life of the child, but these results will be permanent; he shall not only walk in the right way, but no future influences shall be strong enough to turn him away from it.

One of the important duties we as parents owe to our God, is the right training of our children. Not to train at all is to train badly and wickedly. A true appreciation of parental power and position will go far toward a right performance of parental duty. There are some points, however, which are perhaps not thought of by parents as much as they should be; among them let me mention—

**SYMPATHY WITH CHILDHOOD.**  
It is very easy for a parent to err here. You can do no more good if he thinks you do not understand him, nor enter into his feelings; and none are so quick as children to detect and measure the inner attitude of any one toward them. There are some persons who, do what they will, strive hard as they may, can never be favorites with children. Then there are others who, seemingly without an effort, attract them to their side; simply, I suppose, because the one has what the other has not, a natural sympathy with childhood; and the quick intuition of the child feels it. This sympathy is not, therefore, a mere matter of will; some have it by nature and some are without it; but it can be cultivated. Fathers are more in danger of coming short here than mothers. They are less with their children, and this—were there no other reason—tends to remove them somewhat away from the child's world. So it often occurs that the father, returning from business cares, does not readily walk in the paths that have been trodden all day by the little ones at home. Their noise and their questions trouble him, and they easily understand that the hour that hastens them off to bed is very welcome to him. Parents should make this sympathy with their children a direct object of attainment. They should never forget that they were once children themselves, and to remember just how they felt when they were little boys

and girls. If by their bygone days were more kept in mind, children would be saved hours of fruitless longing and tears of bitter disappointment which ought never to oppress their tender, innocent, loving hearts, nor mark their cheeks. *There is something wrong when children do not care to be where their parents are, or do not feel free at their play when father or mother is near, and it ought to awaken thoughtfulness when a parent finds that his presence is to them no welcome thing.* On the other hand, I know of few more pleasing sights or sounds than the glad shout of welcome which greets a father as his children catch a glimpse of his form in the distance, and the merry race for the prize of his hand to hold as he comes to his door. We need not be told that here is one who is not far from the circle in which his children move. It is this recognized sympathy which draws a child to his parents. This leads me to another topic:

**PARENTS SHOULD BIND THEIR CHILDREN LOVINGLY TO THEM.**

This may seem like an odd remark; but I am well aware that, while every father and mother wishes to secure the love of their children, there are multitudes who entirely fail in doing it. Their children when young prefer to be with them, rather because they are accustomed to their society, than from any deep seated affection; and as soon as they are old enough to seek other companionships and associations, those of father and mother are gladly forsaken. I fear the filial love does not exist as it should, and who is to blame but the parent. Filial love is natural; children are born to love their parents, and if this love never grows, or only dies when it is just above the ground, it is because no culture has kept it alive.

**PARENTS MUST CULTIVATE THE AFFECTION OF THEIR CHILDREN WITH GREATER CARE THAN THEY CULTIVATE THEIR MINDS.**

The heart of your child is to you of more importance than his intellect, and it will not add to your happiness, if while you have made the one brilliant, you have turned the other away from you. Here in the deep-downed love of your child is a jewel of priceless value to him and to you; you can afford to give care and labor to keep it safely. With this end in view, teach your children to confide in you. In whom should the child confide if not in father or mother? They would seem the natural resort in any time of perplexity. Yet who does not know that the sons and daughters who unobsmo themselves to father and mother are exceptional children; the most seek their confidants everywhere rather than at home. If from the first the sympathy, of which I have spoken, has been cultivated and through the early years of childhood the boys or girls have grown up with the idea that father and mother understand all about them, and take the deepest interest in their affairs, those concealments which are so often sorrowful to the parent, and dangerous to the child, would not be so frequent.

**A CHILD SHOULD BE ABLE TO FIND A 'SYMPATHETIC' FRIEND IN FATHER OR MOTHER.**  
We should put ourselves, while they are young, on the plane of their thoughts and feelings and encourage them to tell their little troubles to us. Then in the after years, when they are called to con-

front matters on which, perhaps, hang their life's happiness, we shall not be strangers to them; and we shall be able to help them with counsel such as a parent alone can give. Especially should a parent be lovingly watchful of that delicate and critical time when the child passes out of youth into manhood or womanhood. You must not too long think of them as children. Gently, gracefully and naturally as you can, lift them to the level of your man and woman thought and feeling, walk and talk with them as if you had forgotten that they were lately children, consult with them as if you had confidence in them and their judgment.

It also should be the aim of every parent to make home as attractive as possible to their children. There is such a thing as throwing round a home so many beautiful things—I do not mean beautiful in the sense of the eye, but beautiful in thought and association, holding the heart—that children shall cling to it with an undying love. The point is that of binding our children to us; and I believe that here, in making homes pleasant, is an instrumentality whose importance is not understood as it should be. The complaint is often made by parents—and sadly true—that as soon as their children become old enough to mingle in society their home is forsaken, they seem uneasy and restless when compelled to remain even for a single evening at home; they prefer almost any other place. The complaint is made with a tone of deep regret, but at the same time the cause may be with the parent. No child, however sentimental, will love a home simply because it has the name of one. If we would have our children love it, we must make it lovely—we must give them something to love in the home. Now, if the principal idea of his of his home are, that it is a place where he gets his meals and where he sleeps; where, if he is little, he is perpetually found fault with; where he must keep quiet; where at nightfall he must sit stupidly waiting till bedtime; or, if having grown older, he can only deem it a dreary room in which he must employ himself as best he may, while the father sits at his paper or dozes in his chair, and the mother is silently busy with her sewing or her book; if such be the aspect of home, is it any wonder that children learn to look elsewhere for pleasure, and seek to find amusement in other circles, or that home is forsaken as soon as it is possible to leave it.

It is practical and possible to make the home so delightful and so attractive that it shall not only hold our own loved ones, but draw others into its cheerful circle. Let the home all day long be the scene of pleasant looks, pleasant words and kind acts; let there be some music in the household. Not such as is kept, like silks and satins, to show to company, but music in which father, mother, sister and brother join; in a word, let the home be surrounded by an air of cozy and cheerful good-will, then children need not be exhorted to love it. There is, just here, one mistake against which I would guard you. It is this: the idea that you can best secure the affection of your children by allowing them to be disobedient. No error could be more fatal. A parent never yet held the love of his children by any such process; and thousands have lost it forever. If you wish your child to grow up with no love for you, and little

for anyone else, let him have his own way. If you excuse his faults, instead of condemning them; if you shield him from punishment because you do not care to see him suffer, you will not be disappointed.

If the future brings to you some bitter experience of the utter heartlessness of your child; if your very heart dies to see how little he cares for you, remember that it was because you would be a wicked parent, and would permit your child to be disobedient. Obedience makes love and joy. I will only ask you to look at families where obedience is the law.

There is one other suggestion which I make for the training of children: Train your children for usefulness and a higher life. In the material world there are a great many things which are made only for ornament, and they fill their ends when they have given pleasure to the eye. It is not so in the social world. No man, woman or child is simply ornamental. Many, no doubt, think themselves so, but they are mistaken. If they are not positively useful, they are execrable. Every child should be trained to do some good in this world. Teach them, both boys and girls, how to work, and above all other things, teach them the Word of God. So, parents, train up your children in the way they should go, and when they are old they will not depart from it. —Essay read at S. C. Conference, Scottsdale, Pa., Oct. 15th, 1896.

#### For the Herald of Truth. RELIGIOUS INSTRUCTION OF CHILDREN UNDER SIX YEARS.

AN ESSAY BY LINA ZOOK.

When we remember that the topic assigned us comes so near the sacred trust given to a mother, we tremble to endeavor to treat it. Still we know that the religious training of children in the Sunday school is or should be only a continuation of the training begun in the home, therefore well may the guide and teacher in the S. S. and the queen of the home circle confer together and work together hand in hand.

God adds the little jewels to the home circle, not for amusement, not for pleasure, not for a trial, as we are sorry to say some of them are sometimes looked upon, but as a priceless blessing to be loved and taught and trained for Him, to grow up to His glory, into His very image. When we look into the eager little faces, meet the earnest, bright eyes, hear the sweet lips say the sacred truths from God's word with such evident enjoyment, we cannot doubt that the Savior knew that His lambs would be hungry when He gave to His disciples the sacred commission, "Feed my lambs." This command comes to us of the nineteenth century with the same force and meaning that it had when it came from the Savior's lips so many years ago.

We are very apt to consider children too young to learn Bible truths. They can learn games, saucy answers, bright sayings, but we feel as though Bible truths were thrown away if given to them because they cannot understand them. True, little minds cannot grasp the deep spiritual teachings of the blessed Word as older ones can; but step by step, little by little, the tender minds can grasp the little hearts understand, the little lives exemplify the simpler teachings of God's word.

We are very apt to consider children too young to learn Bible truths. They can learn games, saucy answers, bright sayings, but we feel as though Bible truths were thrown away if given to them because they cannot understand them. True, little minds cannot grasp the deep spiritual teachings of the blessed Word as older ones can; but step by step, little by little, the tender minds can grasp the little hearts understand, the little lives exemplify the simpler teachings of God's word.



Shall the best fool of Bible truth be denied the very ones whose hearts are yet pure and whose lives unstained by the sins that mar the good impressions we receive later in life?

However, a mistake frequently made with the infant class is the endeavor to teach too much at one time. It is of course very nice to have the little ones repeat answer after answer, and to hear them mechanically repeat the texts repeated by the older ones, but a better way is to have them fully comprehend only one truly wholesome truth in each recitation; it may be only one line, one thought, but let it be repeated over and over and the truth in it explained again and again. Who can say? perhaps that very thought, patiently, prayerfully taught, may some day fortify the life against the wily attacks of the evil one.

How soon shall I bring my little one to the infant class? asks some earnest loving mother. It is difficult to lay down a definite rule, as much depends upon the natural ability and previous training of the child, but we are safe in saying that they are seldom brought too young; even though they cannot retain much of the teaching, they surely will remember some of the precious truths, and beside this, a love for the class, the S. S., and for God's word will be cultivated.

The lesson of Timothy gives us a very beautiful example for the teaching of children. Paul says, "From a child thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus." Commentators say that Timothy's age as a "child" in this could not have been more than three years. Thank God for that faithful grand-mother Lois and that wise mother Eunice away back in the first century. They teach us of the nineteenth century when the instruction of children in the word of God should begin. Not only this, they also teach that through such instruction and influence salvation may be reached.

We remember a little experience in gathering pupils for the infant class. One little girl sitting with her mother, was casting longing glances at our little folks' corner, so when class time came we went to invite her to join the class at the same time asking the mother if we might have her. "Oh yes," said the mother, "if she is not too small," so she gladly came. Not long after this we approached another mother who was lovingly holding her little boy and asked for him for the class. "I'm afraid he don't want to go," said the mother, but he can go if he wants to." The child is naturally shy, and as the decision was left wholly to him, he did not want to go, and did not. Time has not yet developed the difference between these two children, but the little girl comes to S. S. regularly and gladly, knows a number of Bible verses and remembers the lesson story of a number of lessons while the little voice does its best to join in the sweet children's songs. The little boy still clings to his mother's lap; and although it may be better so, we trust the wisdom of mother love yet cannot help thinking of some mothers who at one time cared little for religious instruction for their little ones, and now they weep over prodigals who are wandering far and farther away from the good Shepherd.

Bring the lambs to the Saviour while they are young; they will love Him better and trust Him more fully if they know Him long and well.

Infant class work is, we are sorry to say, sometimes considered trifling. In different teachers are sometimes given them because some people think the lesson need not be so fully prepared for the little ones. Remember, my dear co-workers, the spiritual food for the lambs should be so perfectly prepared that they need to do but very little of the thinking for themselves. The kernel of the thought should be given in all its simplicity.

Believe me, my dear teacher, what you tell the infant class is believed, every word, and unquestionably. Go then, in God's name, from the closet to the class. A noble sentiment may lead heavenward, a wrong one downward. Shall we not then depend more fully upon the Fountain of wisdom for supplies for the precious trust given us? The work is not easy, it takes much thought and prayer and consecrated toil to teach the infant class, yet who shall say that it does not pay? If we are truly consecrated and work with love and zeal, the devotion and interest of our sweet charge abundantly repays the toil here, while the real reward is only coming.

Sometimes the hard work will all be over, sometime the hands that lead the little ones will be quiet and the weary brain at rest, then, as the peary glances are opened, may not some of those whom you loved and for whom you so faithfully toiled in the S. S. be waiting and watching to welcome you to the beautiful home of rest and joy.

Chicago, Ill.

For the Herald of Truth.

#### THE ORPHANS' HOME.

It might interest at least some of the readers of the *HERALD OF TRUTH*, if we would write a few lines in regard to the Home. To the glory of God we wish to say, that thus far He has graciously helped us, and favored the work which is yet in its infancy; and showed us tokens for good even as every young and tender plant needs nourishment and care. Recently it caused tears of joy and sympathy to gush forth in this that we were privileged to admit six poor, motherless, children into the Home, which the children seem to appreciate so much, since they can all be together and need not be separated for a while at least. May the Good Shepherd impart grace, and commit to our trust means sufficient to supply both their spiritual and natural wants even as we know Him who has said, "My grace is sufficient for thee"; and also, "The gold and silver is mine"; and "Every beast of the forest is mine, and the cattle upon a thousand hills." 2 Cor. 12: 9; Hag. 2: 8; Isa. 50: 10.

Now the question arises in the minds of many, "How shall they be supported?" Shall the church be taxed or compelled to pay so much? No; it was begun in the fear of the Lord, and was our intention and is still to carry it on as the Lord gives grace and moves upon the hearts of His children to send in *freewill* offerings, and with the proceeds of the farm as far as it will reach, but if God does not want this work to go on doubtless He will make it manifest in His own good way, and it would be unwise in us to fight against God.

Furthermore, if God, in His unerring providence, so arranges matters to have some one else carry on the work that is now begun, we are willing submissively to say, "The will of the Lord be done." No, kind reader, we repeat, there is no compulsion in the matter of donating for the support of the Home. In our estimation, when compulsion is needed to carry forward any good work, it is an unmistakable sign that love and cheerfulness is on the wane if not altogether extinct; it is the cheerful worker and giver that is the beloved of God.

Furthermore it is our intention to teach the children that are entrusted to our care, how to work, and give them a common education, and to teach them the fear of the Lord; and also to find Christian homes for them when they arrive at the proper age, or according to agreement with the parties intrusting children to our care. Now, while we wish to make the Home self-supporting as much and as soon as possible, yet it will take means to bring it to that.

Oh how glad we would be if we would have the means to make it self-supporting at once, knowing that the Home would have more friends if it were not for the expense connected with it. Now let us consider that "A man's life consists not in the abundance of things which he possesses," but that we are merely "stewards" of these things. A good brother in the Dunkard church near Mexico, Ind., built an Old Folks' and Orphans' Home costing him \$8,000! Will he get a reward for his liberality? Yes; if not before, he certainly will "At the resurrection of the just," yea "A liberal soul shall be made fat."

In conclusion we would say that there is still room for more children, and they will be welcomed in the Home. The Home has some warm friends that not only pray for its success, but also send or give a portion of their consecrated means which is thankfully received. There will appear, in a later number of the *HERALD OF TRUTH*, a report of the donations received, and thereafter every quarter.

May all the readers of the *HERALD* and all whom it may concern give this work a due and prayerful consideration and then act accordingly in the fear and to the praise of a benevolent God.

DAVID GARRER,

Urrville, Ohio.

#### THE LESSON OF ARMENIA.

CYRUS HAMLIN.

Never has an innocent and faithful people been subjected to such an ordeal as the Armenians in the Turkish Empire. The terrible massacre at Sassoun was only the beginning of horrors which continue here and there to this day. In Constantinople where there is a population of more than 100,000, they are hunted from their hiding places and killed with clubs by furious mobs, as the history of man has never before seen to a hundred thousand have fallen or died of want, and hundreds of thousands are without homes and destitute of all the comforts of life. All the Armenians of Asia Minor and Mesopotamia are trembling for their lives and suffering from want. Never in the history of man has a nation been so long and brutally tried by torture and death, without a form of trial, without a notice of impending doom. Thousands have been clubbed to death in the streets of the capital—where carts

were ready to receive their bodies and carry them off for burial or to be thrown into the sea.

This great "temptation," this time of fearful trial, has taken hold of every Armenian man, woman and child. In some it has induced desperation and despair. Christians do not care for us, they cry. Christian nations do not listen to our cry of anguish. Our property is gone; our homes are in ruins. Many of our dearest ones are killed because they would not deny their Lord. We are all devoted to a cruel death at the hands of those to whom we have done no wrong. Oh that another slaughter might come and end our misery!

Such words have repeatedly been heard from this despairing and agonized people.

It is from such despairing ones that the infamous "Hunchags," or revolutionists, recruit their insignificant numbers. This undesirable organization originated in Russia. The secret design of its organizers is to exterminate the Moslems to exterminate the Armenians. It is well known that this Sultan is an enemy to the Armenians and wishes to destroy them unless they recant and become Moslems. Russian policy has taken advantage of this, and sent into Turkey these pretended patriots to stimulate revolutionary assassinations to murder Moslems and then make their escape. This gives the Sultan a much desired excuse for his barbarous treatment of an innocent people.

These Russian-Armenian Hunchags are themselves murderers and assassins. They have caused the massacre of many thousands of their innocent fellow Armenians.

In conclusion we would say that there is still room for more children, and they will be welcomed in the Home. The Home has some warm friends that not only pray for its success, but also send or give a portion of their consecrated means which is thankfully received. There will appear, in a later number of the *HERALD OF TRUTH*, a report of the donations received, and thereafter every quarter.

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The eighty to one hundred thousand who have perished might have saved their lives by this confession, and by then adopting the Moslem dress and worship, and trampling upon the cross. They have died the death of martyrs. Many have saved their lives by this confession, it is true, but most of these acknowledge their present extreme wretchedness, and some have been killed for showing this keen regret.

There is now an immense number of sufferers scattered through all the regions where massacres have occurred, who have lost fathers, brothers, property, dwellings, and who are simply fighting for life. Many thousands of them will perish of cold and famine next winter. Their number is estimated at from three to four hundred thousand. They suffer for clothes, for food and for shelter. As all their tools have been destroyed or stolen, their miserable "dug-outs" resemble the lairs of wild beasts.

And yet all this they endure rather than deny the faith. They suffer "scourgings, and cruel mockings, yea, more over, of bonds and imprisonments—they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented." Heb. 11:35, etc.

All these can escape their misery by professing Islam. They, as well as the

thousands slain, are martyrs of Jesus. They may be much less enlightened in Christian doctrine than we, but they have a faith that enables them to "resist unto blood." They suffer the most cruel torture and death rather than say Mohammed is Lord and not Jesus of Nazareth. There is another great and unexpected result from this Mohammedan persecution.

The old Armenian church, which has survived all the vicissitudes and persecutions of fifteen centuries, became generally hostile to the evangelical movement inaugurated by the missionaries. Under the influence of St. Petersburg, it became for a time a persecuting church. But for the last twenty-five years it has been growing less hostile, and in many cases positively friendly. The distribution of the excellent translation of the Scriptures and of many school books and a great deal of Sunday school literature had prepared the way for a great change.

That change has come through this persecution. The Gregorian churches are now all open for the missionaries or the native pastors of Protestant churches to preach in them. Meetings for prayer are held in which there is no distinction of sect whatever. The distribution of funds collected by the late Armenian Patriarch for his people was entrusted to the American missionaries, who were requested to use their own judgment as to the mode of distribution. A letter from a large Armenian village, or city, as it might be called, speaks of the perfect harmony between the Gregorians and Protestants. Their evening meetings were crowded, and Gregorians and Protestants took part in them with equal fervor. This same spirit of union is found in all the regions of the bloody persecution. Their sufferings lead them to the Bible, to prayer, and to Christian sympathy. They have nearly ceased to look for any aid or protection from Christian Governments, but they are cheered and strengthened by the gifts of Christian people in foreign lands. They know that they have friends who are mindful of them.

It is now everywhere acknowledged that Russia is determined to have all the American missions destroyed, but she will use the Turks for this end and proclaim her own innocence. That is a way she has of doing things. The great increase of evangelical power has not escaped her notice.

In Harpoot the college was in full blast again; the desolated people were getting under cover; the churches not destroyed were filled with worshippers who have failed to become Moslems. This was equally displeasing to Russia and to Turkey. The missionaries were evidently continuing their work with unabated intensity.

The last Government order, and the most atrocious in some respects, is to close all the schools and churches there. The people shall have no comfort from religion nor light from knowledge. They are now expecting another slaughter—of the same or condemnation of the law. That was not the end in his great sacrifice, but only a means to the end. His real object, as stated by Paul in his letter to Titus, was: "That he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." To save a race of sinners, and take them from among the heathen, could not meet the longing of a heart as holy as that of Christ. He

Russia that work will abide among a remnant, unless the two and a half millions shall all be destroyed.—*See*.

#### A TRIUMPH FOR CHRISTIANITY.

BY E. W. WEAVER.

Four hundred years ago a remnant, a few scattered people here and there believed that the precepts of Christianity were to be a law to regulate the daily intercourse between men and also between nations. They preached it and they offered up their lives for their beliefs, in which they were uncompromising. How utterly feeble and insignificant seemed their cry and their protests in a world filled by noisy, blood-thirsty armed bands instigated to every form of violence by those who claimed to be their divinely appointed leaders.

That their feeble cries have borne fruit is not doubted by those who have read with thankful hearts the announcement that there is a prospect of a treaty between the two great nations of the earth by which they shall agree not only to submit their difficulties to arbitration but that they shall use their combined influences to prevent international wars.

That the feeble protests of a few Mennonites and Quakers of a few hundred years ago have caused people to think about, to discuss and finally to see the enormities of war, should give us courage to persist in advocating every needed reform even though our voices seem as "one crying in the wilderness."

Paris, Ky.

#### GAVE HIMSELF.

Commenting on Titus 2:14, an old writer says: "The purchaser was Christ, and the price paid was Christ. God the Son bought us, and He gave Himself the Son of God, for us. He freely gave Himself for us, not that He might simply pay our debt to divine justice, nor that He might save us in our sins, but that He might redeem us from all iniquity." He gave Himself to purify unto Himself a peculiar people, not only to obtain a pardon, but a new man, created after God's own image. Redemption from the curse and from the love of sin go together; where one is the other is, and both are united in the peculiar people. Therefore of the teaching of our words this is the sum: Christ gave Himself for sinners that they might be holy; a treasure for Himself. And the mark by which they are known as His is life in well-doing. One thing we need, that which an old Choctaw Indian prayed for—"a clean heart, a white heart, a true heart, a big heart, large enough to fill the whole body." We need our body full of faith, and our hearts full of Christ, full of faith and the Holy Ghost. Then shall we be zealous of good works."

The idea of too many Christians is that Christ died merely to redeem us from the curse or condemnation of the law. That was not the end in His great sacrifice, but only a means to the end. His real object, as stated by Paul in his letter to Titus, was: "That he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." To save a race of sinners, and take them from among the heathen, could not meet the longing of a heart as holy as that of Christ. He

could not be satisfied with the "travail of his soul," if by it He merely filled a hospital with moral lepers who were kept alive by His redeeming grace. No, He toiled and taught and suffered that we might become new creatures that we might be holy even as God is holy. The high ideal of a holy race was before His mind during all the years of His humiliation and sufferings on the earth. That is the ideal which He seeks to realize by His intercession. He would save "to the uttermost."

John reports, in the fifth chapter of Revelation, the song that he heard in heaven—the new song of the white-robed saints. They sang that the Lamb was worthy, not simply because He had redeemed them, but because He had made them "kings and priests unto God." These words refer not to position, but to character. God's priests must be holy; His kings must be worthy of their scepters and their crowns.

In Heb. 12:23, we are told that there are two classes of glorified beings in the New Jerusalem—"an innumerable company of angels," and "the spirits of just men made perfect." Just men are those who have been justified by faith, and made "next for the inheritance of the saints in light." It is only the just "made perfect" that can shine in the presence of God with the angels.

From these and many kindred passages we learn that redemption is from the love and the power of sin as well as from its penalty. It is manifested in two ways, by being purified from all iniquity, and by being zealous of good works. The man who indulges in any known sin, or who does not long and strive to be useful, should doubt the reality of his union with Christ. He did not give Himself for self-indulgent dreamers, but for self-denying workers. "Ye shall know them by their fruits."—*C. E. B., in Herald and Presbyter.*

#### "AS ONE WHOM HIS MOTHER COMFORTETH."

At a summer resort, not long since, a clergyman and a lady sat on the piazza of the hotel. The lady's heart was heavily burdened, and she talked of her sorrows to the aged minister, who tried to lead her in her hour of need to the Great Comforter.

His efforts seemed to be in vain. The lady had heard all her life of the promise that if a tired soul casts its burdens on the Lord it will be sustained, no matter how heavy that burden may be, but she seemed to lack the faith to thus cast herself upon the Lord.

A half-hour afterward a severe thunder-storm came up in the western sky. With the first flash of lightning, the mother jumped out of her chair and ran up and down the piazza, exclaiming, "Where is Freddie? He is so terribly frightened in a thunder-storm I don't know what he will do without me."

In a few moments afterward her boy came running up the walk, almost breathless and his face palish showing the great fear that was in his heart. "Oh mother," he exclaimed, "I was so frightened, I ran just as fast as ever I could to get to you." The mother sat down and took the frightened child into her arms. She allayed his fear and quieted him until his head rested calmly on her loving heart.

The good minister stepped up gently, and putting his hand on the mother's

shoulder, he whispered, "As one whom his mother comforteth, so will I comfort you" (Isaiah 66:13).

"I understand it now," she replied, as she looked up with tearful face. "I did not trust Him as my boy trusts me, but now I will throw myself into His arms as a little child, and remember His promise, 'As one whom his mother comforteth, so will I comfort you.' I never felt the depth of Divine love as shown in that promise before."

May we not all, as mothers, learn the meaning of this precious promise? We know how full our hearts are of love and sympathy for the little ones, who come to us in their hour of trouble and fear, and how tenderly we gather them in our arms and comfort them with our words of love and cheer.

Is it not strange that, with this sweet, practical demonstration of truth in our daily lives with our children, we so often forget the precious promise, and try to struggle on alone with our burdens of sorrow and fear?

"As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem" (Isaiah 66:13).—*Selected.*

#### A MODEL CHRISTIAN.

I was in a great machine shop some years ago with a party of friends. The superintendent said:

"Come here, I want to show you something."

On a little track about ten inches wide stood a locomotive about two feet long and one foot high.

"Isn't that a beauty?" we all exclaimed.

But after we had looked and admired, I ventured to ask what does this splendid piece of machinery do?

"Oh, nothing, of course," was the reply. "It is the model. It just stays here to be looked at and copied. Sometimes we get up steam in its boiler and send it spinning to and fro on the track just to show our workmen how their engines ought to work."

I thought of that model the other day when I was listening to an eloquent speech in a Christian convention. Some one near me said, when the speaker sat down: "Wasn't that splendid?"

Yes, it was. I never heard more about what I ought to do, and how I ought to do, in the same number of minutes in all my life. But what did it amount to unless we, the hearers, use it as the workmen in the machine shop use that engine which is before them day after day, not for admiration, but for imitation?

A model is of no practical value save as it helps in the building of working locomotives. One such on the track, drawing its train of cars, is worth more to the world than all the models in the Patent Office. It is very easy to present in glowing words and figures the theory of a true Christian life. But to live that life, day after day, up grade and down grade, drawing our load of care, carrying with us multitudes in the narrow way—that is not so easy.—*See*.

#### THE GOSPEL ACCORDING TO YOU.

REV. CHAS. D. JONES.

The fifth Gospel—have you read it? In the New Testament there are four records of the life of Christ. While they agree as to the great fundamental facts of our Lord's life, they differ in details.

Each writer has left the impress of his own individuality upon the record, according as the truth passed through the prism of each mind.

But the fifth Gospel—where is that, and what is that? It is the Gospel according to you. It is a book read by people who never have read the Gospel according to Matthew, Mark, Luke, or John, and who probably never will. Is it not worth while asking the question, then, "What is the Gospel according to you?" What impression do the men and women with whom you mingle all the week long gain of the value of the religion of Jesus Christ from the way you are living it? What conception of Christ as a Divine utility are they forming from your presentation of the Gospel in your life?

Every man and woman of us is writing some sort of record daily, and we are transcribing it in a dialect which all men understand and read: "Known and read of all men." We are usually anxious about those outside the Church; Christ was equally anxious about those inside the Church; for an unholy Church is the only thing that can hinder the triumph of His kingdom. It is not so much a matter of what we have in Jesus, as it is a matter of what Jesus has in us. That is the thought before us. What is the Gospel according to you?

We need to be very clear as to one thing, viz.: We cannot determine whether we will be witnesses or not. The more fact that we go up to the house of God and have to do with religious matters and religious people, is sufficient to make the world judge religion by our example. We bear witness unconsciously as well as consciously. Men are born imitators. Mere association produces a powerful influence upon the formation of character. Jesus "Christ is daily at the bar of public opinion; and whether men accept or reject Him depends very largely upon the evidence we give as to His divinity, and upon the influence we exert over those who are not His followers."

The solemn obligation that rests upon every Christian is that he shall lift the acts of his daily life up to the same level as his profession. The religion that is not good enough for every place is not good enough for any place. See how this works in business. A church member buys wheat by the thousand bushels—wheat that has not yet been planted. He speculates. A young man, not a Christian, goes into a pool-room, and invests more than he earns. He speculates. There is only one letter between the two words, but that is the crookedest letter in the alphabet. One speculates, the other pecuniates;—no, both gamble! Men of the world do not discriminate as some fastidious church members do, but judge of a man's religion by the way he lives that religion.—*Sol.*

#### THOUGHTS ON EPH. 2:19-22.

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are built together for a habitation of God through the Spirit."

The apostle Paul in speaking to the Ephesians refers to the church of Christ as a holy temple in the Lord, then, if "in the Lord," His people are the living stones of which the habitation of God through the Spirit is "fitly framed."

There is a fitness in applying the term *living stones* to beings once dead, who have been quickened into life. The quickening into life of souls dead in trespasses and sins, from nature's darkness into the *realized* possession of life eternal, is the act of superhuman agency. The selection and the numbering of the living stones in the temple, of which Christ will be the chief corner stone in the world to come, will be the unerring work of God.

The preparations of the living stones for their respective places in the temple is the work of the Holy Spirit. Every stone, great or small, in the temple at Jerusalem, had to be hewn into form. Not one was fit by nature for its appointed place. No more can the *living stones* hope to attain fitness for the new and better temple without stripes and afflictions "from the unseen Sculptor's hand."

To endure in patience is the great preparatory process. The afflictions of the righteous are many, but their deliverance is ever compensating and sure, albeit that deliverance may not be manifest in this life. Christians live for the life to come. No individual child of God can shrink from the needed stripes of discipline without incurring loss. He will have his place in the temple, but it will be obscure or important in proportion to the *fitting process* to which as a living stone he has yielded submissive obedience, or the reverse. Afflictive discipline is not welcomed by the unweakened heart. God's free grace alone can prepare it to say "let this cup pass from me, nevertheless, not as I will, but as thou wilt." Matt. 26:39.

—*Sol. by L. M. J.*

#### THE RUSSIAN JEW.

An American traveler in Russia, in a journey up the Volga in a steamer, says, "A few Israelites on board enabled us to study the Jewish question, which, from a Russian standpoint, is largely a social and industrial one, like the Chinese question in America. The superior sagacity of the Jew we believe to be the secret of his persecution in this as in many other lands. The Jew will educate his children. If hindered in any part of Russia, he sends them to German Universities; and when they come back the uneducated Russian is unable to cope with them. Hence their persecution. Superior education will assert its power and will finally rule in every land unless restrained by persecution. The potentiality of Joseph in Egypt, of Daniel in Babylon and of Beaconsfield in England was not the result of fortuitous accident, but of superior preparation and education for superior work. The more we study this gulf stream of Judaism, flowing on through the cold, ungenial, theistic elements of the human race, the more we are impressed with its superiority as a race, and of its prophetic fulfillment. In every age and land, the imperishable and irrefutable monument of the truth of our Bible is the Jew."

#### THE PERFECTING OF CHRISTIAN GRACES.

When the Holy Spirit has effected that marvelous transformation of the heart which Jesus called being "born again," we find in its renewed state the elements of all happiness. These are "love, joy, peace, gentleness, goodness, meekness, temperance, faith." These constituents of happiness are not the ephemeral impulses of emotion; they are divine implantations in the soul, and become a part of itself. As we progress in the new life, it is the office of the Holy Spirit to intensify and enlarge these fruits by His abiding presence. For example, if we yield to His guidance, He will bring us into a state in which love for His law and will alone will actuate us. He will open such a fount of joy that we will be able to "rejoice evermore, pray without ceasing, and in everything give thanks." He will make our peace as a river, and our faith equal to being tried as silver is tried. Nor is this perfecting of graces restricted to the chosen few. The work of the Spirit is part of the blessed Gospel.

"Who streams the whole creation reach,  
So plentiful is the store,  
Enough for all, enough for each,  
Enough for evermore."

If we doubt the possibility of this, we have but to consider the illustrations of it in persons whom we know. If we look around, we will find more of these than we think. By simply obeying the law of the Spirit of life, thousands of saints, better known to God than to the world, have been made free from the law of sin and death. The law of the Spirit has been filled with the Spirit, and being filled, the perfection of the heavenly graces follows naturally, as the perfection of flower and fruit in sunshine and rain.

The reason, then, that the fruits of love, joy, peace, gentleness, goodness, meekness, temperance, and faith develop so slowly and imperfectly in so many Christians must be that they do not obey the law of life. If we ask, the Spirit will surely be given; for no promise of God is more unconditional and full than this. If we cherish His presence and follow His light, He will fulfill His work within us.

We must neglect not (1 Tim. 4:14), grieve not (Eph. 4:30), resist not (Acts 6:51), quench not (1 Thess. 5:19) the Holy Spirit if we would realize the promise, "When the poor and needy seek water, and there is none, and their tongue falleth for thirst, if the Lord will, then I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." It is said that far and high in the heart of the Andes Mountains there are lands which are watered by rain only once in a century. In the intervening years there is no sign of vegetation. But when the rainfall comes, immediately the rocks are covered with delicate grasses and flowers, springing from seed long unfruitful, but not utterly lost. It is somewhat thus with many Christian hearts. The seeds of eternal life have been sown, but they are lying dormant; no fruit appears. Under the copious rainfall of the Spirit how quickly all is changed; and in His constant refreshment how rapid and permanent is the growth of every precious grace.—*Christian Advocate.*

#### EXTRAVAGANCE.

Perhaps there is scarcely any thing more destructive to a young man's character than the reputation of extravagance—spending more than circumstances warrant, more than can honorably be repaid. The difficulties in which a spendthrift is continually involved are very disgusting to all steady people. They disapprove, and justly, of such conduct; they fear to connect the man with persons who must often become burdensome to them; for he that gets a habit of exceeding his income is seldom cured of it. All the sufferings he endures himself, all the vexations he brings upon his relatives and friends, afford him in a slight or transient manner. His being assisted out of his trouble will only encourage further imprudences; till, having wearied friend after friend in rapid succession, he becomes an outcast from society, and eventually aims to obviate the consequences of his follies by crime, some disgraceful or desperate crime.

For your own comfort, for your friend's solace, for the sake of your eventual prosperity, cultivate a strict manly habit of economy. It is impossible to raise a good character without it. And this one single article, connected with moderate talent, will recommend you to all from whom you may wish confidence, or expect remuneration. Assistance, should you need it, will not be withheld, if it is known that your care of personal expenses is correct. But as nothing can essentially benefit or relieve a man inattentive in this point; so those who might otherwise be inclined to favor you, will be backward to do it, perhaps will roughly refuse you counsel or concern in your ruinous affairs. Do not esteem the practice of it mean. Generous, free, call it what you will, are terms which do not apply, unless it is literally and truly your own money with which you are sporting; nor then, if you sport more than your rank and circumstances warrant.

#### TITTLE-TATTLE.

How peaceable should we be if there were no tale-bearers amongst us; but, rather, let me say—for it is the more profitable and the more Christian way of expressing it—if there were not with in each of our hearts so much of the spirit of the tale-bearer! It is the crying sin of social life. We cannot meet for half an hour's friendly converse without taking away one or two characters. Of us, in reference to speech at least, the words of the wise man are too true: "They sleep not unless they have done mischief, and their sleep is taken away unless they have caused some to fall." God give us all a better wisdom. Let us store our minds with things valuable, and meet one another to give out what we have learned. Let us be no talk less of persons. Constituted as fallen nature is, if we speak of persons we shall be sure to speak ill of persons. If we must talk so much of persons, let us practice ourselves in speaking well of them. Let us see their good side while we can, and when we cannot but see the evil, then let us go on our way and be silent about it. Above all—for here lies the root of almost every Christian grace—let us know ourselves a little better. Let us enter into judgment with our own hearts, and compare our own lives, outward and inward, with

the standard of God's will and Christ's example. I believe that if we did this more we should have little heart for scandal or for slander. We should be stopped, as by an audible voice within, when we were opening our lips to censure or to malign. It is the want of self-knowledge which makes us so keen-sighted. It is the want of acquaintance with Christ, as our propitiation first and then as our example, which makes it possible for us to sit in the tribunal of judgment.—*Dean Vaughan.*

#### LOSS OF SPIRITUAL POWER.

Power is lost through self-indulgence. The one who would have God's power must lead a life of self-denial. There are many things which are not sinful in the ordinary understanding of the word sin, but which hinder spirituality and rob men of power. I do not believe that any man can lead a luxurious life, over-indulge his natural appetites, indulge extensively in dainties, and enjoy the fulness of God's power. The gratification of the flesh and the fulness of the Spirit do not go hand in hand. "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these two are contrary the one to the other" (Gal. 5:17). Paul wrote, "I keep under my body, and bring it into subjection" (1 Cor. 9:27) see R. V., Greek note, also, Eph. 5:18).

"We live in a day when the temptation to the indulgence of the flesh is very great. Luxuries are common. Piety and prosperity not often go hand in hand, and in many a case the prosperity that plenty and power have brought has been the ruin of the man to whom it has come. Not a few ministers of power have become popular and in demand. With the increasing popularity has come an increase of pay and the comforts of life. Luxurious living has come in, and the power of the Spirit has gone out. It would not be difficult to cite specific instances of this sad truth. If we would know the continuance of the Spirit's power, we need to be on guard to lead lives of simplicity, free from indulgence and surfeiting, be ready to endure hardness as a good soldier of Jesus Christ" (2 Tim. 2:3). I frankly confess I am afraid of luxury—not as afraid of it as I am of sin; but it comes next as an object of dread. It is a very subtle but a very potent enemy of power. There are devils to day that "go not out but by prayer and fasting."—*Torrey.*

#### A BEAUTIFUL INCIDENT.

A man blind from his birth, a man of much intellectual vigor, and with many engaging qualities, found a woman who, appreciating his worth, was willing to cast in her lot with him, and become his wife. Several bright, beautiful children became theirs, who tenderly and equally loved both their parents. An eminent French surgeon, while in this country, called upon them, and examining the blind man with much interest and care, said to him, "Your blindness is wholly artificial. Your eyes are naturally good, and could I have operated on them twenty years ago, I think I could have given you sight. It is barely possible that I can do it now, though it will cause you much pain." "I don't bear that," was the reply, "so you but enable me to see." The surgeon operated upon him and

was gradually successful. First, there were faint glimmerings of light, then more distinct vision. The blind father was handed a rose. He had smelt one before, but he had never seen one. Then he looked upon the face of his wife, who had been so true and faithful to him, and then the children were brought, whom he had so often fondled, and whose charming attitude had so frequently fallen upon his ears. He then exclaimed, "Oh, why have I seen all these, before inquiring for the man by whose skill I have been enabled to behold them! Show me the doctor." And when he was pointed out to him, he embraced him with tears of gratitude and joy. So, when we reach heaven, and look upon its glories, we shall not be content with a view of these. No, we shall say, "Where is Christ? He to whom I am indebted for what heaven is. Show me Him, that with all my soul I may adore and praise Him through endless ages."—*Christian at Work.*

#### A PREACHER'S PLEASURES.

Preaching a sermon is a very pleasant business. If it is to read, people say it is not the preacher's own. If it is unprepared, they say he told us all he knew. If it is extempore, they say it is more than a habble. If it is got up in easy form, they say it is confusion confounded. If it is methodical, they say it is nothing but bold divisions. If it is finely composed, they say the style is too ornate. If it is intended to arouse, they say the language is too violent. If it is full of illustrations, they say it is far too shallow. If it has none, they say it is too deep. If it is practical, people turn up their noses at it. If it is doctrinal, they say we get no good. If it contains scriptural quotations, they say we could read them at home. If it has none, they declare the preacher is not acquainted with the Bible. If original, it is termed heavy. If it is orthodox, people say it is the old thing over again. If it is earnest, they say the preacher is a raving revivalist. If it is calm, they say the man's heart is not in his work. If it is controversial, they say the preacher is dogmatic. If it is free from controversy, they say he is not up to the spirit and ideas of the age. If it denounces sin, they say it is too strong and unfit for ears polite. If it is broad, they say it has no point and not worth listening to. If it is easily understood they say the preacher is courting the applause of the poor. If it is packed with thought, they say the poor are utterly neglected. If it is long, they say they don't like long sermons. If it is short, they say they prefer longer sermons.

If it speaks to the heart, they say the preacher is too personal. If it does not, they say he preaches over our heads. If it is accompanied with gestures, they say he is affectations and sensational. If it is not, they declare the preacher is as stiff as a poker.

"THE DAY closes in darkness, the year fades in desolation, and man sleeps in the dust; but there is a morning and a springtime for all. Youth that is cut down in its loveliness, like a morning flower, shall bloom afresh in the garden of God; and age that shines in righteousness, till it sinks beneath 'the sod,' shall rise again in glory, like the sun in the firmament."

#### REPORT OF S. S. CONFERENCE.

The Second Annual S. S. Conference of the Southwestern District of Pa., met at Scottsdale, Pa., Oct. 14th and 15th 1896. Conference opened by singing "All hail the power of Jesus' name" and devotional exercises conducted by Bro. J. N. Durr. Bro. D. H. Bender was chosen moderator. Bro. Aaron Loucks in the address of welcome said, "We meet to gather strength to further the cause which is a worthy one and to this end we welcome you most heartily."

Bro. D. S. Yoder responded in behalf of the many representatives by saying, "Words from the heart go to the heart, and we thus feel thankful for being welcomed into your midst."

"Character or Reputation, Which?" Was discussed by Bro. D. H. Bender from a human and a spiritual standpoint. Reputation, something, or what man sees. Character, everything, or what God and angels know of us. What the example of character accused of everything to the contrary, and yet had a reputation so as to be followed by thousands to hear Him.

King Saul of widest reputation falls, because he lacked character. Character marred, scars remain forever. Man, who has the real character, though assailed, will stand. Closing prayer by Bro. S. F. Coffman.

#### THURSDAY FORENOON

session opened by song service conducted by Bro. C. Z. Yoder and Bro. S. D. Yoder.

Devotional exercises consisted of the reading of the 8th Psalm and prayer by Bro. J. A. Ressler.

"Qualifications of S. S. Superintendent" was discussed by Bro. J. H. Melinger and Bro. C. B. Brenneman. He should be a zealous, praying, consecrated, and Bible loving Christian, who keeps in touch with his pupils and leads them to a higher Christian life.

Bro. G. D. Miller and Bro. Levi A. Blough discussed "The minister's work in the S. S." He should gain the affections of children by becoming acquainted with them and by respecting their rights.

The S. S. is a nursery to the church, and on her depends the future work of the church. Ministers should encourage by words of sympathy.

An able essay, entitled, "How Does Conformity to the World Affect Christian Work?" was read by Sister Annie Hershey. Bro. C. Z. Yoder further discussed this subject. World in this sense means unregenerated mankind and the corruptions thereof. Many forms of worldliness among which are love of money, intemperance, secret organizations, church festivals, Sabbath day desecrations, worldly conversation and vanity of dress.

Bro. S. F. Coffman very ably, plainly, and impressively presented some methods of Bible study.

In the absence of Sister Lina Zook an essay "Power of Prayer," written by her was read by Sister Anna F. Durr.

Bro. S. S. reports showed a marked increase in attendance and interest. Prayer led by Bro. S. F. Coffman and song by the congregation, conference adjourned for an hour's intermission.

AFTERNOON SESSION opened by song service conducted by Bro. A. A. Hough, and scripture reading by Bro. Simon Layman.

An essay entitled, "Duties of Parents to Children" was read by Bro. Jos. R.

Loucks. "Duties of Children to Parents" was then discussed by Bro. Levi Blauch. Don't leave parental love when we leave the parental roof. Mother's love is the greatest thing on earth. Children should respect and obey parents.

Bro. S. H. Musselman and J. K. Hooley discussed "How May the S. S. do Better Work." Success depends on individual effort, and by being fully consecrated. Things undone are the causes of failure. Schools should be well organized, work systematically, and, above all, have good teachers.

An essay on "Personal Work" by sister Mary Denlinger was followed by a discussion by Bro. E. J. Berkey on the same subject. Personal work is a work with a person to bring him to Christ. The worker must be fully consecrated, prayerful, earnest, cheerful and contented, approaching all with whom he comes in contact as a messenger of God in the spirit of meekness. Don't make yourself disagreeable or argue about a certain passage of scripture, but have Christ as a standard.

An essay, entitled "Duty of Giving," read by Bro. John R. Loucks was followed by a discussion on "The Spirit of Giving," by the brethren J. H. Biter and J. K. Hartzler. Love to God confers the right spirit of giving. The minister's duty to bring before the people the necessity and spirit of giving. Nothing that is given in the right spirit will be unnoticed by our Lord.

During the time allotted to miscellaneous business a number of resolutions were presented by the committee which were unanimously adopted by the conference. The brethren J. N. Durr, Aaron Loucks and J. K. Hartzler were named as men were appointed a committee on program for the next annual S. S. Conference to be held at Masontown, Oct. 13th and 14th, 1897. Closing prayer offered by Bro. Berkey.

#### EVENING SESSION

opened by song service by Bro. Edw. Miller, followed by scripture reading by Bro. Levi A. Blough and prayer offered by Bro. J. L. Yoder.

"The Vineyard and Its Laborers" was discussed by Bro. S. G. Shetler and Bro. J. L. Yoder.

The Lord's vineyard is the whole field of work God has given to man. The vineyard should be cultivated to save man and glorify God.

More workers who let the Lord direct their work and more organized efforts are needed. Labor daily with all thy might, whatsoever thou findest to do and thou shalt be blessed in this life and finally receive the crown which is laid up for all those who finish the work allotted to them.

A collection, amounting to \$50, was taken up by the treasurer Bro. J. R. Loucks; said money to defray the expenses of the S. S. Conference and the surplus to be devoted to assist in bearing the travelling expenses of the workers in the Chicago Home Mission. After closing remarks and prayer led by the moderator, conference closed by singing "God be with you till we meet again."

NOTE.—To abbreviate the report only a few quotations are given from each speaker. Essays will be sent in for publication in the HERALD and YOUNG PEOPLE'S PAPER.

E. J. BERKEY,  
Secretary.



—1000 mg.

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NOTICE the splendid offers of good books advertised in this number of the HERALD.

**WHO JESUS WAS BEFORE HE CAME.**—John 1:1—4; Heb. 1:2, 3. The Word who became Jesus on earth was the eternal Son of God. By Him the worlds were created. He was with God, and was God. From His glorious home He came to this world, as the highest ex-

Either stay altogether in the world or get entirely out of it. It is the border Christian that gets assailed from both sides. If you desire perfect peace, live in daily communion with God. If you must go into the world, let it simply be to get some one else out. The moment you lose your Christian testimony you begin to be scoffed at. A ship in the water is all right, but let the water get into the ship and down she goes. It is the same with Christian people, as soon as they get contaminated with the world they are in a fair way to be lost.—*D. L. Moody, in Record of Christian Work.*

FROM CUMBERLAND CO., PA.—On Nov. 7th, 1896, Bro. A. D. Wenger from Iowa, here and hereabouts, preached at the Diller church, Saturday afternoon he preached a haptism sermon in a very able way, impressing on the minds of all the necessity of making a covenant with God in water baptism. He also explained to the help, the true meaning of baptism, also showing that no one can find salvation in outward ordinances but that they are an outward sign of the grace of God working in the heart. After this God prospered, young souls were received into the church, following by baptism. Bish. Benjamin Zimmerman from Shremontown officiated in administering the ordinances. In the evening Bro. Wenger again preached to an attentive congregation, and for forenoon we had Sunday school and communion services at which time the Bro. preached the communion sermon, very clearly pointing out what the ordinance symbolizes and what communion signifies. He also showed the emblems of the broken body of our

that the church seems to comprehend that there is necessity for careful and farseeing men, for faithful, consistent workers, and for a leadership in which there is such a great responsibility resting upon such laborers that they do not feel to assume such a charge without the full co-operation of the church, and that they cannot acceptably fulfill such a charge without about the best instruction of the word of God. Following this important church work, on the 28th the S. S. Conference commenced its work. There seems to be much interest manifested in this part of the conference, and the attendance here. All the brethren and sisters, old and young, wanted to be present. Although the weather was somewhat inclement still they came and manifested an interest and earnestness that seemed to be the result of the work of the past year, and the interest grew to the very last, and many appeared to be disappointed that it should close. Following the S. S. Conference there was another solemn service performed, and the prayer of the pastor, Minister, Bro. Jos. C. Driver of this place was the

GUILFORD SCHMIDT, FRANKLIN CO., PA., NOV. 5TH, 1906. We notice reports in HERALD OF TRUTH of many familiar churches and friends and read them with much interest, and in return we find it a duty to say that we feel thankful to the ministers who visited the different churches. It seems their labors were not in vain, for at the Chambersburg church twelve young converts were baptized in October and on Monday, the 2nd of November, the peaceful illness which has afflicted the dearth of deacon Michael Heger, at the Marion and the Williamson church. The lot fell on Bro. George W. Ernst, May the Lord assist and bless him. Bish. Benjamin Zimmerman officiated. We are glad to hear that Bro. Ernst and Lord's work we trust the visiting ministers will notice the churches here and not slight us, the weaker ones need help, but we do not murmur and still return thanks for past favors. We pray the Lord will be as true to the present is great and the laborers too few.

J. S. E.

FROM MAHONING CO., OHIO.—Bro. C. B. Brennenman of Elda, Ohio, accompanied by his wife, stopped with us over Sunday, Nov. 8th, on their way home from Pa. Bro. Brennenman filled several appointments at which he spoke very impressively. Bro. J. B. Hostetter of Wellersville, Ohio, is at present teaching three classes in vocal music at the Nold, Oberholzer and Metzler churches, meeting with each class twice a week. He is an efficient teacher and awakens quite an interest in a line of work that has been neglected too much here.

CHH.

DALTON, WAYNE CO., OHIO, NOV. 14TH, 1896.—A short report from here may be interesting to at least some readers; since our last letter from the Sonnenberg congregation, a space of time has passed away that will never return, but in which time the pleasant visit of the brethren J. E. Sommer of Goshen, Ind., Benj. Gerig of Smithville, Ohio and David Garber will be in memory to our congregation. We feel thankful to God and to the dear brethren that they were moved to visit us; they pointed out to us the great need to make a preparation to meet the hour of death when the great change is to be made for all eternity.

D. A. SCHNECK.

FROM INTERCOURSE, LANCASTER CO., PA.—We have recently been blessed with spiritual showers at Hershey church district near Bayertown, Lancaster Co., Pa., on Saturday the 7th inst. Twenty precious souls were added to the church by baptism. On November 19th thirty-six will be received into the church at Paradise church and 38 more will be received into the church later at Hershey's. There is in line of 40 applicants and they are still coming, "and yet there is room" for many more.

MAGDALENA HERSHEY.

ST. KILLIAN, MINN., NOV. 15TH, 1896.—Bro. Emanuel Hartman of Washington, Ill., came to Fulda, Minn., on the 9th and visited the members of the Gerber congregation and on the 12th he preached at C. C. Goods in the Grieser congregation. God bless his labors here. The brethren John and Christian Kennel and Pro. Valentine Gerber who came from Holt Co., Neb., to Minnesota about three years ago, again moved to Holt County, Nebraska, the latter part of October. May our heavenly Father bless them and us, now and evermore.

DANIEL JANZI.

THURMAN, COLO., NOV. 14TH, 1896.—On the 6th of November, Bro. Joseph Schlegel of Milford, Seward Co., Neb., came here and remained until the 9th. He faithfully admonished and encouraged us in our labors for God, and conducted the communion services for us. We feel thankful to God and His faithful servant for this favor. May our brother's labors bear abundant fruit here and wherever he goes with the Gospel message. His intention upon leaving here was to visit the scattered members in Colorado and some congregations in Nebraska.

JOSEPH SCHLEGEL.

FROM MANSON, CALHOUN CO., IOWA.—The brethren Joseph Schlegel of Milford, Neb., and S. Gerig of Iowa paid us a very pleasant visit, and we feasted on the Word of God as preached by the

brethren. They also conducted communion services here, and two persons united with us in church fellowship. May our God continue to bless our work here.

D. D. ZEHR.

#### SUNDAY SCHOOL ITEMS.

FROM JOHNSTOWN, PA.—On Sept. 27th the Sunday school in the Stahl congregation was closed for the term of 1896. Bro. John N. Durr of Woodside, Pa., was with us and gave an interesting address to all present. The Weaver, Blanch and Thomas schools were also closed in October. May a kind heavenly Father bless the work done in the Sunday schools the world over, and may the time soon come when we will have "Evergreen" Sunday schools where the world over, for we cannot do too much for our children and young people. Oh brethren and sisters, let us consider the value of the souls of the young and rising generation, for if one soul is worth more than the whole world like this, what will be the value of thousands of souls? May God help us all to become more earnest in all our Christian duties.

LEVI BLANCH.

SHERMANSTOWN, PA., NOV. 11, 1896.—Report of the State Hill Sunday school, Cumberland Co., Pa., third quarter 1896. Names enrolled, 130; average attendance, 81; verses committed, 440; male teachers, 8; female teachers, 10. We have teachers' meeting ten minutes before the Sunday school hour. We held interesting Bible Readings every two weeks during the summer months. How thankful we should be for these means of grace and should make use of all opportunities for becoming better acquainted with the word of God. We are enjoying a rich spiritual feast. The brethren A. D. Wenger and S. F. Coffman stopped with us a few days and preached a number of sermons. We believe God blesses all efforts put forth to do good in His name and trust for good results. Bro. J. S. Coffman also stopped with us Nov. 11th and preached one sermon at Slate Hill. We were forcibly taught of our duty as well as privilege to make an effort to grow in the Christian life. May God bless the brethren who labor so earnestly, and may we as Christian people remember the command given by our Lord, "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

MINNIE A. RUFF.

#### CONFERENCE.

(ANNUAL)

The Sunday School Conference for York Co., Ontario will be held in the Wileman Mennonite meeting house, in Markham Twp., on Tuesday Dec. 29th. A cordial invitation is extended to all. The nearest station is Markham, on the Grand Trunk Ry.

#### FREE HERALD FUND.

Balance in treasury, May 1, 1895, \$9.18  
Received from May 1st 1895 to Nov. 1st 1896  
Total \$45.53  
Sent free papers from May 1st 1895 to Nov. 1st 1896 \$13.04  
Deficit \$74.91

#### REPORT

of the Third Annual S. S. Conference of the Kansas and Nebraska District.

According to previous announcement, the S. S. Conference for Kansas and Nebraska convened at the West Liberty church house, in McPherson county, eight miles north-west of Luman, on the afternoon of Sept. 29th, 1896. It was gratifying to see so many from a distance with us to help the work along by presence and words.

Conference was opened by singing No. 85 G. H. followed by the reading of Deut. 11:18-21, and prayer by Bro. T. M. Erb.

Bishop S. C. Miller feelingly made the introductory remarks and address of welcome.

The Conference was then organized, Bro. T. M. Erb acting as temporary chairman. Officers elected were, Moderator, R. J. Heatwole; Assist. Moderator, T. M. Erb; Sec'y, Caleb Winey; Assistant Secretary, T. J. Cooprider.

Some from a distance being absent it was decided to have their papers read by the Secretary.

T. M. Erb opened the first topic, "What are the difficulties in S. S. Work, and how to overcome them?" by a few terse remarks and by reading an essay setting forth many practical thoughts which encouraged all engaged in S. S. work to be brave in dealing with difficulties, fearlessly advocating the right, and asking God's grace and wisdom to help overcome.

Condensed thoughts: Difficulties: the making of excuses—lack of interest in lay members—loss of punctuality—inattentiveness and irreverence—old time prejudices—want of devoted teachers—to keep up boldness and true courage.

How to overcome: Interest and promptness of teachers producing the same in the class—all should have the Word so studied that they would be prepared to conduct the class in the absence of any teacher—by looking to Jesus in prayer.

Bro. Daniel Kauffman's paper on the same subject was read by the Secretary, and ordered to be published along with Bro. Erb's.

Topic 2—"What meetings are necessary to have a successful S. S.?"

Bro. David Weaver read a paper containing many edifying thoughts. Among others were these thoughts: Social and spiritual meetings are necessary in order to edify one another—teachers' meetings, if conducted in the fear of the Lord, conduce to more unity of thought and harmony of action—devotional singing promotes the S. S. work.

Topic 3—"Lesson Helps—Their uses and abuses."

Bro. B. Runk said, we need help from God primarily, and secondarily from one another. The church and Sunday school work need intellectual, intellectual helps and should be accepted whenever at all helpful. It is God-like to help, but it is stubbornness to refuse proffered help. "Tell it out," was then sung. Bro. E. M. Shellenberger then concluded the remarks on the subject by saying, good seed has to contend with weeds. Lesson Helps had been a great help to him; good thoughts, from here and there, should be used in S. S. Many other good thoughts were mentioned in regard to their use and abuse by the brethren. Closed by singing No. 49, G. H., and prayer.

#### TUESDAY EVENING SESSION.

Session opened by reading eight verses of Psalm 78, and prayer. Nos. 97 and 363 G. H. were then sung.

Topic 4—"What are the duties and qualifications of the S. S. Superintendent?"

Bro. A. Schiffer being absent, Bro. R. J. Heatwole opened the discussion. These are some of the remarks: Punctuality and preparation are among the most prominent qualifications. All should be made to feel welcome. The Superintendent should be a man born of God; should have talent, tact and experience. A striking illustration was given. There are many "stoppers" and "starters" but few engineers.

Topic 5—"How may teachers wield a good influence over their pupils during the week?"

Sister Minnie Yeoder read an essay on the subject. Gleanings—"We become a part of everyone we meet—teachers should practice what they teach—should never indulge in opportunity to exercise a giving spirit—Let them have some way of earning the money. Session closed with singing and prayer.

Topic 6—"How can the class encourage the teacher?"

Bro. J. C. Harshberger said, to be regular in attendance is a great help—also well prepared lessons—by encouraging the class, the teacher is encouraged—a sympathizing spirit. Bro. Charles Yeoder also read an excellent paper on the subject. Session closed by singing No. 354, G. H., and prayer.

#### WEDNESDAY FORENOON.

Session opened by reading scripture lesson Col. 3:1-16 and prayer. No. 360 G. H. was then sung.

Topic 7—"Primary work; its importance and requirements and how made most interesting?"

Sister Lizzie Brennenman not being present, her paper was read by the Sec'y. Thoughts advanced—parents a prominent factor—best officers should be selected—children must be educated in holiness to counteract sin—the salvation of their souls the true aim—object lessons a source of great interest—co-operation of parents and teachers necessary.

Topic 8—"Should prizes be given to members of younger classes as incentives, etc.?"

Bro. R. C. Yoder spoke in favor of prize-giving. Said prizes should be of such a nature as would elevate the mind.

T. J. Cooprider spoke on the negative side of the question. Many boys and girls are discouraged by the granting of prizes to superiors. If given at all let them be as presents.

Topic 9—"How can parents help in the S. S. work?"

Bro. J. A. Cooprider said to first get qualified by receiving the new birth. Then be missionaries—set good examples—pray earnestly. Synn No. 289 G. H. was then sung and the session closed by prayer.

#### WEDNESDAY AFTERNOON.

Session opened with song service. Scripture lesson was read from Rom. 3:19 to end of the chapter; followed by prayer.

Topic 10—"Should S. S. be held before or after preaching?"

The speakers appointed not being present a general discussion followed. It was decided to leave the question to the option of the church and the locality where the question might arise.

Topic 11—"Why should mission work be encouraged, and how?"

#### FOR INDIA.

Bro. Daniel Lapp said it was the mission of the church to save souls. "Thousands are perishing every year.—Money and good courage necessary requisites. Bro. C. Winey said that the mission field was so great that we can hardly comprehend it.—Be filled with holy zeal—look to God for divine guidance. Bro. Jno. Weaver then spoke at length telling of the missions of Chicago. He strikingly portrayed the suffering and misery of that place. The above addresses were so impressive that a collection, taken immediately after, resulted in \$33.28 for the mission fund.

Topic 12—"How may children be led to give cheerfully to the support of the Gospel?"

Bro. J. L. Winey's essay read by the Sec'y. Some of the thoughts—covetousness the popular sin of the day—how they inspire the hearts of children.—Teach—"He that giveth," simply "lendeth to the Lord." Many other thoughts were advanced by the brethren. Children need an opportunity to exercise a giving spirit.—Let them have some way of earning the money. Session closed with singing and prayer.

#### WEDNESDAY EVENING.

Topic 13—"The benefit of good singing in S. S. work."

Bro. Benj. King said, Singing has a powerful influence on the minds of men for good.—Light, trashy songs should be discouraged.—Singing brings unity of feeling, leading to great spiritual good. Many other edifying remarks were brought forth by the brethren.

After all the topics were disposed of the conference transacted some miscellaneous business and closed by singing No. 389 G. H. and prayer by Bro. Nunemacher of Nebraska.

Thus closed one of the most interesting sessions of this district. It was truly good to have been present. God be praised for His loving kindness and when this life shall have closed for us the good work may go on and His name be glorified.

R. J. HEATWOLE, Moderator,  
T. M. ERB, Asst. "

C. WINEY, Secretary,  
T. J. COOPRIDER, Asst. Sec'y.

#### WHAT THE GOSPEL HAS DONE

FOR INDIA.

REV. MAURICE PHILLIPS.  
I am asked, as a missionary of more than thirty years' service, to write a short article "describing changes that have taken place, developments that have occurred, and expressing opinion as to the future prospects of missionary work in India."

1. The work of Christian Missions has developed marvelously during the last thirty-five years. In 1861, the year in which I arrived, there were 479 foreign Protestant missionaries and 67,000 native Christians in the whole of India. In 1890 there were 875 of the former and 797 of the latter. The Native Christian community increased from 138,731 in 1861 to 559,631 in 1890; and the number of communicants from 24,976 to 182,722. In 1861 there were 75,000 pupils in mission schools, but in 1890 there were 279,718. In 1861 there were but few lady missionaries in India; in 1890 there were 711 Europeans and Eurasians and 3,278 Natives. As six years have elapsed since the above census was taken the increase is much greater at present.

The Native church has developed not only in number, but also in intelligence, classes, and less falsehood and impurity.

When I arrived there were small churches scattered here and there under the pastoral care of missionaries assisted by catechists, the majority of whom were men of comparatively low attainments. Now there are large churches in charge of well-trained Native pastors, self-governing and either partly or wholly self-supporting. No doubt that many more might be self-supporting if the Native Christians could be moved to feel their responsibilities more keenly. More self-sacrifice on the part of the churches and the pastors is an urgent necessity, so that the former may contribute more liberally and the latter be satisfied with what the churches are able to give.

The Native Christians have grown considerably in importance and respectability as a class. There were but very few occupying high positions, from a worldly point of view, when I came to India. Now they commendably push themselves forward in the race of life, and compete successfully with other classes for positions of honor and emoluments. They are found to-day among all trades and professions, among those who occupy positions of trust in the councils of Government, and one has lately been elected a member of the Legislative Council. Many more would be occupying high positions had Missionary Societies expended half the sum in educating them, which they annually expend in educating Brahmins and well-to-do middle class Hindus.

2. The changes (a) Social, (b) Moral, and (c) Religious, which I have witnessed, give ample evidence that the work of Missions has not been a failure. (a) Missionaries are the pioneers of female education. When I arrived they were grappling with the initial difficulties and putting up with a great deal of formidable opposition. Now female education has taken such a hold upon the people that Mission, Government and private schools are scarcely equal to the demand! It is also successfully introduced into the homes of the people by lady missionaries, so that those wives who were deprived of its advantages in youth may enjoy it blessings in mature years.

Infant marriage and the re-marriage of widows are agitating Hindu Society. Both customs are being gradually undermined. The change of opinion on infant marriage is so pronounced as to enable the Government to raise the age of consent and several widow marriages have taken place. The contemptible low feelings with which Hindus regarded their women are slowly giving way before nobler sentiments.

Caste as system is still supreme, but it is closing its power over individuals, who, if they could act with unanimity, would discard it. Many of the parents and relatives of those who embrace Christianity would gladly allow them to dwell in their homes were it not for fear of the degradation and suffering involved in being outcasted. In proportion, however, as Indian widows emancipated from caste prejudices increase, the power of caste must decrease, and ultimately vanish.

(b) There is a keener sense of right and wrong, and a greater desire to do the former and shun the latter than used to be. There is less corruption among those in authority, and less of the poor and outcaste by the higher classes, and less falsehood and impurity.

It is a singular fact, well worth mentioning, that much more horror is expressed when a Christian is found tripping than when a Hindu is found tripping. Hindus expect Christians to be better than themselves, and oh! that all Christians would always work with that fact before them!

Efforts are being made to purify the homes and the temples. Many denounce the presence of dancing girls, the recognized prostitutes of India, in the temples; and a movement is going on to exclude them from their feasts and social entertainments. Some time ago a large number of Hindus in Madras sent a petition to the late Viceroy and the late Governor of Madras begging those august representatives of the Queen-Empress to help them to put down this evil by abstaining from entertainments where dancing girls are present. They received a curt reply in the negative! Alas! English ladies and gentlemen, are some missionaries too, find pleasure in such degrading entertainments!

(c) Though the Hindus as a nation are still gross idolaters, there is ample evidence that the Christian idea of God is dawning upon them. They clothe Vishnu and Shiva with that idea, for like to think of each as a spirit, invisible, almighty, omniscient, full of love and full of pity, rather than as the monsters of iniquity which their sacred books represent them. And the Vedantist, whose creed demands him to regard God as void of all qualities, as an abstract entity, the sum total of all existences, which can only be described by "Vo, Wo," as one who is sentient and capable of sympathy. This gradual evolution of the Christian idea of God is very interesting and of profound significance.

The Christian doctrine of prayer is also gradually banishing the old doctrine of *Mantras*, and many Hindus find prayer in the Christian sense their consolation rather than the mechanical repetition of vain and, often, to them, meaningless forms.

Christ is widely acknowledged as not only an incarnation of God, but as possessing an ethical character much more like the idea of God than Rama or Krishna. And the future state of the Gospel is linked better than that expressed by metaphysics.

A general movement towards Christianity has lately commenced on the part of the pariahs and other low castes. The motives behind this movement are not the purest. It is not caused by a deep conviction of sin and a strong desire to be saved, as much as by a desire to better their worldly condition, to emancipate themselves from their social misery and the tyranny of the higher classes. They want friends and guides and they find them in missionaries; they want a power to elevate them and they find it in the Gospel. Are we to despise them on account of their motives? By no means. Let us do all we can to elevate them. God has always worked from the lower to the higher; this is the divine method as revealed in nature and grace. Let us then do all we can to evangelize the lower classes. They are the foundation of the Hindu caste system, and if by evangelizing them, we destroy the foundation, the caste system of India must disappear.

3. I have no space to write more on the last point than to say that the pro-

pect of mission work in India to-day is as bright as the promises of God, and the promises of God are as bright as the sun at noon day.

#### CONFORMITY TO THE WORLD.

"Be not conformed to this world."—Rom. 12:2.

Conformity to the world in business is one of the greatest stumbling-blocks in the way of the conversion of sinners. What do wicked men think when they see professing Christians, with such professions on their lips and pretending to believe what the Bible teaches, and yet driving after the world, as eager as anybody, making the best bargains and dealing as hard as the most worldly? What do they think? I can tell you what they say. They say: "I do not see, but these Christians do just as the rest of us do, they act on the same principles, look out as sharp for number one, drive as hard bargains, and get as high interest as anybody." And it must be said that these are not things which the world accense Christians slanderously. It is a notorious fact that most of the members of the church pursue the world, so far as appears, in the same spirit, by the same maxims, and to the same degree, that the ungodly do, who maintain a character for uprightness and humanity. The world says: "Look at the church. I don't see that they are any better than us; they go to the full length that I do after the world." If professing Christians act on the same principles with worldly men, as the Lord liveth, they shall have the same reward. They are set down in God's book of remembrance as black hypocrites, pretending to be the friends of God, while they love the world. For whoso loveth the world, is the enemy of God. They profess to be governed by principles directly opposite to the world, and if they do the same things with the world, they are hypocrites. Another reason for the requirement, "Be not conformed to the world," is the immense salutary and instantaneous influence it would have, if every body would do business on principles of the Gospel.

Just turn the tables over and let Christians do business one year on Gospel principles. It would shake the world. It would ring barker than thunder. Let the ungodly see professing Christians in every bazaar, consulting the good of the person they are trading with seeking not their own wealth, but every man another's wealth—living above the world—setting no value on the world any further than it can be a means of glorifying God. What do you think would be the effect? What effect did it have in Jerusalem, when the whole body of Christians gave up their business and turned out in a body to pursue the salvation of the world? They were only a few ignorant fishermen and a few humble women, but they turned the world upside down. Let the church live so now, and it would cover the world with confusion of face and overwhelm them with convictions of sin. Only let them see the church living above the world, and doing business on Gospel principles, seeking not their own interest, but the interests of their fellow-men, then infidelity would hide its head, heresy would be driven from the church, and this charming blessed spirit of love would go over the world like the waves of the sea.

Charles F. Finney.



# PROFESSION AND PERFORMANCE.

There is a strong tendency to judge a man according to what he does rather than according to what he says. Sometimes preliminary judgment has to be based upon profession. Such judgment, however, is always held open to revision. A process of testing immediately begins. If the man proves worth more than his own valuation we pay him the greater honor. If performance does not match profession, the man has to come down. In the long run a man finds his level. It may be up or down, but he finds it.

And the ground on which he finds it is himself. One mighty law of being saves us from the tyranny of self-conceit. There is a constant translation of character into acts. What a man is that he does. There is a constant parallelism between character and conduct. Life constantly tends toward equality of purpose and performance. This is so much the case that when we have ourselves the opportunity to weigh a man, the last question we think of asking is what he says of himself. We see what he does, and that is enough. Our judgment is based on the principle that action reveals character. Thought, heart, life—that is man. Act, performance, deed—that is how we know him.

John gives us an emphatic bit of teaching on this point. He says: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." The meaning is that a man professes to be in fellowship with God. His life does not agree with the rule of conduct which our fellowship demands. The conclusion is that the profession of fellowship is untrue.

The proof is clear. God is light. Light is a symbol of purity, of holiness, of truth. The man's life is filled with deeds of darkness. God is love. The man's spirit is distorted by hate and hatefulness. God is spirit. The man lives after the flesh. Between God and such a man there can be no fellowship. His profession is a lie.

We recognize the folly and shame of such false avowal in others. But it is not in others that we need to feel the greatest concern. The question of fellowship with God comes close home to ourselves. The principle of equality between profession and performance goes to the root of much that is insincere in us. What an unmasking of ourselves would follow if we took God's test into the secret places of life and judged honestly of what we found there!

And yet such an unmasking would be good for us. Too much we shrink from facing the facts with regard to ourselves. We may pretend to love, when as a matter of fact we love darkness. We may pretend to obey, when we care nothing for the divine law. We may pretend to love, when we cherish only hate. But John says that the man who does that is a liar. We know John tells the truth. There is no profit in our words when every word is set at naught by deeds. If a man's profession and performance do not agree, John has already described him. Only this sad remnant remains: Such a man does not deceive God. He does not deceive his fellows. He does not deceive even himself.

## REPORT

of the Fourth Quarterly Meeting of the Mennonite S. S.

Mission. The meeting was called to order at 9 A. M. and the exercises opened by singing from Hymns and Tunes No. 437. Bro. John K. Brubaker of Roberson, read Ps. 103 and offered prayer.

Bro. Mahlon L. Buchwalter was chosen Moderator for the day. Gen. Supt. Bro. John H. Mellinger gave a brief report of the work done during the last three months. There are at present three schools under the care of the Mission. He had visited these schools several times during the summer, and found the work at each place going on in a satisfactory manner. The greatest apparent need was more helpers; more brethren and sisters who were willing to work at their places.

Singing, No. 109, Gospel Hymns No. 5, Sermon by Hiss, Isaac Eby. Text Acts 19:24-25. Bro. Eby brought out the lesson that Peter had to learn; namely, that God is no respecter, either of persons, time or place. The souls of rich and poor are alike precious in the eyes of God, and must all be saved in the name of Jesus. We should spread the Gospel to all people; and it is the object of this organization to aid in doing this. He rejoiced to see the interest, as well as the work itself, increasing. Good results could already be seen. He admonished us in all our work never to lose sight of the name of Jesus. He invited Christian-like criticism on the work that was being done, but advised those who could not criticize in a Christian-like manner, and from a Bible standpoint, not to criticize at all. And in his conclusion he proved by the Scriptures that different means and methods were required to bring about the desired result at different places as well as in different persons.

Singing, No. 102, Gospel Hymns. The Superintendents of the Mission schools gave a brief report of their respective schools: Bro. I. E. Hershey of Linville Mills, I. R. Buchwalter of Red Well, and J. M. Kreider of the Rank school. Singing, No. 151, Gospel Hymns. Address, by Bro. M. S. Steiner. Bro. Steiner said it seemed providential that he was here; a week ago he thought it out of the question for him to be here. Listening to Bro. Eby's discourse, he was made to wonder why it was necessary to teach that "God is no respecter of persons" in this kind of age. But we find that it is necessary, for there are still a great many people who cling to the idea that the salvation of Christ is only for a favored class.

He once heard a brother say that S. S. work was contagious. The missionary was good for us. Too much we shrink from facing the facts with regard to ourselves. We may pretend to love, when as a matter of fact we love darkness. We may pretend to obey, when we care nothing for the divine law. We may pretend to love, when we cherish only hate. But John says that the man who does that is a liar. We know John tells the truth. There is no profit in our words when every word is set at naught by deeds. If a man's profession and performance do not agree, John has already described him. Only this sad remnant remains: Such a man does not deceive God. He does not deceive his fellows. He does not deceive even himself.

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Singing, No. 26, Gospel Hymns.

Adjournment for noon recess. During the noon recess, lunch was served to about three hundred people, while many had brought their dinner with them or dined with some of their friends living near.

In the afternoon the house was packed to its utmost capacity. The meeting was called to order at 1:30, and exercises began by singing hymn No. 130 G. H. Bro. Mahlon L. Buchwalter was chosen Moderator for the day.

Gen. Supt. Bro. John H. Mellinger gave a brief report of the work done during the last three months. There are at present three schools under the care of the Mission. He had visited these schools several times during the summer, and found the work at each place going on in a satisfactory manner. The greatest apparent need was more helpers; more brethren and sisters who were willing to work at their places.

Singing, No. 105, Gospel Hymns. Address: "Impressions received on my trip to the West." By Bro. J. K. Brubaker.

Bro. Brubaker said he was glad he was to speak of impressions received, and not of impressions made. In giving us the impressions he received on his trip, however, he also succeeded in making some impressions on his audience. His talk was extremely interesting throughout; but since the principal incidents of the trip are already being given through the HERALD, we will not repeat them here. Suffice it to give one expression he made near the opening of his talk. It conveys to us one general impression that was made upon him.

He said he had in years gone by, some times stood in the way of Mission work. He thought some of our brethren were going too fast in the matter. "But," said he, "by God's grace, I'll never be the means of holding back mission work again, either in public or private." Under the head of miscellaneous business, the brethren Elias Hershey and Jacob F. Eby were appointed auditors to audit the treasurer's account for last year.

Singing, No. 62, Gospel Hymns. Short addresses by the brethren S. F. Coffman and A. D. Wenger. They expressed satisfaction in seeing the mission spirit growing among us, and gave good hints as to how our organization might be useful outside of its present limited field. Remarks by our ministering brethren C. M. Brackbill and David Hostetter.

Singing, No. 204, Gospel Hymns. The Sec'y read the constitution of the M. S. S. Mission for the benefit of those who had not heard it. Singing, No. 443 Hymns and Tunes, and the meeting adjourned.

After adjournment quite a number of names were added to the roll of members, and the contributions amounted to \$132.08. AMOS A. RESSLER, Sec'y.

## TWO PICTURES FROM LIFE.

1. A black-eyed baby lay moaning its young life away on the brick bed of a dreary mud house in Peking, China. The feeble voice, growing weaker and weaker, was now and then drowned in the sobs and groans of the young mother, who gazed in despair upon her dying child. She longed to press it to her aching heart, but she had always been told that doing so would hasten its dying, waiting to snatch the soul away, and so because it was dying she was afraid of her own baby!

"It is almost time," said the mother-in-law, glancing at the slanting sun-beam that had stolen into the dismal room through a hole in the paper window; and she snatched up the helpless baby with a determined air. The

mother shrieked. "My baby is not dead! My baby is not dead yet!"

"But it has only one mouthful of breath left," said the old woman; "the cart will soon pass, and then we shall have to keep it in the house all night. There is no help for it; the gods are angry with you!"

The mother dared not resist, and her baby was carried from her sight. She never saw it again.

An old black cart drawn by a black cow passed slowly down the street; the little body was laid among the others already gathered there, and the cart drove on through the city gate. Outside the city wall he laid them all in a common pit, buried them in lime, and drove on.

No stone marks the spot; no flower will ever blossom on that grave.

The desolate woman wails, "My baby is lost; my baby is lost; I can never find him again."

The black-eyed baby's mother is a heathen.

II. A blue-eyed baby lay moaning on the downy pillows of its dainty crib, and it was whispering softly through the mission, "Italy is dying."

With sorrowing hearts we gathered in the sickening home, but the Comforter had come before us.

"Our baby is going home," said the mother, and though her voice trembled, she smiled bravely and sweetly upon the little sufferer.

"We gave her to the Lord when she came to us. He has but come for His own," said the father reverently, and he threw his arms lovingly around his wife.

As we watched through our tears the little life slipping away, some one began to sing softly:

"Let me to Thy bosom fly,"

The blue eyes opened for the last time, and with one long gaze into the loving faces about, they again, and with a gentle sigh the sweet child passed in through the gate to the heavenly fold.

"Let us pray," said a low voice. We knelt together, and heaven came so near we could almost see the white-robed ones and hear their songs of welcome. There are no baby collars to be bought in Peking, so a box was made; we lined it with soft white silk from a Chinese store. We dressed baby in her snowy robes and laid her lovingly in her last resting place. We decked the room with flowers, and strewn them over the little one.

The next day we followed the tiny coffin to the cemetery. With a song of hope and words of cheer and trust, and a prayer of faith, we comforted the sorrowing hearts. Now a white stone marks the sacred spot where we laid her, and flowers blossom on the grave. She is visited often and tended with loving care.

"The Lord gave, the Lord hath taken away; blessed be the name of the Lord," says the baby's father, while baby's mother answers, "Our baby is safe; we shall find her and have her again some glorious day."

The blue-eyed baby's mother is a Christian.—*Clara M. Cushman, in Gospel in All Lands.*

## MARRIAGES.

SCHNECK—NESSBAUM.—On the 12th of November, 1896, in the Sonnenberg meeting house, by Eld. Jacob Nussbaum, Bro. Daniel S. Schneck and sister Tena Nussbaum, all of Sonnenberg, Wayne Co., Ohio.

AUSUBERGER—AMSTUTZ.—On the 14th of November, 1896, at the residence of the bride's parents, John J. Amstutz, by Eld. Jacob Nussbaum, Bro. Elias Ausuburger, of Huffman, Allen county, Ohio, to sister Tena J. Amstutz of the Sonnenberg congregation, Wayne Co., Ohio.

HERTZLER—ZIMMERMAN.—On the 29th of October, 1896, at the residence of the officiating minister, Bishop Benjamin F. Zimmerman, Bro. John H. Hertzler, of Shiremanstown, Pa., and sister Sarah N. Zimmerman, of Shiremanstown, Pa., May their life on earth be a long and happy one, and at last in the city above be crowned with joy and honor.

HERB—HERB.—On November 17th, 1896, by Pre. John L. Landis, at the home of the bridegroom's parents, Bro. Abraham L. Herb, of West Lampeter Twp., and sister Amanda L. Herb, of East Lampeter Twp., Lancaster Co., Pa. "Grant Now Thy presence, gracious Lord, And hearken to our fervent prayer. The nuptial vow in heaven record, And bless the newly married pair."

HERB—NORTON.—On the 11th of November, in Lancaster Co., Pa., by Bishop Isaac Eby, Heuben Herb, of Paradise, to Cynthia E. Norton, of Haverstown.

## DEATHS.

MENSCH.—On Nov. 2nd, 1896, Elizabeth, wife of Adam Mensch, aged 82 years, 7 months, and 10 days. Husband and two children—son and daughter, wife of Jesse Mensch, intensely mourn their grievous loss. She was taken sick with a slight trouble of the stomach at first, which proved to be a serious and painful cancerous affection, terminating fatally in less than three months time, during which she suffered intensely, yet bearing it with great patience and Christian fortitude, never murmuring nor chiding. She was constantly attended by husband and daughter and a devoted sister of the deceased, whose loving hands and hearts had done all that could be done, yet died without her. In her untimely loss the community has lost a respected neighbor, and the church of which she was a member for many years, a truly honest and consistent sister in the faith. The funeral took place on the 7th, when a large number of relatives and neighbors gathered to share their sympathies with the bereaved ones. J. B. Hunsberger officiated at the service, and the house with appropriate remarks on the occasion, and paying a loving tribute to the sacred love of a mother. Prayer by C. Hunsberger, Internment in Providence meeting house cemetery. Services by C. Albrecht in German. Text John 9:4 and part of 14th verse, also remarks by J. Lathwa.

"We miss thee, gentle sister; We miss thee everywhere; We miss thy loving kindness, We miss thy kindly care. Forgive, O Lord, our children, Thy 'Our spirits are undone; Give grace that we may calmly Say: 'Evermore Thy will be done.'"

TROYER.—Near Plevna, Howard Co., Ind., on the 17th of Oct., 1896, of diphtheria, Minnie May, daughter of B. J. and Elizabeth Troyer, aged 6 years, 6 months, and 19 days. Funeral services were held in the M. M. meeting house, on Sunday, Nov. 2nd, by C. J. Yoder, of Logan Co., Ohio, in German. Text Ps. 103, and in English by E. A. Mast, from Isa. 40:8-10. The funeral was not preached on day of burial on account of the dangerous nature of the disease, so that she was being sick in the family at the same time.

KAUFFMAN.—On Friday eve, Sept. 25th, 1896, in Wakarusa, Indiana, Bro. Jesse Kauffman was killed by a falling chimney, aged 28 years and 8 months. This was an accident. He had moved a few weeks previous from his father's farm (Emanuel Kauffman) to Wakarusa and started as a partner in the boot and shoe business. On this evening while at home with his babe upon his knee he sang three hymns, and then went to his place of business a few moments before eight o'clock. One of the political parties were making preparations for a political speech, they having a rope stretched across the street, with one end fastened to chimney and the other to a large flag, which hung low enough for some boys to get hold of. Bro. Kauff-

man was in but a few minutes when he said to a young man that was with him, "Let us walk across the street." No one can give his reason for doing so. He walked across the street and was standing before the falling when the boys were pulling upon the flag, which pulled the chimney upon the head of Jesse. He lived only about ten minutes. He leaves a wife, one child, a father and brother and two sisters to mourn their loss.

HERB—HERB.—On November 17th, 1896, by Pre. John L. Landis, at the home of the bridegroom's parents, Bro. Abraham L. Herb, of West Lampeter Twp., and sister Amanda L. Herb, of East Lampeter Twp., Lancaster Co., Pa. "Grant Now Thy presence, gracious Lord, And hearken to our fervent prayer. The nuptial vow in heaven record, And bless the newly married pair."

HERB—NORTON.—On the 11th of November, in Lancaster Co., Pa., by Bishop Isaac Eby, Heuben Herb, of Paradise, to Cynthia E. Norton, of Haverstown.

GINCHICH.—On the 2nd of November, 1896, at Evendale, Lostrecek Valley, Juniata Co., Pa., Lydia, wife of John Ginchich, after a lingering illness of about 6 months, aged 38 years, 3 months, and 8 days. She leaves a sorrowing husband, five daughters and one son to mourn their loss. She was a member of the Mennonite church. She bore her sickness with Christian fortitude and waited with calmness for the coming of the Lord. She was a kind mother, and was loved by all that knew her, and her seat was seldom vacant at the house of the Lord. Buried at Lanver's meeting house, where many friends assembled to pay their last respects. Funeral service by Wm. Graybill and Samuel Lard. Text Ps. 37:27.

AKER.—On the 12th of Nov., 1896, near Mexico, Juniata Co., Pa., of lung trouble, sister Catharine (maiden name Shiff), wife of Samuel Aker, aged 71 years, 6 months, and 8 days. She was a consistent member of the Mennonite church since her young years. She leaves a kind husband and a grandson to mourn their loss. We have evidence of her everlasting happiness, after on we weep over our loss. Buried in Lostrecek grave yard, where many friends and relatives assembled to pay the last tribute of respect to the deceased. Burial in Graybill and Wm. Aker from Ps. 37:27.

SOUDER.—On the 7th of October, 1896, near Goodville, Lancaster county, Pa., Susanna, daughter of John and Susanna Souder, aged 2 months, 1 day. Funeral services by John M. Zimmerman, Henry Good and Samuel B. Witmer. Little Susanna has escaped many trials, many snares of sin, many sorrows and pains.

"Free from sickness, free from pain. Free from every sinful care. Free from Satan's bonds and chains. Keep them, Savior, in Thy care. Thee we loved, our darling dear, Loved thee more than words can tell; Little thinking death so near. When with angels thou shouldst dwell."

BRUNDAGE.—On the 12th of Nov., 1896, sister Mary Brundage, from near Wakarusa, Ind., calmly passed from this life to her spiritual home. Sister Brundage was taken sick a short time before her dear companion was laid to rest; since that time she had been suffering with heart trouble and drooping. During the pleasant summer months the Lord revealed to her that she was to be a member in the church since her youth. Buried on the 28th in the Pratt grave yard, near South Bend, Ind., also three half-sisters and two half-brothers in Wayne Co., Ohio. He was a brother-in-law of Michael Shelly who died in July at Elk hart, Ind.

ZOOK.—Barbara, widow of the late Michael Zook, died on the 24th of Oct., 1896, at her home near Laurel, Kan., aged 77 years, 8 months, 6 days. The sister suffered much at times, yet she endured patiently until the end. She desired to know and hear only God's word, and enjoyed frequent devotional exercises for she desired to depart and be with Christ. Of her nine children she leaves seven to mourn her death. A number of grand-children and great-grand-children were present. She was a member in the church since her youth. Buried on the 28th in the Pratt grave yard, near South Bend, Ind., also three half-sisters and two half-brothers in Wayne Co., Ohio. He was a brother-in-law of Michael Shelly who died in July at Elk hart, Ind.

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ZIERLEIN.—On the 6th of Sept., 1896, near Tiskilwa, Ill., of consumption, sister Emma Zierlein, aged 19 years, 11 months, 11 days. Buried on the 7th in the Willow Spring graveyard in Indianapolis, Bureau Co., Ill. Funeral services by Joseph Baerksy and John Stauffer in German from Heb. 4:9 and by Joseph Zehr of Planagan, Ill., in English from Ps. 118. She was a member of the church since her youth. In early years she gave her heart to God and lived a quiet and peaceable

life. She leaves four sisters and a number of friends to mourn their loss. She was buried in the Shaum grave yard. Services were conducted by Amos Mumaw (maiden name John Hy-gum). Text II Cor. 5:6.

And let it drip or dry. My soul shall quit this mortal vale And soar to worlds on high.

I suffered on my threescore years, Till my Deliv'rer came, And wiped away His servant's tears And took His life in vain.

I see a world of spirits bright, Who taste the pleasures there; They all are rob'd in spotless white, And conquering palms they bear.

And soar to worlds on high.

WEAVER.—On the 13th of Oct., 1896, near Walnut Creek, Holmes Co., Ohio, sister Elvora, daughter of Bro. Moses and Mary Weaver, was born Oct. 30th, 1882, and was aged 13 years, 11 months, and 13 days. Buried on the 14th at the Walnut Creek M. M. meeting house. Funeral services by David Hershey, Moses A. Mast and Abraham Hershey. Pre. David Hershey, a large number of friends. Deceased leaves a mother, step-father, three brothers, two half-sisters, one half-brother and a large host of friends to mourn her departure. Her father, one brother and one sister preceded her to her heavenly home.

The deceased, unless the Amish Mennonite church on the 2nd of Aug., 1896, at which time fifty persons were baptized. Pre. David Hershey was the first one called away to her heavenly home. She bore her suffering with much patience. Let us all be led that we be prepared to meet that last call from on high.

HEER.—John F. Heer was born Sept. 23rd, 1819, died Nov. 6th, 1896, in McChesnutown, Adams Co., Pa., aged 77 years, 1 month, 13 days. Farewell dear grandfather, thou hast left us alone, for God has called thee home out of pain and suffering. Thou hast left us here, now, quickly hast thou passed away. Therefore let us watch and pray for God.

"God moves in a mysterious way, His wonders to perform; He plants His footsteps in the sea, And rides upon the storm."

ELMER J. HEER.

BOYER.—On the 8th of Oct., 1896, in Kansas City, Missouri, of Bright's disease, David, son of Henry and Esther Boyer, aged 61 years. He leaves a wife, five sons and one daughter, one son living in California, the rest in the city. He leaves two brothers and one sister; Enos, at Kinsey, Kansas; Daniel, near South Bend, Ind.; also three half-sisters and two half-brothers in Wayne Co., Ohio. He was a brother-in-law of Michael Shelly who died in July at Elk hart, Ind.

His sister S.

ZOOK.—Barbara, widow of the late Michael Zook, died on the 24th of Oct., 1896, at her home near Laurel, Kan., aged 77 years, 8 months, 6 days. The sister suffered much at times, yet she endured patiently until the end. She desired to know and hear only God's word, and enjoyed frequent devotional exercises for she desired to depart and be with Christ. Of her nine children she leaves seven to mourn her death. A number of grand-children and great-grand-children were present. She was a member in the church since her youth. Buried on the 28th in the Pratt grave yard, near South Bend, Ind., also three half-sisters and two half-brothers in Wayne Co., Ohio. He was a brother-in-law of Michael Shelly who died in July at Elk hart, Ind.

ZIERLEIN.—On the 6th of Sept., 1896, near Tiskilwa, Ill., of consumption, sister Emma Zierlein, aged 19 years, 11 months, 11 days. Buried on the 7th in the Willow Spring graveyard in Indianapolis, Bureau Co., Ill. Funeral services by Joseph Baerksy and John Stauffer in German from Heb. 4:9 and by Joseph Zehr of Planagan, Ill., in English from Ps. 118. She was a member of the church since her youth. In early years she gave her heart to God and lived a quiet and peaceable

HIXLER.—On the 11th of Nov., 1896, in Leontia, Ohio, after a brief illness, Nicholas Hixler, aged 79 years, 5 months and 26 days. Funeral services were held at the house on the 14th by Allen Rickett from John 14:1-3, assisted by Pre. John Zinn. Deceased was a brother of the late Eld. J. B. Hixler, who was for many years a member of the Mennonite church. Buried in the Oberholzer grave yard.

HICKER.—On the 24th of Oct., 1896, near Tiskilwa, Bureau Co., Ohio, of typhoid fever, Bro. David Hixler, aged 20 years, 3 months, and 8 days. Bro. Hixler joined the Sonnenberg church, 3 March 22nd, 1894. Buried on the 26th at the Milton meeting house north of Orrville, O. Funeral services by Jacob Nussbaum in German and D. C. Amstutz in English.

GINCHICH.—On the 8th of Nov., 1896, near Tiskilwa, Bureau Co., Ill., of dropsy of the heart, Bro. Daniel Ginchich, aged 72 years, 9 months, 6 days. Buried on the 10th in the Mt. Gloom graveyard. Funeral services by Joseph Baerksy and Pre. James from I Cor. 13:4-8. Deceased leaves a sorrowing widow, 1 son and 5 daughters, 8 grand-children and many other relatives to mourn their loss.

SCHIEFT.—On the 21st of Aug., 1896, sister Louisa (maiden name Yoder), wife of Nicholas Schieft, of near Walnut, Bureau Co., Ill., aged 51 years, 4 months, and 27 days. Buried on the 23rd in Ropp's graveyard. Funeral services by Joseph Baerksy and Enos Holt, of Walnut. Deceased leaves her husband, 3 sons and many friends to mourn her departure.

HILDEBRAND.—Near New Holland, Lancaster Co., Pa., Nov. 11, 1896, sister Barbara Hildebrand, widow of the late George Hildebrand, deceased, aged 81 years, 9 months, 28 days. She was confined to her bed over 18 months yet she never complained, but bore all her sufferings with Christian fortitude. She leaves behind an only son, a grand-daughter, and a great-grandson, all to mourn the loss of one that was near and dear to them. Her desire was to leave this world and be with her dear companion who has only gone before. She was buried on the 11th; services at the home by Pre. David Hostetter, and at Hersey's church by Isaac Eby. Text Rev. 14:12, 13.

"Dearest mother, thou has left us. Here thy loss we deeply feel. 'Tis God that has bereft us. He can all our sorrows heal."

Yet again we hope to meet thee. When the day of grace is here. Then in heaven we hope to greet thee Where no farewell tear is shed."

A SISTER.

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Yellowstone Park is the great playground of the water nymph. It reveals in rifts, mountain brooks, rivers, both hot and cold, and lakes. It leaps about the great cataraacts, disports itself in the rapids, flits through the veils of spray that gracefully sway hither and thither, and plays in hundreds of cool trout streams that wind from midnight to shadow, from canyon to meadow. But it finds its highest joy in the myriad waterfalls that abound. Here it abandons itself to pleasure supreme. And what wonder, when such cataraacts, falls and cascades are there. Everywhere you find them. At the Grand Canyon are the majestic, deep-toned thunders of the Upper Falls 100 feet, and the Lower Falls 308 feet high. Between the two, Crystal Cascade tumbles down a deep dark glen into the river. Over near Yancey's is a beautiful Tower Falls. Isolated in locality, it has for companions the many black, needle-like towers that are so striking. Near Norris Geyser Basin are the Virginia Cascades that go pin-pointing down a gentle declivity, alongside the road. At the head of Golden Gate is the Little Rustic Falls that glides with gentle r murmur down into the canyon. Gibbon Falls, in the heart of the wild Gibbon Canyon, is a wide fan of foam and water sliding down the black, slippery rocks for a distance of 80 feet still further into the depths of the range.

If one will take horse and ride from Mammoth Hot Springs up the East Gardner River road for three miles, he will be repaid by a sight of two or three lovely falls, fed among glens and mountain canyons. Overturning by dark rocks and mountains, with only the green trees for friends and companions, they are beautiful pictures in the midst of wild and rugged scenes.

Besides these there are many more, some easily accessible, others far within the hills, that must be searched for by the hardy explorer. They are gems born to land unseen, except to him who goes in search of them and at the same time derives pleasure and health from their pursuit.

Send Chas. S. Fee, of the Northern Pacific Railroad, St. Paul, Minn., six cents for Wonderland '96, that describes this beautiful land.

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**Happiness of the groll.**  
and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.  
13 He had also seven sons and three daughters.  
14 And he called the name of the first Jemima; and the name of the second, Keren-happuch; and the name of the third, Keren-happuch; and the name of the fourth, Keren-happuch; and the name of the fifth, Keren-happuch; and the name of the sixth, Keren-happuch; and the name of the seventh, Keren-happuch; and the name of the eighth, Keren-happuch; and the name of the ninth, Keren-happuch; and the name of the tenth, Keren-happuch; and the name of the eleventh, Keren-happuch; and the name of the twelfth, Keren-happuch; and the name of the thirteenth, Keren-happuch; and the name of the fourteenth, Keren-happuch; and the name of the fifteenth, Keren-happuch; and the name of the sixteenth, Keren-happuch; and the name of the seventeenth, Keren-happuch; and the name of the eighteenth, Keren-happuch; and the name of the nineteenth, Keren-happuch; and the name of the twentieth, Keren-happuch; and the name of the twenty-first, Keren-happuch; and the name of the twenty-second, Keren-happuch; and the name of the twenty-third, Keren-happuch; 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28.	102.	28.	102.
am	pm	am	pm
8:40	2:10	8:45	2:10
8:42	1:52	8:45	1:52
7:58	12:57	5:25	7:29
7:20	12:30	5:07	7:01
12:17	4:47	6:58	9:06
A. M.			
11:55	1:21	11:57	1:21
11:57	1:23	11:59	1:23
10:05	2:45	10:07	2:47
9:11	1:54	9:13	1:56
8:00	12:40	8:02	12:42
6:45	11:15	6:47	11:17
11:02	1:02	11:04	1:04
10:25	12:25	10:27	12:27
9:35	11:35	9:37	11:37
8:30	10:30	8:32	10:32

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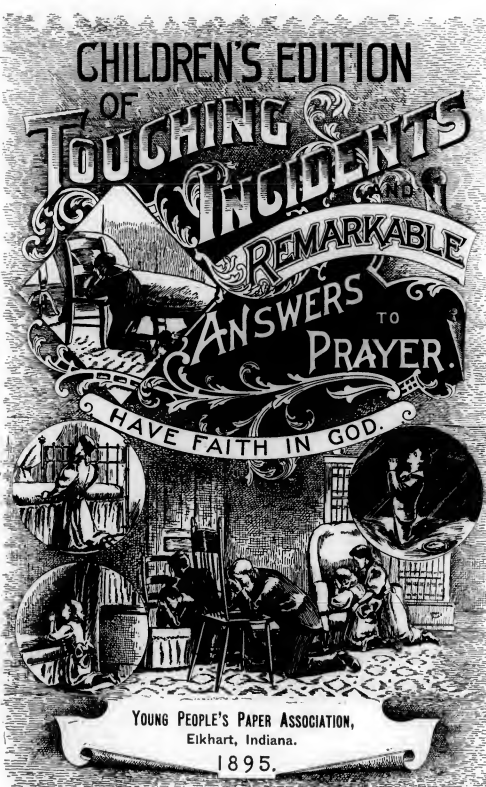
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have been sold, but we propose to give it away to every subscriber who will pay up to the end of 1897 and send us ten cents additional for postage and aching, and the reason why we ask for a few bona fide names of non-subscribers is that there are many in every locality who are not yet taking the paper, but whom we would like to have on our list of subscribers. We are making an effort to secure 1,000 new subscribers for the HERALD, and we need your help. Let every one be an agent in this work to the extent of sending us the names of friends who are not yet subscribers. We will try to do the rest. Let us hear from you at once as this offer will not last long.

**MENNONITE PUBLISHING CO., Elkhart, Ind.**

# HERALD OF TRUTH.

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Semi-Monthly.

ELKHART, IND., DECEMBER 15, 1896.

VOL. XXXIII. No. 24.

JOHN F. FUNK, EDITOR.  
 J. S. CUFFMAN, ASSISTANT EDITOR.  
 ABRAHAM B. KOLB, ASSISTANT EDITOR.  
 Entered at the Post Office at Elkhart, as second class mail matter.

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## EDITORIAL NOTES.

### A HAPPY CHRISTMAS TO ALL.

Unto us a child is born. But He is born unto us only when we have been born in Him. Then only can we sing, "Glory to God in the highest; on earth peace, good-will to men."

Judging from the programme just received of the S. S. Conference to be held at the Weldman M. H., Markham, Ont., Dec. 29th we would say that there will be a feast of good things in store for all who attend.

We have been favored with a copy of the programme of the Bible Conference which is to be held at Scottsdale, Pa., from Dec. 28th 1896 to Jan. 1st 1897.

Bro. Noah Metzler who has been laboring in the Home Mission in Chicago for some time is at present at home. He will also attend the Ministers' Bible Conference in Ohio before returning to Chicago. Bro. J. S. Shoemaker of Freeport, Ill., is taking Bro. Metzler's place during his absence.

The other day we had another illustration of what acts the craze for drink will drive its victim to. An old man, already the worse for liquor, entered our store and tried to sell two hymn books with which to buy some more "liquid fire."

Our kind-hearted clerk, thinking the hymn books would do more good than the money, declined to buy them, but gave the poor man a kind admonition, which, if heeded, would save the man from the curse under which he groans and staggers. God have mercy on such poor deluded victims of strong drink.

**Correction.**—In the obituary notice of Pre. Samuel Godshalk it was said that Abraham Godshalk, the only remaining child, who lived on the old homestead, "married his second wife." This had reference to the father, Samuel Godshalk, and not to the son Abraham. Our readers will kindly pardon the mistake.

We again call attention to the offer on our last page. We are glad to state that it is bearing fruit. New subscriptions are coming in, old ones are renewed, and we hope all will help us to increase the circulation of the HERALD at least 1000 copies. If we all work to gether it can be done, but all must lend a helping hand if it is to be accomplished.

J. B. Kolb recently wrote a letter from Bahia, Brazil, South America to the *Consent Catholic* of New York, in which he speaks of the conversion of twenty-two Catholics in that state, all brought about by the reading of the Scriptures by one man. The writer states that some of these who are now converts, were, a few years ago, so enraged at a Protestant missionary who tried to preach the Gospel in their village that they pelted him with stones. Thus the good work of evangelization goes on. May God raise up many faithful laborers everywhere that His precious Word may become known among all men.

In our last issue we predicted that on account of the ultra radical position assumed by the General Conference of the Mennonite Brethren in Christ held at Coopersburg, Pa., trouble would follow. Two of their ablest ministers have already withdrawn from the pastorate, Pre. A. F. Stoltz, an old friend of the writer being the second one to withdraw and others seem much dissatisfied with the decisions of that conference. We can but express our sorrow that such should be the case, but everything works from cause to effect and this is no exception to the rule.

Our ministers will do well to notice the following announcement just issued by the Pennsylvania Ry. Co.

"The Pennsylvania Railroad Company announces that for 1897 it will issue clerical orders to regularly ordained clergymen in charge of churches located on or near its lines east of Pittsburgh and Erie. To secure these orders clergymen should make application to the nearest ticket agent as soon as possible, as it is desired that all applications reach the General Office by December 15th."

Hitherto considerable difficulty has been experienced by some of our ministers in getting half-fare rates on the Penna. lines east of Pittsburgh, and some failed entirely to get rates, hence this announcement will be received with much satisfaction.

**Minister ordained.**—A minister was ordained in the early part of November, in the Doylestown Mennonite Church, in Bucks Co., Pa. The lot fell on Bro. Abraham O. Heistand. The ordination of another minister was needful, on account of the death of our aged Bro. Isaac Rickert who was called away from the labors of earth to the triumphs of the better life beyond. The Lord bless Bro. Heistand and make him an earnest and efficient laborer in the vineyard of the Lord. The churches in the East seem to be prospering. We understand there are three converts at the Doylestown church, ten at Line Lexington, and also a number at Hooming Glen. We also hear of a number of converts in other congregations. May the Lord still bless His work more and more.

We wish to say, in explanation of an article which appeared recently in the HERALD giving statistics of the Mennonite Brethren in Christ denomination, and adding some of the articles of their confession and of their constitution recently adopted at their General Conference, that the items were given merely for information. It seems that a few readers did not get this idea from reading the article, and thought the HERALD was advocating the matter presented in the article. We repeat that it was given only for the sake of giving information, and, read for this purpose, it could not have been otherwise than instructive and beneficial. We are sorry that a few of the readers misunderstood

the HERALD's intentions, and we hope this explanation will fully show the object of the article in question.

Once more the number on the first page of the paper apprises us of the fact that we are closing the last number of the HERALD OF TRUTH for 1896. Much labor has attended the increased size of the paper, yet the work was cheerfully done, because we had the assurance that the change was universally appreciated, and a large number of faithful correspondents and contributors very ably aided in making the HERALD what it is. It gives us pleasure to say that during the past year the paper has contained more original articles, more items of correspondence from every part of our church districts, more reports of conferences and other items of church work in general than in any one year before this. While the increase of subscribers has not been what we had hoped for at the beginning of the year, yet we are, with God's help and grace, ready to enter hopefully upon another year, feeling that we are borne up by the prayers of all our people who truly have the cause of Christ at heart, and that they will continue to support the effort of the HERALD to place before the world an indispensable paper for the Christian home by liberal and timely contributions to its columns, and by speaking for it at every opportunity a word of encouragement and recommendation to those who are not yet subscribers. We believe, too, that as times bid fair to be better, the circulation of the paper will increase accordingly. It would be a pleasure indeed to be able to announce at the end of this season that the HERALD had increased its circulation by 1000 copies, and that the number of correspondents and contributors had grown even more, comparatively. Let us all do our best, and pray that God may use every individual reader of the HERALD in a way that will make the paper more useful than ever before.

The manager, and two of the editors employed in the Mennonite Publishing House, together with the Secretary of the Evangelizing and Benevolent Board spent a very pleasant time, Dec. 2 and 3, in Berne, Ind. They visited the office and store of the Mennonite Book Co.

even which is the property of the General Conference of Mennonites of North America, and through the hospitality of the editor of the *Bundesbote*, Pre. I. A. Sommer, pastor of the Berne congregation, Pre. S. F. Springer, and the genial business manager of the Book Concern, J. F. Lehman, as well as other members of that congregation, their visit was greatly enjoyed. On the evening of the 21 they attended a Young People's Meeting at their large house of worship just west of town. The order of services was very instructive and edifying and the meeting was largely attended. The following day the party spent a few hours at a missionary conference of the Light and Hope Society in the Egli Amish meeting house at Linn Grove, four miles west of Berne. The conference was largely attended and considerable interest was manifested in the proceedings by those present. As our business manager had some matters of importance to look after he remained for another day while the rest of the party returned to Berne, from where, after partaking once more of the hospitality of Pre. S. F. Springer, they took the train for home. On their way down the party spent half a day in Fort Wayne, visiting among other places the book bindery of the Mennonite Book Concern which is now located in commodious quarters at 43 East Main St. At this place they met the genial manager, Welty, formerly of the firm of Welty & Springer, publishers of the *Bundesbote*. He had just returned from a visit to Old Mexico in the interests of a railway company, and we were pleased to meet him. The party reached Elkhart at 5:55 P. M., Dec. 3d, Bro. Lehman coming just one day later. It was an enjoyable outing and all felt benefited.

**Renewals.**—We hope every subscriber will renew his subscription. One dollar a year is not much, it is less than *twenty cents a week*; who cannot spare so much? There may be some who have found an article or two in the *HERALD* which did not exactly accord with their ideas, but which may have been a frank expression of the conscientious conviction of some other equally upright, devoted heart. Would a man, when he finds a crooked tree in his woods, destroy his whole forest to get rid of that one tree? Or would a woman who finds that she has burned her meat, or discovers a little lump of clay among her potatoes, or a little piece of paper in her molasses jug, throw the whole dinner, dishes and all, or her potatoes, bag and all, or her molasses, jug and all into the slop barrel? Would a man therefore, who also, in spite of his best efforts, is liable to make mistakes himself, expect absolute perfection from a fellow man who is equally conscious of his imperfections, and when a mistake in judgment or a want of knowl-

edge manifests itself, show his utter loss of faith in his fellow man—in this case the editor—by saying, "St. p. my paper; I don't want it longer. I do not agree with such and such an article, and don't care to read such stuff." We would probably be justified in asking that man, "Is *everything else* in the paper also *such stuff*?" because you call one article by that precious (?) name. By calling it all *stuff* you virtually say that all the other matter which your brethren and sisters wrote for publication, and which was written with much prayer, meditation and study in God's word, is all bad on account of one article." No, we do not believe that the few who order their paper stopped for the above cause really mean this, but they forget that they are really tearing themselves away from many opportunities to be edified and strengthened spiritually by their brethren and sisters in the faith through the silent medium of the church paper. No, do not stop the paper for such a trivial cause, but, if you know better, support your better knowledge of things by Scripture proof and send it to us in the form of an article. Perhaps the preparation of that article will be a benefit to you, and the reading of the same be a benefit to thousands of others. *Please review.*

**Taking the paper.**—We have found apparently good, pious Christian people who despise a religious paper, and who under no circumstances would consent to give their aid and support to such a paper. They really seem to be conscientiously laboring under the conviction that to take, read and support such a paper would be wrong. Many of them however have no such convictions regarding secular, political or worldly papers; even papers devoted to romance and novel literature. We have heard of an instance where a father subscribed for and took a paper, one of the most intensified "story papers," because he considered it a great advantage to his daughter, who was, at that period, just growing up into womanhood. Many reasons are given for not supporting a paper of this kind. One will tell us that a "newspaper" is not the proper medium for religious information. Others say they want to read only the Bible; others fear the publication cause is a mere matter of speculation, etc.

We find no fault with any one that has a good reason for not supporting a religious paper. We find no fault with any one for taking a secular newspaper. But we do believe, most emphatically, that the papers as they are published today, devoted to novel and impure literature, are not only not beneficial, but positively injurious to all who read them; and we earnestly protest against them, and any young person who reads this "trashy" literature is certainly in danger, morally, socially, and religiously. And

above all things do we advocate and believe that every Christian should support and read his own church paper. The man that does not interest himself so much about his own church as to supply himself with the means of learning what his church is doing for the Lord, is at best but a poor church member. This may be rather a harsh declaration, but we don't see that we can improve it. Let us, who love the Lord, and His cause, stand by and support our church institutions, and while we do this we will supply ourselves with better means of grace and encouragement in Christian life; and while we enjoy these blessings ourselves we may also be the means of encouraging and helping others. By all this now we want to say to our brethren and sisters who have not yet done so, subscribe for the *HERALD OF TRUTH*. Your church paper will certainly prove a blessing to yourselves and your families.

**The letter from China** in this issue, by sister Sarah Troyer, was written to Bro. J. S. Hartzler of Elkhart. It will no doubt be a surprise to many of our readers to know that one of our young sisters is doing mission work in China, but it is even so, and we know of one of our dear young brethren who expects to engage in the mission work in China under the auspices of the China Inland Mission as soon as he has learned the language. The brother referred to is Dr. D. R. Good of Dale Enterprise, Va. An article from his pen appears in this issue. As it may interest many of our readers to know what the China Inland Mission requires of those who labor under its direction, we take the liberty to print the instructions given, or rather the agreement entered into by every one sent by them. There are several paragraphs which cannot fail to be read with special satisfaction by our people, showing, as it does, that when men are really willing to trust God in everything they will be strictly non-resistant in principle and in practice and will go forth without money or price. Under "Principles and Practice of the China Inland Mission" we notice the following:

1. **OBJECT.**—The China Inland Mission was formed under a deep sense of China's pressing need, and with an earnest desire constrained by the love of Christ and the hope of His coming, to obey His command to preach the gospel to every creature. Its aim is, by the help of God, to bring the Chinese to a saving knowledge of the love of God in Christ, by means of itinerant and localized work throughout the whole of the interior of China.

4. **SUPPORT.** The mission is supported entirely by free-will offerings of the Lord's people. The needs of the work are laid before God in prayer, no personal solicitations or collections being authorized. No more is expended than is thus received, going into debt being considered inconsistent

with the principle of entire dependence upon God. The Directors therefore cannot, and do not, promise or guarantee any fixed amount of support to the workers. They seek faithfully to distribute the funds available, and to meet the need of each worker; but he is expected to recognize that his dependence for his supply of all his need is on God, who called him, and for whom he has gone to labor, and not on the human organization.

While candidates, therefore, when approved, may be assisted in their outfit for the voyage, may have their passage money paid for them, and may be supported in whole or in part by the funds of the mission, their faith must be in God, their expectations from Him. The funds might fail, or the mission might cease to exist; but if they put their trust in Him, He will never fail nor disappoint them.

6. Candidates are expected to satisfy themselves as to the Principles and Practices of the mission, and not to offer themselves unless they cordially approve of them, and heartily desire to carry them out. They must count the cost, and be prepared to live lives of privation, of toil, of loneliness, of danger—to be looked down upon by their own countrymen, and to be despised by the Chinese; to live in the interior far from the comforts and advantages of society and protection such as they have enjoyed at home. They will need to trust God, as able to meet their need in sickness as in health. But, if faithful servants, they will find in Christ and in His word a fullness, a sweetness, a preciousness, a joy and strength, that will far outweigh all that they have sacrificed for Him.

14. The China Inland Mission being an association embracing members of all the leading denominations of Christians, a missionary in charge of a station in which by the blessing of God converts are gathered, is at liberty to adopt that form of church government which he believes to be most scriptural. But a church having been organized, the form of church government already instituted must not be changed by a succeeding missionary, and every effort will be made by the China Director and his deputy to appoint those who will willingly co-operate to this end.

The raising up of self-supporting and self-extending churches must ever be kept in view. Converts must be stimulated and encouraged in the study of the word of God; suitable opportunities should be afforded them for the manifestation of spiritual gifts; and they should be encouraged to help pecuniarily according to their ability, in the work of God. Native helpers especially should be afforded all possible help and encouragement; as they become able they should be allowed to bear responsibility, and the element of *foreign* teaching, pastoral care, and supervision be gradually withdrawn.

15. **RELATIONS TO GOVERNMENTS.**—Too great caution cannot be exercised by all missionaries, residing or journeying inland, to avoid difficulties and complications with the people, and especially with the authorities. Every member of the mission must fully understand that he goes out depending for help and protection on the Living God, and not on an arm of flesh. While availing himself of any privileges offered by his own or the Chinese government he must make no demand for help or protection, though in emergencies he may need to

ask for it as a favor. Appeals to Consuls or to Chinese officials to procure the punishment of offenders, or to demand the vindication of real or supposed rights, or indemnification for losses, are to be avoided. Should trouble or persecution arise inland, a *friendly representation* may be made to the local Chinese officials, failing redress from whom, those suffering must be satisfied to leave their case in God's hands. *Under no circumstances may any missionary on his own responsibility make any written appeal to the British or other foreign authorities.* Should such appeal be thought necessary, it must first be submitted to the China Director or his deputy through the Superintendent, and receive his authorization. Those engaged in the Lord's work should be prepared to "take joyfully the spoiling of their goods," and to "rejoice that they are counted worthy to suffer shame for His name." Let them be imbued with the same spirit as Ezra (Ez. 8:21-23).

In preaching and selling books, the collection of large crowds in busy thoroughfares should, as far as possible, be avoided; and where it can be done, any difficulty should be arranged without reference to the local authorities. The carrying about and display of unnecessary property is also to be deprecated; it may lead to robbery and loss, in which case no demand for restitution should be made. As little intercourse with local authorities as possible should be attempted; and if their help on any occasion becomes necessary, it should be asked as a favor and never demanded as a right. On no account should threatening language be used, or the threat of appealing to the Consul be made. Great respect must be shown toward all in authority, and must also be manifested in speaking of them, as is required by the word of God.

Where prolonged stay in a city is likely to cause trouble, it is better to journey onward; and where residence cannot be peaceably and safely affected, to retire and give up, or to defer the attempt, in accordance with the Master's injunction, "When they persecute you in this city, flee ye into another." God will open more doors than we can enter and occupy.

In conclusion, the weapons of our warfare must be *practically* recognized as "spiritual and not carnal."

We give the above extracts from the "Principles and Practices" of the China Inland Mission, not as an advertisement, but that our people may know under what conditions our young men and women are who go as teachers and missionaries under the care and supervision of the China Inland Mission, and to avoid, as far as possible, the formation of wrong impressions or ignorant or unjust prejudices against this work. Since there are those of our people who feel called of God to labor as missionaries, and will go in obedience to that call whether they have a well defined, systematic manner of support from the church or not, it may be well to have our people know about the above mission organization. There are likewise many of our people who are giving regularly for the support of foreign missions, and since we have none established the money goes where the donors

think it will do the greatest good. It may also be proper to state again that the Evangelizing and Benevolent Board is holding in trust the sum of \$100,000 that was donated for foreign missions. Although our missionaries go out under the supervision of the China Inland Mission, yet all contributions for foreign missions sent to us can be sent to and will be used by our own missionaries in their work for the salvation of souls.

#### For the Herald of Truth. SHALL WE ASSIST THE ARMENIANS?

BY DANIEL SHENK.

Why not? "To do good, and to communicate, forget not; for with such sacrifices God is well pleased." "As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith." "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."

These arguments ought to be sufficient. Yet it seems necessary time and again to "stir up" our minds afresh to our duties. The spiritual hearing seems to become dull; the spiritual eyesight to become dim; and the heart to become encrusted, and a special appeal seems to be necessary now and then to break the crust and to make us feel and see and hear as we ought.

After reading in the December 1st *HERALD* the accounts of the Armenian sufferers, I lay awake a long while in the silent watches of the night thinking over their distressed condition, and though my bed was comfortable and my pillow soft, there was a sense of unrest, a feeling of uneasiness, almost of guilt, as I reflected upon the many blessings and comforts we enjoy, our favored condition in general in this land of peace and plenty and liberty of conscience, yet manifesting so little concern for our poor down-trodden, persecuted, suffering, dying neighbors in other lands. It seemed to me if health and circumstances would permit I would gladly volunteer to go in person to their relief.

I referred to them as our neighbors. Are they not in reality our parents, brothers and sisters and children? Not of course direct, by blood relation, but in the gospel sense, and by the ties of humanity and universal love and brotherhood. The sufferings of those forlorn orphan waifs and their wailings of distress touch the most tender chords in our hearts. Suppose our own little ones should be taken away from us, and we knew they were suffering among strangers with cold and hunger, even were they in faraway Armenia; would we not make desperate efforts to go or send to their relief with all speed? Yet those little sufferers are somebody's little ones, somebody's darlings, and their sufferings are just as real and intense, and their cries and wailings of distress are just as piteous and deserving of sympathy as though they were our very own. And, even laying aside parental love and feelings, does not the love of Christ constrain us to minister to the wants of the suffering and needy wherever found whether at home or abroad, kinfolks or strangers?

Followers of Jesus! do we appreciate the boundless love and sympathy that drew to our relief when in a dying

perishing condition? That brought the Son of God from heaven to suffer, when heaven was so far from us, and die a shameful death, to rescue us from the thralldom of sin and eternal suffering? And do we long to bestow upon Him some token of our love and gratitude, or offer to Him some sacrifice in appreciation of this wondrous love to us? I trust we do. We surely ought. But Jesus has gone to heaven. Thither we can send nothing. And even if it were possible for us to do so, He needs none of our offerings in His own person. But, behold in those suffering Armenians our Lord's representatives! He holds in them an altar for our sacrifice! Through them we may cool the fevered brow and water the parched lips of our blessed Lord, and feed and clothe His starving, shivering body as truly as though He were here upon earth in person; for inasmuch as we do it unto one of the least of these, we do it unto Him. Will we do it? Will we do it?

Elkhart, Ohio.

#### For the Herald of Truth. ARE WE KEEPING ALL THE COMMANDMENTS? IF NOT, WHY NOT?

BY A HUMBLE SERVANT OF CHRIST.

To-day we are living under grace, not under law. The New Testament is filled with love, and through love God expects us to do His will as we receive light.

When once we become filled with the love of God and for souls His commandments become easy for us to keep because we do them through love and consider it a privilege and not a "must" to do them.

When we consider the great work Christ did for us the keeping of the commandments which He left become easy for us to do. If we walk side by side with Christ, the yoke is easy, but if we pull away from Him it becomes heavy and torturous.

After we have accepted Christ and are filled with divine love we begin to "search the Scriptures" to see what Christ would have us do, and every thing He has for us which we can do adds pleasure to our Christian lives.

The more we do the more we want to do and the greater the blessings. Every word we speak for Christ, every act we do for Him is not without a blessing.

So many Christians are simply existing to-day. I say *existing* since they are not growing and developing because they are not feeding on the "sincere milk of the word," and getting the blessing of God as they should if only they would seek and *do*. The Christian life is not only "to be," but "to do."

Now as individuals and as a church let us see if there is not a great work which we have neglected for many years. Much has been said and written of late years about spreading the gospel and the missionary spirit which was dormant for many years in our church has been revived. One mission has sprung into existence, the result of which has been thousands of untold blessings. This is God's work. Let us continue to do all we can in the churches and in city missions, but let us not stop there. The gospel says "to all nations," go and teach. This is the command to which we are to call attention in this article and if our hearts are warm with God's love we will feel

to put our shoulder to the wheel and push the Gospel into the darkest of heathendom, which work is greatest at this era of the Christian religion.

This was the last command Christ left for us. After He had finished all, made everything ready, suffered the death and rose triumphant from the grave after which His mission was ended, then said He to His disciples, "Go ye therefore and teach all nations," &c (Matthew 28:19).

This the apostles endeavored to do; greater missionaries I do believe have never lived since. They endured hardships and many privations for Christ.

What are we doing to-day as a Christian people? Do we lack means? Do we lack time? Do we lack traveling facilities either by land or sea? Do we lack opportunity? No, none of these. The old gates that kept us out of many heathen nations have at last, through treaties, swung upon their rusty hinges, and now the way is open for Christians to enter with the light of the gospel of Christ.

When I look into our Mennonite church and see the amount of wealth with which God has blessed it and how little comparatively of it is being used for His cause, it seems to me God must be grieved to see His people so careless and indifferent concerning His work, since He has entrusted so much in their hands. Some day He will demand an account for the use of this means. If we are truly His children we will act promptly as we receive light. How many Christians would like to entertain the idea that the heathen are saved some other way than by the gospel of Christ so that their consciences may rest easy and their purses be full. If we give remember it will be given to us good measure, pressed down, and shaken together, and running over. (Luke 6:38.) Does that occur in your ordinary business transaction? Do you always receive great blessings by giving all your means to your children? I fear not: many times the very reverse occurs.

As a church we ought to be the leading missionary people. Why? Because we pay no salaries to the ministry, we have no costly churches or church property, live simply and plainly in the homes, dress modestly, &c. Where is the money? What are we doing with it? Is it being spent for God's work or are we simply hoarding it up to satisfy our carnal desire for great riches? I fear it is robbing God. (Mal. 3:8,9.)

In my travels over a year ago for the Publishing House I visited many of our churches and many of our Mennonite and Amish families.

I observed in many of the houses there were no curtains hung at the windows, no carpet on the floor, furniture of the plainest kind and many other things lacking which are found in the homes of others of similar means. They live well, have abundance of everything, and are hearty, thrifty and happy. I do not criticize these dear brethren for their mode of living; for, with the right purpose in view, it is a true saving of means to live thus. They are nearer right in that respect than any other denomination I know, if they were using the money which others spend for costly furniture, fine carpets, nice window shades, clothing, &c., for the spread of the gospel of Christ. But it is not always the case. May not be that many of our people are carrying out the rules of the church and at the same time



are hoarding up wealth for their children to squander?

Following church rules and regulations alone will not save any man. The "blood of Christ" alone, "cleanseth from all sin." God holds us accountable for that which He has entrusted to us. What are we doing with the means or talents?

Let us wake up to a sense of our duty, search the scriptures daily, and as we receive light, let us act promptly. Heathens are dying by the thousands every day, not a moment passes but hundreds pass into everlasting punishment, many of whom might have been saved had they the light we have. Put yourself in their place for one moment and then in ours, you groping in darkness, ignorance, superstition, worshipping dumb idols, and they with the blessed light of the gospel of Jesus Christ, what would you think if they put forth no effort to save you? Can you realize your duty and responsibility? When once the gospel of Christ is preached to all nations and all have had ample opportunity to be saved, then the end will come. (Matt. 24:14) God will let the world stand until all heathen nations have received the gospel. Let every follower of Christ consecrate himself and a name to the will of God, that all may be done to His glory. We are patiently waiting for God to remove the barrier which is preventing the scattering of the volunteer services for the salvation of the Chinese.

#### For the Herald of Truth, TO THE LAND OF SUNSHINE, AND THE LAND OF THE MID-NIGHT SUN.

AN ACCOUNT OF A TRIP TAKEN BY  
J. S. LEHMAN AND J. K. BRUBAKER,  
V.

Solomon says, "There is a time for all things," and since the readers of the HERALD have been a long time in Alaska, British Columbia, and for the last few weeks in Seattle, Wash., no doubt they would like to come home again. It is acknowledged by most people that "there is no place like home." In looking over the multitude of cheerful faces of our readers we must believe that they rejoice to know that they will leave Seattle on the 8:30 A. M. train for Vancouver, at which place we will arrive at 6:00 P. M. Now, we are once more in British Columbia, expecting to stay but a very short time.

July 7, we made a short call on the Canadian Pacific Railway authorities, and were kindly received by the officials of this great railway system. Several letters were handed to us, which were sent to Vancouver to the General Agent at that place, introducing us to the officials at Vancouver, also the railroad conductors and other officials that we would meet on the line of the Canadian Pacific. We were informed at the general railroad office that travel was somewhat dangerous on account of high water. In our travels we were treated with much courtesy, and they apparently assured us all the safety that was in their power. Several trains were delayed on account of the overflow of the Fraser River which inundated the greater part of the great Fraser Valley, but the officials of the Canadian Pacific Railway Co. assured us that if a train would leave that afternoon there would be perfect safety. That made it more pleasant, and gave us the assurance that we were in the

hands of a company that conscientiously look after the interests of the general public. We spent a very pleasant day in Vancouver.

We were presented with a permit admitting us on board the steamer the "Empress of China," a large merchant marine steamer, which was a great sight to us. There are a number of these large merchant steamers which are controlled and run by the Canadian Pacific Railway Co. It is said that there are no better equipped steamers afloat any where. They are among the largest and probably the finest, and are not only so constructed as to capture the eye as far as beauty is concerned, but are built to face the greatest storms. They are also arranged for the comfort of the travelers. One of the officers told us that on one trip to China they went through such a terrific storm that one section of the state room on the upper deck was swept away. The steamers are so arranged that should one part of them be broken in, the next section or department is so arranged that it is perfectly independent of the others, making it almost impossible for any storm to sink the great floating palace.

We rejoiced that the regular through train for the east would leave Vancouver at 2:00 P. M., at which time we left for Calgary, N. W. T. The Fraser River overflowed its banks and made the trip very dangerous. We can say this for the Canadian Pacific Railway Co., without exaggerating, that wherever there was apparent danger the company had a number of men to examine the roadbed and bridges. Hundreds of bridges were crossed between Vancouver and Calgary, and at almost every bridge there were from one to a dozen men watching the structure, and at many places the bridges were strengthened by putting in extra timbers, and large boulders were placed on the foundations of the bridges, so as to make them safe. The train on which we were, proceeded very slowly, owing to the great danger which confronted us. We were informed by the officers, and not only by the officers, but through other mediums, that on the Canadian Pacific Railway there are very few fatal accidents as the company uses all precautionary measures, and whenever there is danger the trains move very slowly. We can also say in favor of the Canadian Pacific system that when we had crossed the Rocky mountains and came to where there were good roadbeds they are by no means the slowest companies in existence, for they make very rapid time indeed.

The Columbia River also overflowed its banks, yet it was withal a very beautiful sight to see. The great body of water spread out over not only its banks, but in some places even the railroad, through which the engines plowed like steamboats.

July 8, we were still on the Rockies, and had to pass many dangerous places where there were bad washouts and dangerous bridges. We however arrived safely at the Glacier House at 1:00 o'clock P. M., at which place we took dinner. During the afternoon and evening we were in constant view of the Kicking Horse River, which is one of the grandest sights we ever saw. It was very high, and pouring down the highest mountains, finding its way down to the level. Its waterfalls of great volume are marvelous to behold.

It has a rapid current and seemed to make as much progress as an express train. Close to the divide at the summit of the Rocky Mountains can be seen a large gold mine.

July 9. At 3:30 A. M., we arrived at Calgary and found comfortable quarters at the Queen's Hotel. Calgary is a beautiful little city, very nicely built. The mountains in the distance, westward, can be seen only on a very clear day. We are now on the open prairie from 1500 to 2000 miles in length, and many miles in width.

At 8:00 A. M. we left Calgary for Edmonton, Alberta. The train stopped at Red Deer for dinner. The distance from Calgary to Edmonton is about 240 miles. We were very favorably impressed with the country through which we passed. It is best adapted for mixed farming, or rather for stock raising. The grasses are very nutritious, and by the looks of the pastures, often close to the railroad and towns, where there are probably more cattle grazing than farther in the interior, the pastures were almost knee high. We never saw better looking cattle than on our way to Edmonton from Calgary. From the little calves even to the largest cows and steers, all were fat enough for any market. Not only does the abundance of grass favor stock raising, but the beautiful streams and small lakes and the abundance of timber along the streams all combine to make it a very desirable country for stock raising.

It was of course in the summer time when we passed through, and judging from the weather and the general condition of everything we thought the winters would not be extremely cold, but upon investigating the matter we found that the winters are extremely cold, and we were somewhat surprised to find that the cattle and horses graze out without any shelter the greater part of the winter, and judging from the cattle that we saw, the cold winters do not have the same effect upon them as our winters would here in Indiana. The stock man that makes provision for the winter in the way of putting up some coarse feed is the one that prospers.

We saw grain grown there that was very fine. It is not the best crop for raising small grain or corn for the market. The farmer who goes there expecting to raise grain for the market will make a failure of it. The frost often comes and takes it before it reaches perfect maturity. The stock man raises grain for feed, and does not expect to raise grain for the market.

We arrived in Edmonton at 8:00 P. M., and for the night we put up at the Queen's Hotel. Before we reached North Edmonton we were obliged to ferry across the large river Saskatchewan, where there can be seen at different times during the year 500 men washing gold from the river bed. It is said that the gold is mixed in with the sand in the river bed, and is washed down from the Rocky Mountains, and all along the stream can be found the precious gold. An ordinary man can wash enough of the riverbed to get \$200 worth of gold in one day. There are other facilities whereby three or four men can wash out from \$7000.00 to \$80000.00 per month. In this particular country that we mention there is nothing but goldwashing, stock raising and industries of that kind. People have flocked into that country from all parts of the world. We met a great many

people from England, who came over and bought land in large tracts. Thousands of acres can be bought from the Canadian Pacific Railway Co., and many thousands of acres can be bought from other sources at very reasonable rates.

During the evening suddenly a storm arose which poured down on N. Edmonton a volume of hail which was piled in heaps a foot thick. The citizens of Edmonton said, however, that this is not a common occurrence.

July 10. We left Edmonton for Calgary in the morning. The weather was very warm for this latitude. We again stopped at Red Deer for dinner. In this stretch of country we saw a host of Indians and coyotes. About the greatest nuisance that we found along this route was the mosquitoes. They are very large, and when they gather in an army they make men tremble. It is, however, not safe to surrender. That certainly would be fatal. We noticed one man on the train who had a very novel way to outgeneral the mosquitoes. He had sewed mosquito netting inside of his hat and when the army attacked him, he would just pull down the netting, which made his position impregnable.

July 11. At 3:30 P. M. we left Calgary for Winnipeg, a distance of about 1500 miles. It is not necessary for us to say that all along from Calgary to Winnipeg we saw nothing but a paradise of fertile lands, mostly used, and best adapted for stock raising, and mixed farming. As we came farther east, that is, toward Winnipeg, the large wheat fields appear, and after getting in closer proximity, say from 50 to 100 miles from Winnipeg and south to Regina there is nothing but an ocean of wheat. From the appearance of the buildings we had to believe that persons that attended to their business were prosperous.

In the evening of the same day that we left Calgary we had song service on the train, and those who were gifted with song united in the service. July 12. We spent the Sabbath day on the train enroute to Winnipeg. The scenery all along was very fine, and at almost every station many Indians could be seen. By the request of the passengers we had a religious service, and those that were anxious to hear a sermon gathered in a certain car, where the sermon was preached. The passengers seemed to be very attentive.

On our way from Calgary to Winnipeg we formed the acquaintance of Mrs. R. Page, who lives on the shore of Devil's Pine Lake, Alberta, not very far from Red Deer. It is said that this is a very beautiful lake, and a number of summer resorts have been erected there. Mrs. Page informed us that her husband owned nearly all the land on the lake. He is a large dealer in horses and cattle. Mrs. Page is spending her winter in England, from which country she came. She told us that her husband was bringing with him a large trainload of fat cattle which he was shipping to England alive. His going to England is also to arrange for a large shipment of fine thoroughbred horses. Mrs. Page gave us her address, and gave us special direction to send her the HERALD OF TRUTH to 5 Mozler Ave., Clifton, Bristol, England.

July 13. We arrived in Winnipeg at 3 A. M., and found very comfortable quarters in that beautiful and bustling city. We took a walk through the city, and found that the general appearance of the place is well worth mentioning. At 2:30 P. M. we left for Regina, at which place we arrived at 5:00 P. M., and found Bro. Herman Dirks awaiting us. He conducted us to the hospitable home of Peter Siemens for supper. The same evening of our arrival we were requested to preach in the college building. The meeting was well attended, and the audience very attentive. After service we went to Pre. H. H. Ewert's where we enjoyed ourselves for an hour longer, then were conducted to Edward Penner's for the night.

July 14. We were requested by the hospitable E. Penner to make his place our headquarters as long as we were in Manitoba, which invitation was at once accepted. We can say for Bro. Penner, and not only for him, but for all the rest of our brethren in Manitoba and elsewhere that we met on our trip—not to flatter them, but merely to give them their just dues—that they received us most cordially, and that we will ever feel grateful to them. May the Lord bless them all richly for their cordiality and hospitality. They had not only given us a cup of cold water—which is not without promise—but gave us the "fat of the land."

We visited Bro. Loewen's, and many other brethren in Regina, and through the kindness of Bro. Ewert we were taken to Blush, Heinrich Wiebe's who lives about three miles northeast of Regina. We again returned to our comfortable headquarters in the evening.

July 15. At 11:00 A. M. we left Regina for Winkler and arrived there at 1:30 P. M. Visited Bro. Loewen's and Isaac Peters'. At the last place we remained for the night. They appointed a meeting for us in their church in Winkler. They had but two hours' time to announce the meeting and to our surprise the church was nearly filled.

July 16. We took a morning drive to David Peters', then to Pre. Sawatzky's home, at which place we took dinner. In the afternoon Bro. Sawatzky took us to Bro. Hoepfner's, at which place we remained for supper. In the evening he took us to Bro. Friesen's where we stayed all night.

July 17. Bro. Friesen took us to fish. Wiebe's at which place we had a very pleasant visit, and remained there for dinner. In the afternoon Bro. Wiebe took us 10 miles to one of his ministers, who conducted us to Regina, at which place we arrived at 5 P. M. We went again to our comfortable headquarters.

July 18. We received a number of letters and answered them, and also a telegram from the Lehman family. Made a few calls in the afternoon, and in the evening went to our headquarters.

July 19. A beautiful Sunday morning. Bro. Penner with a large "bus," which had a capacity to hold sixteen persons, took us to the mission feast, at which place many souls were gathered.

Bro. Ewert opened the services from Acts. Bro. David Duerkson of Russia was the second speaker, and gave us a very able address from Rev. 1:5. The third speaker was Rev. J. B. Baer of Bluffton, Ohio, evangelist of the General Conference Mennonites.

In the afternoon meeting, Bro. J. K. Brubaker was the first speaker, taking for his text, Mark 4:16. The second

speaker was J. S. Lehman, the third speaker was Bro. Hoepfner.

At 3:00 P. M. we left for Regina, at which place dinner was provided at our hospitable headquarters by Edward Penner. At 5:00 P. M. we bade farewell to many of our dear brethren and sisters who went with us to the depot to bid us farewell. Their company was much enjoyed by us, and at the same time we felt very sad to part from such dear friends and brethren.

We left Regina for St. Paul, at which place we arrived at 7:50 A. M. on the morning of July 20. We looked up our transportation, and took a general survey of the city, and then started for Chicago, at 6:55 P. M., arriving in Chicago at 7:00 A. M., July 21. We stopped at Burk's Hotel on Madison St. On our arrival at the above hotel we were handed a letter from our dear Bro. C. C. Shoemaker, the well known poultry man of Freeport, Ill., stating that he would bring the Lehman family, who were visiting at his house for some time, to Chicago, leaving Freeport at 7 o'clock, and arriving at Chicago at the Illinois Central depot at 10:00 A. M., as previously arranged. At the time specified we were ready to receive them at the depot.

This indeed was a very enjoyable season. Attributing to God's love and protecting care our safe arrival and happy meeting of every member of our family after traveling over 12,000 miles, going through dangerous scenes, we had great reason to thank the Lord for His kind protection over us, and over our family, that we could again meet.

When we arrived in the city of Chicago, we for the first time experienced hot weather. All of the time that we were away, even in Mexico, through California, Alaska, British Columbia, through Manitoba, Dakota, Minnesota, until we arrived at Chicago we had more or less cool weather.

At noon of the same day of our arrival we all went to Willard Hall to the Women's Temperance meeting. In the afternoon we visited Highland Park. In the evening we went to the Pacific Mission.

July 22. We had special business with several railway companies, and after transacting our business we called at the office of Dr. Peter Fahrney and Sons Co., at which place we were received very kindly, and gave them a short synopsis of our trip.

At noon some of our party visited the temperance meeting at Willard Hall. We left Chicago at 8:00 P. M., and arrived at Elkhart at 6:35 P. M., and soon arrived safe and sound at our home, 302 Prairie Street, glad once more to go in and out of the dear old home, and deeply thankful to the great Preserver of all things for His merciful providence.

THE GENERAL CONFERENCE.

The members of the General Conference committee met in the Mennonite Meeting House in Elkhart, Ind., Friday, Nov. 27, 1896. There were present, J. N. Durr, of Pennsylvania; A. Schiffer, of Nebraska; John Schmidt, of Illinois; D. J. Johns, of Indiana; C. B. Brenne-man, of Ohio; Joseph Schlegel, of Nebraska; Henry E. Fast, Mt. Lake, Minn.; Noah Stauffer, of Canada; David Burkholder, of Indiana; S. M. Hartman, of Illinois; and Daniel Kauffman, of Missouri. Several members from the local

congregation were also present as spectators. The meeting was opened by singing and prayer. Brother Durr then stated the object of the meeting. Each member present was then called upon to report the feeling from their respective conferences. It was suggested that the German language be used since there were several members present who were not well versed in the English language. Brother Hartman was appointed interpreter and assistant moderator. The testimony of all the members was substantially the same. Each recognized the need of a General Conference, but cautioned exceeding care and moderation. It was the common opinion of those present that if the proper steps are taken in outlining the plan for holding the proposed conference, and those who favor the conference act with moderation until it can be clearly demonstrated that the same would add to the prosperity of the church, that it will only be a question of time when the whole church will stand as a unit in favor of the conference.

The next question discussed was, "Does this committee think it best, under the circumstances, to issue a call for a General Conference?" After considerable discussion, it was decided that, since the conferences were not all represented in the meeting, under the existing circumstances, it would be unwise to issue a call for a General Conference; but that a preliminary meeting should be called to consider such advisory matters as may be brought before it, and to decide whether or not our sixteen or more district conferences shall unite in one General Conference; this preliminary meeting to have the functions of a General Conference, but to pass no regulations which shall be binding on the local conferences. On motion, a committee was appointed to formulate a report. The committee appointed were D. J. Johns, C. B. Brenne-man, and Daniel Kauffman. While this committee was preparing its report, the remaining members held an interesting and profitable discussion on various questions pertaining to the welfare of the church. The committee brought in its report, which was read section by section, and was read with alterations, was adopted. C. B. Brenne-man, D. J. Johns, and Daniel Kauffman were appointed as a committee to arrange for a time and place for holding the preliminary meeting. It was understood that the meeting is to be held at some centrally located place, and after each district conference shall have an other meeting. After singing and prayer, the meeting adjourned.

BY THE SECRETARY.

The report of the committee, adopted by the meeting and issued as an address to the church in general, is as follows: For years it has been the opinion of a number of our people that a General Conference would be an aid to the prosperity of our church. As time rolled on, and the necessity for such a conference became more apparent, practical steps were taken to secure this recognized need. It was proposed to have each of our various conferences appoint one of its members to serve on a committee to consider the advisability of holding a General Conference, and in case it was deemed advisable, to issue a call for the same. It is not the purpose of this address to set forth the reasons why such a conference should

be held. That phase of the question has been thoroughly discussed in the columns of the HERALD OF TRUTH and elsewhere. Suffice it to say that the proposition to hold a General Conference meets with our unqualified approval. While we believe that a General Conference would unite our people more solidly upon the fundamental principles of true gospel holiness than ever before; bring about a better understanding among our brethren in various fields of labor as to the best means of carrying on gospel work; and, in consequence of more united efforts, enable us to teach and to spread the gospel more effectively; we recognize that some of our most thoughtful members have some fears as to the result of an attempt to hold a General Conference; and, after careful consideration, have decided to suggest a PRELIMINARY meeting, which body is to determine whether or not we shall unite in holding a General Conference.

1. This meeting shall be held at some centrally located place, in about a year from the date of this meeting, the time and place to be fixed definitely by a committee appointed for this purpose.

2. It shall be composed of the bishops of our sixteen or more conferences, and delegates, not exceeding five from each conference district, to be appointed in such a manner as each conference may direct.

3. The object of this meeting shall be (1) to consider the advisability of holding a General Conference, and in case it is deemed advisable, to issue a call for the same; (2) to consider matters pertaining to the general welfare of the church; but it shall be wholly advisory in character, and shall take no action which shall conflict with the regulations of any of our district conferences.

Concerning a General Conference, we believe that it should be composed of those who are in harmony with the eighteen Articles of Faith adopted by the General Conference held at Dort in 1629, and who agree, and are in harmony with the doctrines, teachings, ordinances, and rules of order maintained and practiced by the sixteen or more conferences of the United States and Canada, represented by the HERALD OF TRUTH.

That it should meet not oftener than once every two years, nor less than once every four years, at a time and place agreed upon by the conference itself.

That the questions to be discussed by the General Conference, should be first submitted to a standing committee consisting of one bishop or minister from each conference district.

That the business of the conference should be transacted by the bishops of our sixteen or more district conferences, together with such a representation of delegates as the preliminary meeting may agree upon.

That it should consider all matters pertaining to the general welfare of the whole church, such as doctrines, teachings, rules of order, mission work, church literature, etc., etc.

That it should assist the district conferences in weeding out heretical doctrines in their respective fields of labor; but that it should act on local questions, only upon appeal from local conferences.

Believing that these suggestions will convey some idea as to the intents and purposes of a General Conference, that

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That it should meet not oftener than once every two years, nor less than once every four years, at a time and place agreed upon by the conference itself.

That the questions to be discussed by the General Conference, should be first submitted to a standing committee consisting of one bishop or minister from each conference district.

That the business of the conference should be transacted by the bishops of our sixteen or more district conferences, together with such a representation of delegates as the preliminary meeting may agree upon.

That it should consider all matters pertaining to the general welfare of the whole church, such as doctrines, teachings, rules of order, mission work, church literature, etc., etc.

That it should assist the district conferences in weeding out heretical doctrines in their respective fields of labor; but that it should act on local questions, only upon appeal from local conferences.

Believing that these suggestions will convey some idea as to the intents and purposes of a General Conference, that

such a conference would bring about the results as already indicated, and trusting that our church in all sections of our country—east, west, north, south—will be represented in the preliminary meeting provided for in this report. We submit this report for the consideration of all concerned. Let the important questions which should receive treatment by a whole, united church, receive our most prayerful consideration. Let us stand together in the great work to which we are called, laboring for the work which sincerity, unity, and fidelity to God are sure to accomplish, and leave the results in the hands of God.

J. N. DIER, Pa.  
A. SCHIFFLER, Neb. & Kan.  
JOHN SCHMIDT, Ill.  
D. J. JOHNS, Ind.  
C. B. BRENNEMAN, O.  
JOSEPH SCHLEGEL, Neb.  
HENRY E. EAST, Minn. & Dak.  
NOAH STAFFER, Canada  
DAVID BURKHOLDER, Ind.  
E. M. HARTMAN, Ill.  
DANIEL KAUFFMAN, Mo.

#### For the Herald of Truth. WHO ARE THE TRULY PRIVILEGED?

BY BARBARA SHERK.

There is nothing here on earth of material things but over it is written, "fadeeth away."

Now the question arises, Who are the truly privileged ones here on earth? Those that live in fine houses, have plenty of money to spend as they wish, make a great display, gain a high position and honor among men? Many think so and even imperil their never-dying souls to gain it, and, as the world goes, they are looked upon as the privileged class; but if they have not a treasure laid up in Heaven, they are miserably poor, their privileges are very slender indeed. They may be called at any time to leave everything they have in this world, for they can certainly not take anything with them. Or they may remain for a time, and all they have may go from them, or disease may fasten upon them, and amid all their splendor they are unable to enjoy their riches or the privileges it would bring.

The truly privileged, to my mind, are those who are independent of earthly riches, who will be the richest when they leave this world. Death will only carry them over to that inheritance which fadeeth not away, but is reserved in Heaven for those who lay up their treasure there, those who accept Christ as their Savior while it is called to day and remain faithful unto the end.

What grand privileges for the true Christian. Child of a King, not only of earth, but of Heaven, a King of kings, and Lord of lords, a truly royal line, and we are royal in nature, for a new nature has been given us. We are related to the kingdom of earth and Heaven, heirs of immortal joys, and joint-heirs with Jesus Christ. Let us never forget that the silver and gold that cause people who have it, to be called rich, all belong to Him who says (Haggai 2:8), "The silver and the gold are mine" for He is the Creator of all things. Oh how much better for all, and more especially for us as Christians if we would consider these things more earnestly, make more of our relationship with God, and less of that which only belongs to this world.

If we only would seek more after the truth so that we could realize more

fully how privileged we are, and then make use of the privileges, and appreciate them, what a vast difference it would make to us, and all those with whom we come in contact. The promise of our King are yea and Amen to His children; there is nothing on earth that will compare with the love and care He bestoweth upon them, here on earth, and it is impossible to even dream of what awaits us beyond this vale of tears.

Ought we not much more to pity those who have only earthly riches, than envy them? If this is all they have, how miserably poor they are! Soon, ah soon, many of them will have to leave all and try the realities of an endless eternity. Ah, my Christian readers, how anxious we all should be for their never-dying souls, anxious that they might become rich in treasures laid up in Heaven, rich in a beautiful faith, a beautiful hope of a blessed inheritance beyond the grave which fadeeth not away.

To have sown in the souls of men,  
One thought that will not die.  
To have been a link in the chain of life,  
Shall be immortality.  
Edith, Ind.

#### LETTER FROM CHINA.

[The following letter was written by Sister Sarah Troyer to Bro. J. S. Hartzler, but as it is very interesting and instructive, we take the liberty of publishing it.—Ed.]

DEAR BROTHER:—Ever since I gave myself to the Lord for any work which He may have for me, I have had it in mind to write you about it and tell you that I never through all these years has the dear Lord allowed me to forget Rom. 12:12, from which you preached a few evenings after my conversion. I am certain the Lord then wanted this work done—my body presented a living sacrifice to Him. But it was not done; I fought against it, the flesh was too strong. It gained the victory. The early years of my Christian life were not bright ones, and the Lord, often dealt with me. Now, as I look back, I see the Lord's hand in my life, preparing me for just this work to which He has at last seen fit to call me after so many years of apparent waste in my life. Oh, what joy, what peace, yielding to His will brings! As we walk in the light, He gives more, He reveals Himself more and more; we go "from glory to glory," and "from strength to strength." All these years this text has clung to me, and now at last I have yielded and am willing, yes more than willing to be separated from the world and to Himself, in His love, just only would I live henceforth. Only to be a broken and empty vessel at the Master's feet, that His life may flow freely through me to these poor "blinded by Satan" people. I wish I could tell you something of the joy, peace and quiet of soul, I have had since coming to China, just as I have said in His love, just only would I need not fight in this battle, but only to stand still and see the salvation of the Lord, just in knowing that the battle is the Lord's, not mine. Not only the battle with the language, not only the battle with Satan in his stronghold of China, but that with the flesh, the old man must be reckoned dead, Rom. 6. In this life will fight for me. I am to stand still, to rest from my own labors, and let Him work in me to will and do His own good pleasure.

ure. We do indeed enter into rest when we cease from our own labors, and let Him work through us. But, although crucified with Christ, the flesh is still so live, and only by faith in Him can any victory be gained. "Always bearing about in the body the dying of the Lord Jesus, that the life also of the Lord Jesus may be made manifest in our body." Oh, that His life might be continually manifest in me before this people.

I have come to China under the China Inland Mission, the American branch of which is situated at Toronto, Canada. It is interdenominational, and international. J. Hudson Taylor is its founder and general director. He was led in 1862 or 63 to withdraw from the mission under which he was laboring in China, because it was going into debt for his support. He believed this to be unscriptural, and also believed that the Lord would supply the needs of those He called to the work. The Lord proved His promises, as Phil. 4:19 to be true, and Mr. Taylor did not starve in China without a salary. After several years of labor he returned to England, his heart burdened with the needs of China, to secure, if possible, more workers, or rather, I should say, create an interest in the needs of China's millions, dying without Christ at the rate of 30,000 a day. He was so burdened with this need that for months he could not sleep, but night after night cried to God for China. At last, after a great struggle against it, he yielded himself to God to be used in sending out workers, and to be at the head of the work himself. This he was unwilling to do before, and was afraid to ask of God the laborers, because he had no means with which to support them in China. Now he knew that if God sent the laborers He would also send the means of support, and immediately asked for two for each province of China that had none. In a few months sixteen of them were on their way to China. The means had been supplied in a wonderful way. A circular was sent with the "Occasional Paper" to say that already more than a sufficient amount had come in. In this way the mission which now numbers nearly 700 members was begun. No salaries are paid, but as the Lord sends in for each department of the work it is distributed, and never has the work been stopped because of lack of funds, and I heard the secretary at Toronto say that none who were ready to go had ever been kept at home because of lack of funds. There are now about 80 workers from America since 1889, when the North American branch was formed. This supplying of needs is a wonderful seal upon the work, for money is never asked for by the meetings held by the members. There are members of almost every denomination in the mission, and a beautiful feeling of unity and fellowship exists among those I Yang Cheo and I will live alone.

I have been nursing five weeks since coming to Lu gan, during which time I did very little studying. This leaves me about two months of study out of the four spent in China. I am to have my second meeting with the women tomorrow. I trust the Lord will spare through His word, and give me as many words as will be for His glory to be spoken by me. Will you not pray for China and me? It is a great help to know that our friends are praying for us. In crossing the stormy ocean we

I would be so glad if the Mission in this way could become better known to our own people. There are so many young people in the Amish and Mennonite churches, some of whom I am sure the Lord needs in this dark corner of His field, 30,000 a day in China alone dying without Christ. Is this what the Lord

Jesus wants? All His people clustered together in one little corner, while the ripe grain in other parts of the field is waiting for reapers? Is this what He meant when He said, "as the Father hath sent me, so have I sent you?" How grieved His loving heart must be as He sees His church which is to be the light of the world, clustered together in one place, and these millions of people in China, Africa, South America, and the islands of the sea left without the Gospel, because they are not willing to give to the Lord His own, that which He purchased—their lives, their all.

I do not mean to say all should go, but His people should all be in the place where He wants them for His work, and I am sure He does want all in America and Europe, while all the rest of the world is perishing. He would send many more if they would listen to His voice. It is true that there is much work to do at home, so that there are many of His children who never do anything toward getting others to accept Christ because "there are others who can do it better." There are dozens of Christians there, while here there are none, or perhaps one to give the Gospel. And does not the Lord want each one of them to give His "body a living sacrifice"?

It is so sad to think, as we go from house to house among the women, that they are "without God, and without hope in the world." The women, believing as they do that they have no souls which can go to heaven, live lives of misery, and often, oh so often, try to end it by taking opium. Only a few days ago we were called to a woman who had taken it and her life. After working with her for an hour, we left her slowly recovering, but first we left the word of truth. Opium here in the North is a fearful curse, and yet many people are reached with the Gospel through it. The Lord overrules this evil for His glory. Many opium refuges are opened by the missionaries in this province, where many go to break off opium smoking, and for several weeks hear the Gospel daily.

I have been in my station for two months, having stayed for a very short time in Yang Cheo to study the language. The usual time is six to twelve months, but our party of four ladies was there only five weeks. Workers were needed, and the summer was coming on, so we were sent before the hot weather came on. I am with Mr. and Mrs. Smith, but in a few weeks expect to remove to another part of the city, where Mrs. Gates (who has been absent for a few months) and I will live alone with the young women. These are very large premises, but it is thought better for sisters to live alone because of the Chinese custom.

The language is not as difficult as it has been thought to be. I have not had much study yet, as our journey from Yang Cheo took but a month, and I have been nursing five weeks since coming to Lu gan, during which time I did very little studying. This leaves me about two months of study out of the four spent in China. I am to have my second meeting with the women tomorrow. I trust the Lord will spare through His word, and give me as many words as will be for His glory to be spoken by me. Will you not pray for China and me? It is a great help to know that our friends are praying for us. In crossing the stormy ocean we

were upheld so much by the thought that many prayers were ascending for us. They were answered too. The Lord gave each of us a blessing. Miss Gibson from Scotland who had been two years in China returned with us, and a number of meetings were held between Toronto and Tacoma which we trust the Lord blessed to the bringing out of some of His people.

I am praying that the Lord may send some of the young people from their homes into this field. God bless you in your work for Him. I am yours in the hope of His coming. SARAH TROYER, *Tien Tsin, China, Care of China Inland Mission.*

P. S.—I will be glad to answer any questions concerning Christ's work in China which I can, and write to any one who is interested in it if they will write me.

#### CHILD LIFE IN TELUGU LAND.

BY ANNIE H. DOWNEY.

The Telugu country is a triangular portion of southern India, bounded by Madras on the southeast, Chibacoe on the northeast, and Hyderabad, in the Nizam's dominions, on the northwest. It contains about eighteen millions of people, the great majority speaking the Telugu language, but there are also many Tamils and a number of Muhammadans speaking Hindustani. The prevailing religion is Hinduism.

There are two great classes of Hindu children, the caste and the outcaste. Among the caste children are Brahmins, the highest, and Sudras, the lowest, caste. To the superficial eye there does not seem much difference in the children. The babies are all carried on their mother's hips or on their father's shoulders. They are all unclothed until about seven years of age. They tumble about in the dirt. The boys play marbles, flicking the marbles very vigorously from the middle finger of the left hand. They also play what passes for hopscotch, and other games very closely resembling ours; but, on the whole, the outcastes have the freest time. They are not restricted as to their food or their actions, and they grow up pretty much like weeds. Their parents are very fond of them, and indulge them even to the extent of sometimes putting tobacco or betel into their mouths because they cry for it. But, while they are foolishly indulgent, they are also very passionate, and punish the children severely by beating them, twisting their ears, putting pepper into their eyes, or something else equally brutal.

When one enters a native village the children seem to swarm everywhere. The outcaste children are generally very dirty, with sore eyes, sores on their bodies, and wear a neglected air. Because of the poverty of the people, the parents and the older children must go out to work, and the younger children are left day by day to themselves. The little girls carry the babies around, and look after them as well as they can, while the little boys look after the cattle.

In the caste villages we meet with healthier types of children; for they have, as a rule, better food and cleaner surroundings. The caste babies are particularly cute. One day we came upon a pretty scene. Two regular men were sitting outside their dwelling. The elder woman held on her lap the daughter's first baby. Both were regarding the brown atom with the liveliest interest.

As we paused to speak to them, the grandmother held up the infant for us to see. It had no clothes, but on its tiny finger there was a ring, and it had a bracelet on its arm. Later on there would be added a string of beads around its waist, with perhaps a silver heart-shaped ornament dangling in front.

As we looked at this baby we thought that, even in its short life, it had already felt the effects of the adherence to custom that so pre-eminently marks this people. "It is the custom," said the mother must have neither food nor water for three days, nor must the baby be bathed until then. Quite a ceremony attends that first bath. Some elderly relatives take the child, and, stretching out her feet, lays it between her ankles. It is then rubbed all over with soap-bar, and its mouth, nose, eyes, and ears are filled with a pungent oil, "to keep out the cold," and the other women look on composedly while the poor child screams and sometimes froths at the mouth. Then the woman, grasping the child by both feet, swings it back and forth, head down, a couple of times, "to make its body straight." Inserting two fingers into its mouth, she raises it up, with no other support. This is "to keep the roof of its mouth from falling in."

Its nose is pressed and pulled, its head rubbed and molded. Finally steaming water is brought and poured over the child, almost parboiling it, and the bath is finished with the administration of some hot spices, "to keep away cold, and soothe the child." Many babies do not survive their first bath. The wonder is that any do.

Boys are very welcome always, girls very rarely. In some places it is conceived good luck for the first child to be a girl; after that no more are wanted. Many a girl baby in a Brahman household is quietly disposed of, we are told, and no one is the wiser except the father and the midwife. And if the father does not give his silent order, the women of the house often settle the matter by simply neglecting it. A curious case came under our own notice once. A lady visiting a caste house the second day after the advent of a weak, sickly-looking girl baby asked where it was. "There," was the careless reply of one of the women, pointing to a corner of the room. There, sure enough, was the child on the cold earth, covered with black ants. On the lady exclaiming that with the woman, she simply shrugged her shoulders, and said, "It is only a girl." And yet the girls that are loved enough to be allowed their lives, are much petted. They are adorned with all the jewels their parents can afford, and are allowed their own way in everything.

Brahman children are married at a very early age, it being considered disgraceful for a girl to go over nine years of age without a husband. If both parties are young, it does not matter so much, as both grow up together. But if a middle-aged man marries a young wife, he must of necessity take a child, as there are no grown women single except widows, and they can never remarry. If the child-wife loses her husband, her head must be shaved, she can never wear bright clothes or jewels, cannot partake in the family festivities, and must fast regularly and often.

Brahman and Comattie boys are little different from the other castes around them until they are about eight years old, when a very important ceremony takes place,—the investiture of the sacred thread. A great feast is made, and, in the presence of the assembled guests, and with many incantations and offerings to the god, the priest of the family throws over the boy's left shoulder a twisted thread, which is to be worn to the day of his death. At the same time he whispers in his ear a word which is to be his talisman through life. The boy is then said to have been born the second time, and is admitted to all the caste distinctions belonging to the males of his class.

Brahman boys have always begun to study very early, every caste village of any size having what is called a "pial school," held in some open veranda or in a shed on the public thoroughfare. Here the boys, under the guidance of some sleepy old Brahman, sing out their lessons from palm leaf books, write with their fingers in the sand, and do sums on pieces of board blackened and utilized as slates. Within late years, government has pushed forward government schools; and, as the tuition under trained teachers is much more thorough, and the great aim of the rising generation is to gain some government position, the pial schools and their untrained teachers are disappearing.

It is a sign of civilization that schools for caste girls are springing up all over the country, and are well attended. Formerly it was considered a disgrace for a girl to learn to read, because only hot spices, "to keep away cold, and soothe the child." Many babies do not survive their first bath. The wonder is that any do.

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Little girls in caste homes have few playthings, rough wooden dolls dressed in native style and rude representations of their gods being the principal ones. They play many games closely resembling games in vogue at home, such as tag, hunt the button, jackstones, etc. They are very fond of action songs, and have many curious ones, in which they move round to the music, working out intricate patterns, clapping their hands or knocking sticks together in perfect time. Some of them can plait ropes while keeping time to the singing,—a feat which resembles the May pole festival of England. Perhaps it was borrowed by English girls from their Indian sisters.

As the ability to cook well is their greatest accomplishment, caste girls are early instructed in native house-keeping. It is very interesting to see tiny girls with tiny pots and firepans preparing food like their older sisters or their mothers. As they grow older, they are taught the various ceremonies to be observed and the feasts to be kept. They must mark geometrical figures in front of the doorsteps with powdered lime and perform the daily worship to their household gods.

We cannot close this sketch without reference to a third class of children,—the Muhammadans. Among this class the majority of the girls are secluded at a very early age, and their lives are very bare and desolate. As few of them know how to read, they cannot amuse themselves with books, cooking the food, playing with dolls, and dressing each other's hair, being the only way they have of passing the time; and they know nothing of the outside world except what the men of the house choose to tell them. If they move from one village to another, it is in a shut up palanquin, or a closely curtained cart. Their barren lives leave an imprint on their faces, which have a mournful look. But the Muhammadan homes are opening to the zealous workers, and through them some joy is coming into these dreary lives. May God speed the day when, all over this Telugu country the closed doors will be opened, and the inmates will have a chance to hear the blessed gospel and learn of the love of God in giving His blessed Son to die for them. To this end let us all sincerely pray.—Nol.

#### TRIP TO THE WEST.

Thursday Nov. 5th I took the train at Milford, Neb., and arrived at Flagler, Col., on the 6th at 6 A. M. Bro. Joseph Schrock conveyed me from the depot, and we drove 28 miles to Thurman, where a meeting was held in the evening. On the 7th we had meeting twice for worship and next morning again, in the afternoon counsel meeting was held. On the 9th communion was observed, in which 18 members took part. At 4 P. M. the brethren Daniel Roth and Menno Hoshart conveyed me back to Flagler, from whence I went to Longmont, Col., where Bro. Chr. Licht awaited me. We had meeting in the evening and again next morning. In the afternoon Bro. John Kennel and the sister Kate Licht were united in the holy bonds of matrimony, and in the evening another meeting was held. On the 12th counsel meeting was held, and in the afternoon communion was observed, at which 17 members were present. In the evening we met again and spent the time profitably in singing, exhortation and prayer.

The following evening at four we left for Denver. Several brethren had come down from the mountains to participate in the communion and other services, and on their return we parted here, and on the 14th arrived at our settlement near Cheyenne, Deuel Co., Neb. We had meeting the same evening and also on the 15th morning and evening when three persons confessed Christ. On the 17th we had counsel and instruction meeting and on the 18th the converts were baptized. In the afternoon we observed the communion in which 22 members participated.

At 8 P. M. I left for Kearney, where two families—Bro. B. Schlatter and Bro. D. Hochstetler reside, arriving there next morning at three. We had a little meeting, at which we endeavored to encourage one another in the faith from God's word and in singing. We also observed the memorial service at the breaking of bread. On the 24th at 2 A. M. I left for Seward Co., and the following morning Bro. C. Springer conveyed me to Milford, to my loved ones once more. I found them all well, thank God. To Him be praise for His preserving care and His continued aid.

JOSEPH SCHLEGEL.

"THE DOCTRINE OF Christ exceedeth all the doctrines of holy men; and he that hath the Spirit, will find therein the hidden manna; but many hear the gospel of Christ, and are little affected because they have not the Spirit of Christ."



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December 15, 1896.

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resources of hope, or consolation in his

own heart."

## HERALD OF TRUTH.

December 15,

## SUNDAY SCHOOL LESSONS.

LESSON XIII.—DECEMBER 27.

REVIEW.—FOURTH QUARTER.

GOLDEN TEXT.—Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.—Eccles. 12:13.

TIME.—The time of this quarter's lessons covers the whole life of Solomon, from B. C. 1035 to B. C. 975.

PLACE.—Jerusalem is the central point around which nearly all the events of this quarter's lessons cluster.

## DAILY READINGS.

M. (Dec. 21) Solomon anointed king.

1 Kings 1:24-39

T. Solomon's wise choice.

1 Kings 3:5-15

W. Building the temple.

1 Kings 5:1-12

T. The temple dedicated.

1 Kings 8:54-63

F. The birth of Christ (Christmas).

Matt. 2:1-12

S. God's blessing upon Solomon.

1 Kings 9:1-9

S. Solomon's sin.

1 Kings 11:4-13

READING LESSON.—Psalms 72.

REVIEW OF TITLES, GOLDEN TEXTS, ETC.

Les.	Title.	Golden Text.
I.	S. A. K.	Keep the charge of the Lord thy God.
II.	S. W. C.	The fear of the Lord is the beginning of wisdom.
III.	S. W. & W.	Them that honor me will honor.
IV.	The P. of S.	My son, if sinners entice thee, consent not.
V.	B. the T.	Except the Lord build the house, it will be in vain.
VI.	The T. D.	The Lord is in his holy temple.
VII.	G. B. upon S.	The blessing of the Lord maketh rich. In all thy ways acknowledge him.
VIII.	R. of O.	Behold a greater than Solomon.
IX.	The F. of S.	Let him that thinketh he standeth fall.
X.	S. S.	For the drunkard and the glutton shall come to poverty.
XI.	C. A. I.	And the angel said unto him.
XII.	The B. of C.	

Time.	Place.	Practical Lesson.
B. C. 1035	Jerusalem	We are called to a greater kingdom than Solomon's.
B. C. 1035	Gibeon	Pray for the best gifts; ask largely.
B. C. 1035	Jerusalem	God-given wisdom may be misused and lost.
B. C. 1035	Jerusalem	True wisdom is the safeguard against sin.
B. C. 1035	Jerusalem	The Lord will raise up friends to help in his work.
B. C. 1035	Jerusalem	Dedication must be in the heart.
B. C. 1035	Jerusalem	God's blessings rest upon the obedient.
B. C. 1035	Jerusalem	Wisdom brings with it every other blessing.
B. C. 1035	Jerusalem	The Lord places men in responsible positions.
B. C. 1035	Jerusalem	It is not safe to trust to experience we have had.
B. C. 1035	Jerusalem	A temperate life makes parents and child happy.
B. C. 1035	Jerusalem	If we seek Christ, God will lead the way.
B. C. 1035	Bethlehem.	

NOTE.—Let the contents of the above table be thoroughly learned, so they can be readily repeated by the classes, or by the whole school in concert.

## SUMMARY OF THOUGHTS.

The GOLDEN TEXT sums up the

thought of these lessons, and gives us

the ruling principle of an all-around,

complete character. These lessons taken

together show us what is embraced in

such a character. In some lessons the

trait is shown by example, in others by

precept, and in some by a warning against its opposite vice.

LESSON I. Solomon Anointed King. The King of Israel was formally set apart to his office, not by a coronation, but by an anointing as to a sacred priestly office. Hence this service represents consecration to God, which is the first step in a godly life.

LESSON II. Solomon's Wise Choice. In that hour of communion with God the young king made his decision for life. He chose wisdom. Like him, every young man is a king, and must make his own decision.

LESSON III. Solomon's Wealth and Wisdom. The quality for which Solomon has been famed in all ages throughout the world is wisdom. By this is meant not merely knowledge, but practical sagacity in the affairs of life, based upon right principles.

LESSON IV. The Proverbs of Solomon. Whoever reads the Book of Proverbs will find they are summed up in one word—rightness; that is, doing right from reverence to God.

LESSON V. Building the Temple. As Solomon's most prominent characteristic was wisdom, so his greatest work was the building of the temple. This shows a love for God's house.

LESSON VI. The Temple Dedicated. We have here the picture of Solomon combining in himself the offices of king and priest, and leading his people in prayer to God. True righteousness in character rests on God and ever seeks His leading.

LESSON VII. God's Blessing upon Solomon. A second time the God of Israel appears to the king, and assures him that his success rests in seeking and serving God, and God alone. Thus fidelity to God is revealed as the foundation of prosperity.

LESSON VIII. Rewards of Obedience. In these proverbs true success in life is shown in the path of obedience to God.

LESSON IX. The Fame of Solomon. The central thought of this lesson is comprehended in the word instruction. For instruction the Queen of Sheba made a long journey.

LESSON X. Solomon's Sin. Solomon's sin was an example by which righteousness is taught. The lesson is that God must be worshipped. God only can lift up the heart of man to likeness with himself.

LESSON XI. Cautions Against Intemperance. Personal purity in morals, in companionship, and in habits is enforced by these sentences of the wise man. Thus in eleven qualities the whole duty of man is shown us.—Hurlbut.

## SUMMARY OF SOLOMON'S LIFE.

1. The benefits he conferred upon his nation.
2. The evils he wrought.
3. His writings.
4. Lessons from his life.

## LESSON 1.—JANUARY 3.

CHRIST'S ASCENSION.—Acts

1:1-14.

(Memory verses 7-9. Read the rest of the chapter.)

GOLDEN TEXT.—While he blessed them, he was parted from them, and carried up into heaven.—Luke 24:51.

1896.

## INTRODUCTION.

TIME.—According to the chronology followed in these lessons Jesus rose from the dead on Sunday, April 9th, A. D. 30, and ascended into heaven forty days later, May 18th.

PLACE.—Our Lord ascended from the Mount of Olives, near Bethany. The place where the disciples were praying was an upper room in Jerusalem.

THE SCENE.—With a little thought the learner can picture to his mind this majestic scene with a clearness that will help him greatly to appreciate the reality. Think of the eleven in the upper room where they ate the paschal supper (verse 13); then Jesus coming to them and leading them out and up Olivet (Luke 24:50); His farewell instructions (Acts 1:3); then His sudden rising into the air (verse 11); the message of the angels that He would come again; His entry into heaven.

## DAILY READINGS.

M. (Dec. 28) The Ascension.

Acts 1:1-14

T. The ascension foretold.

John 20:1-17

W. Christ's commands.

Matt. 28:9-20

T. Christ's work.

John 14:1-31

F. Christ's appearance.

1 Cor. 15:1-11

S. Christ's coming again.

1 Thess. 4:14-18

S. Christ's promised return.

Heb. 9:13-28

## TEACH CHILDREN.

That teaching is a positive crime.

That they must eat bread before cake.

That bedtime is not a "movable" hour.

That they must speak respectfully to the servants.

That bawling over bruises is unworthy sturdy beliefs.

That they should not appeal from the decision of one parent to the other.

That punishment follows in the wake of prevarication and hiding more swiftly than it follows active mischief.

That it is bad taste for them to tell all they learn of their neighbors' domestic arrangements through playing with the neighbors' children.—*Exchange*.

## WAIT TO BE HONORED.

I'll wait to be honored above,  
What wondrous honor 'twill be,  
When Jesus, because of His love,  
Puts a crown of His glory on me.

I'll wait to be honored above,  
When loved ones are watching for me;  
And where, with the angels of God,  
The face of my Father I'll see.

I'll wait to be honored above,  
'Tis Jesus invites me to come,  
And, only because of His love,  
My Savior will welcome me home.

And soon I'll be honored above,  
An heir of my God and my King;  
Joint heir with the Son of His love,  
Whose praises in heaven I'll sing.

Oh! I'll wait to be honored above,  
Not for aught that I ever have done,  
But, because of the wondrous love,  
That thus could for sinners atone.

Washed white in His precious blood,  
My Savior will honor me there,  
For, as one of His angels, I'll be  
I'll be whiter than snow over there.

—Selected.

## HERALD OF TRUTH.

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## CORRESPONDENCE.

BIRCH TREE, MO., NOV. 25, 1896.—Perhaps a few lines from this place will be of interest to at least some of the readers. The little flock here is seemingly interested in the Master's cause, and each one seems willing to do what he can for the upbuilding of Zion. We are sorry to lose Bro. E. H. Shupe and family from our midst. They move to Jasper Co. On the 12th Bro. Eli Miller and family arrived here from Howard Co., Ind. They express themselves very well satisfied with the country and will stay with us for a time at least. We welcome others who come here and are always glad when they are satisfied and decide to stay with us. We have S. S. every Sabbath, also preaching the 2nd and 3rd Sundays of each month and Bible reading the intervening Sundays. All our services are held in a private house, but we hope before long to have a house of worship. We wish to be remembered by the ministers that they do not pass us by. We would also ask all the brethren and sisters to pray for us that in this new field we may work to the glory of God. COR.

FROM JOHNSTOWN, PA. On November 16th, Bro. J. A. Ressler of Scottsdale, Pa., came here, and on Tuesday evening he commenced to hold meetings in the Church M. H. The meetings were continued every evening till the 24th when he left for home. Bro. Aaron Loucks of the same place was also with us and stayed a few days. On November 21st the brethren Ephraim N. Nisley, and Abraham M. Witmer of Lancaster, Pa., came to us. The same evening and on Sunday at 10 o'clock and in the evening they preached in the Weaver M. H.; Monday evening and Tuesday forenoon in the Stahl M. H.; Tuesday evening and Wednesday forenoon in the Thomas M. H.; Wednesday evening in the Blair M. H. Thursday they preached the Thanksgiving sermon at the same place to a very attentive audience. In the evening they preached at the same place again, Friday they left for home. May a kind heavenly Father bless every effort put forth by these dear brethren, and may they still go on in the good cause and win souls for Christ's kingdom. There are many dear souls with us that are almost persuaded to become Christians. Brethren and sisters, let us pray for them earnestly, so that they may not go back but come forward. We invite all our ministers to visit us time and again, for their visits do much good to the church. Brethren pray for us and we will do the same. COR.

LEVI BLANCH.

WADSWORTH, OHIO, NOV. 21st 1896.—On Sunday, October 18th communion services were held at the Bethel M. H. A goodly number partook of the sacred elements. Bro. J. J. Buchwalter of Dalton, Ohio, officiated. A number of brethren and sisters from Wayne and Stark counties were with us on the occasion. On the Saturday afternoon previous, our preparatory services were held. There were also services in the evening. All were conducted by Bro. Buchwalter. We were glad for these soul-inspiring meetings and feel encouraged to labor on in the Lord's harvest, realizing that the day in which we must do our work is short. With a number who were with us during these

meetings it is "toward evening," the sun is nearly down. Others who were with us and communed with us a year ago are with us no more. The reaper, death, has been in our midst and taken near and dear ones from us. While with sad hearts we look over these vacant seats, it is with joy we look forward to the time when we shall be reunited in the kingdom above, there to gather around the Lord's table and commune with Him who through His suffering and death has made all things possible for us, and with loved ones gone before. On Sunday Nov. 8th, the Guilford S. S. was reorganized. Bro. Levi Stover was chosen superintendent and Bro. M. Kindig assistant. The Bethel S. S. is also continued during the winter. Under the blessing of God, both schools are prospering.

ANNA KREIDER.

TROTSDALE, KANSAS, NOV. 25, 1896.—Bro. Joseph Schlegel of Emporia, Kansas, and Bro. John Steckley of Hartford, Kans., preached at the Pennsylvania M. H. two evenings last week and then went to the Brethren beyond Tinnah, Kansas, to hold a few meetings, after which Bro. Steckley returns home and Bro. Schlegel continues on westward into Ness county, Kansas, north west of Tinnah, to have a few meetings and hold communion services. We were truly glad that the brethren came to us and hope they may visit us again. COR.

TROTSDALE, KANSAS, DEC. 1st, 1896.—Bro. David Zook is called to Cass Co., Mo., to visit his sick sister. Bro. J. M. R. Weaver is laboring in Harper Co., Kansas, and in Oklahoma at present, after which he is expected in Roseland, Neb., and along the northern line of Kansas. Bro. D. S. King has been with us a few days on his way to Cass Co., Mo., and possibly to Elkhart, Ind. He addressed our Sunday school and opened the morning service. We wish him the riches of God's grace in his calling. We have true winter weather at present. COR.

REID, WASHINGTON CO., MD., NOV. 24th 1896.—On the 18th of November the Miller congregation again observed the communion. On Saturday before we had preparatory meeting. Bro. Samuel Hess of Cumberland Co., Pa., was with us upon both occasions and admonished us very richly. He also visited some of the other congregations in Washington Co. We were glad to have the brother with us in these meetings, especially upon such an occasion, when we should be most sincerely devoted to the observance of the ordinance, as the commemoration of the death and suffering of our Lord and Savior, Jesus Christ who came down from high heaven, and upon Mt. Calvary was offered up as a sacrifice for the redemption of sinful humanity. Oh brethren, this should be the most humiliating and consecrating meeting we can attend. But I am afraid we are often found to be too cold and formal to take the real benefit of these good and noble gifts, and when that great and notable day comes, we shall all be gathered home, and enjoy everlasting happiness with God and His angels. BENJ. B. WEBER.

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28.	101.		105.	101.	27.		
am	pm		am	pm	pm		
8:50	5:10	4.45 Benton Harbor	7:10	1:10	5:30		
8:02	1:22	5:45	Niles	8:04	1:07	6:07	
7:36	12:57	5:25	Grand	8:21	12:24	7:20	
7:30	12:50	5:07	Elkhart	8:46	12:41	8:10	
12:17	4:47	Gooden	9:00	1:06			
A. M.							
11:28	4:21	Millford Jet.	9:31	12:27			
11:27	3:56	Warren	10:02	1:04			
10:05	4:45	Walsh	10:33	1:15			
9:18	1:51	Marion	12:38	1:56			
8:50	12:40	Anderson	1:00	7:05			
P. M.							
6:35	11:35	Indianapolis	3:10	8:45			
	11:22	Evansville	3:20				
	10:25	Greensburg	4:30				
	9:50	N. Vernon	5:30				
	8:50	Chickamaug	6:15				

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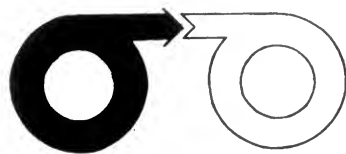
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